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THE

MODERN HINDUSTANI SCHOLAR

OF

THE PUCCA MUNSHI.

*Specially adapted to the present day requirements of the Lower and Higher Standard Examinations.*

BY

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*Qualified Hindustani Instructor.*

SHELF LISTED

اس کوشش ناچیز کو پروردگار  
اپنی رحمت سے بے نیاز بادگار



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Dedicated  
to  
all the Mūnshis  
as a mark of grateful  
respect for the profession.

## PREFACE.

It is true that in the course of the following pages I have traversed a much-beaten track. I found, however, during my experience as a teacher for the last ten years that the track was not yet sufficiently straight and smooth. Most of the students' difficulties have been simply and lucidly explained in this book, its sole object being to facilitate further the task of the reader. In short, it claims to have removed most of the stumbling-blocks which still stood in the way of rapid and easy progress of the student in the language.

It is divided into three parts and five appendices. The first part treats of grammar in graduated lessons, most of which are followed by two exercises (one from English into Hindustani and the other from Hindustani into English) and a set of useful colloquial sentences. The exercises are, of course, on the rules in the lesson immediately preceding them, but the colloquial sentences have a free run over all the rules and words given before, thus keeping the student in constant touch with what has preceded them.

The second part consists of miscellaneous advanced exercises (51 from English into Hindustani and 50 from Hindustani into English) which have been very carefully selected and arranged. They have been introduced by a short essay on paraphrasing and simplification which are so essential in translations from one language into another.

The third part is meant to provide the student with a nice and substantial collection of Idiomatic and Military Sentences, while the appendices contain some common proverbs and a fund of little odds and ends.

In the whole book no word that is not commonly used, finds any place, and many knotty points have been unflinchingly approached and amply elucidated. In short, I believe that the

Lower and the Higher Standard candidates will find it eminently useful, in fact a mine of information.

It also fully answers the requirements of the present Military Colloquial examinations. But the student need not go through the whole of it for that purpose. Beginning at the third lesson, and omitting those rules of grammar which are not printed in bold type, he can stop at the 37th lesson, after which he should go through the Military Sentences, translated into Hindustani (pp. 581-626), and then take the examinations confidently.

Since a language is essentially a thing to be learnt more through the ear than the eye, I would ask the teachers to read out the Hindustani exercises to their pupils loudly and never to get tired of talking to them. The pupils, on their part, should never feel shy of talking in the language.

In conclusion, I beg to acknowledge my deep indebtedness to those of my predecessors in the field, whose guidance I have repeatedly sought in producing this book.

THAKARDASS PAHWA.

JHELUM:

1st October, 1918.



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## ROMANISED PRONUNCIATION.

The best method to learn pronunciation is to learn it through the ear, i.e., from hearing a native speak. The roman characters used in the body of this book represent in most cases the exact sounds used by the native; in a very few instances they give the nearest possible approach. All the letters have only one sound ascribed to each of them and are, in spite of the dots and dashes added to them, pronounced exactly as in English excepting those noticed below:—

### VOWELS.

There are in all ten vowel sounds in the language:—

'a' (short, unmarked).	Always pronounced like 'u' in up, but, hut.
'i' (short, unmarked)	„ „ „ 'i' in it, pit, kit.
'u' (short, unmarked)	„ „ „ 'u' in put, push, bush.
'ā' (long, marked)	„ „ „ 'a' in far, bar, father.
'ī' (long, marked)	„ „ „ 'ee' in peel, feel, bee.
'ū' (long, marked).	„ „ „ 'oo' in cool, pool, zoo.
'e' (always long).	„ „ „ 'ay' in pay, say, bay.
'o' (always long).	„ „ „ 'oa' in oats, coat, boat.
'ai' (diphthong).	„ „ „ 'a' in at, pat, cat.
'au' (diphthong).	„ „ „ 'ow' in owl, how, cow

REM.: 'a' (short) followed by 'h' or 'h' with a consonant after it, is, however, sounded like 'a' in pat, cat, etc.

Occurring at the end of a word it approaches half way the sound of long 'ā.'

### CONSONANTS.

'd' (soft, undotted) is sounded like 'th' in 'this'; uttered by applying point of tongue to roots of upper front teeth.

'g' as in 'good.' Always hard, never as in 'gem,' 'cage,' etc

'ñ' (dotted). Nasal as in 'ink,' 'long.'

'q' as 'k,' only a bit more guttural.

'r' (soft, undotted) as in 'run,' 'ring.' Always with a ring, never as in 'for,' 'sir,' etc.

'ṛ' (dotted). Very nearly like double 'r' (rr). Sounded by striking tip of tongue on the middle part of palate.

'ş,' 's,' or 'ş.' Always as 's' in 'sit,' 'sell.' Never as 'z.'

't' or 'ṭ' (soft). Just a bit softer than English 't.' Uttered with point of tongue on roots of upper teeth.

'w' like English 'v' or 'w.' Sometimes like a sound between the two.

'w' (dotted). Always silent.

'y' as in 'yes,' 'you' Always consonant

'ch.' Always soft as in 'church'; never as in 'chemist.'

'gh' (underlined). More guttural than 'gh' in 'ghost.' A gargling sound.

'kh' (underlined). Another guttural like 'ch' in 'loch.' Sounded with tremulous motion of throat. Just a shade more guttural than the aspirated 'kh' in 'workhouse.'

'ph' as 'p' with aspiration, closely sounded together. Never like 'f.'

'sh.' Always like 'sh' in 'she,' bush, etc.

'th' (soft) as in 'thick.'

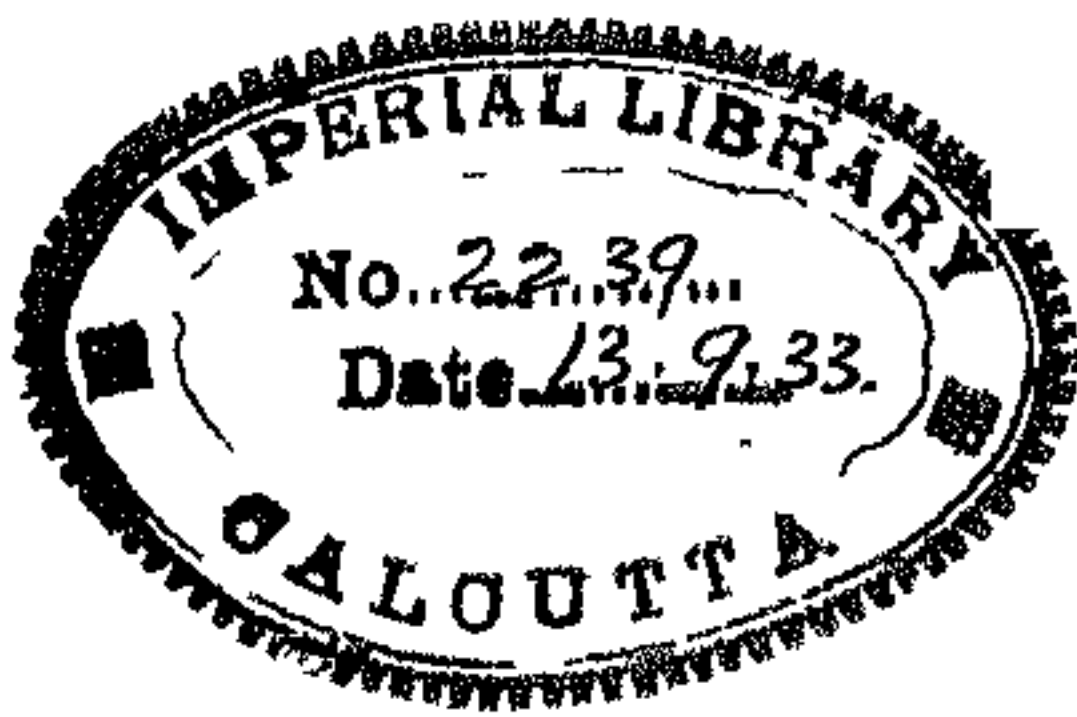
'zh' as 's' in 'pleasure.'

Consonants other than those noticed above, when immediately followed by 'h' are sounded with aspiration, closely together.

' (comma above) stands for Arabic guttural 'a.'

, (common in the middle) stands for 'hamza.' It indicates separation of syllables when the preceding one ends and the following one begins with a vowel.





# The Modern Hindustani Scholar.

## PART I—GRAMMAR.

### Lesson I.

#### The Alphabet.

1. The Persi-Arabic alphabet as applied to Hindustani consists of 38 letters, which are given below first collectively and again in a tabulated form with their respective names and the sounds they represent. Unlike English they are written from right to left.

z	d	d	kh	h	ch	j	s	t	t	p	b	a		
ا	ب	پ	ت	ت	ث	ج	چ	ح	خ	د	د	ذ		
						sh				s	zh	z	r	r

ر ر ز ژ س (س or) ش (ش or)

n	m	l	g	k	q	f	gh	'a	z	t	z	s
---	---	---	---	---	---	---	----	----	---	---	---	---

ص ض ط ظ ع غ ف ق ک گ ل م ن

e, etc. ī, (comma) h h w, etc.

و ه ع ی ع \*

Table.

Name.	Form.	Sound.	Name.	Form.	Sound.
Alif.	ا	a.	Re.	ر	r ( <i>hard</i> ).
Be.	ب	b.	Ze	ز	z ( <i>ordi- nary</i> )
Pe.	پ	p.	Zhe.	ژ	zh.
Te.	ت	t ( <i>soft</i> ).	Sin	س	s ( <i>ordi- nary</i> ).
Te.	ت	t ( <i>hard</i> ).	Shin.	ش	sh.
Se	ث	s ( <i>Arabic, dental</i> ).	Ṣād	ص	s ( <i>Arabic, round</i> ).
Jim.	ج	j.	Zād.	ض	z ( <i>Arabic, round</i> ).
Che.	چ	ch.	To,e	ط	t ( <i>Arabic, upright</i> ).
He.	ح	h ( <i>Arabic</i> ).	Zo,e	ظ	z ( <i>Arabic, upright</i> ).
Khe.	خ	kh ( <i>guttural</i> ).	'ain.	ع	'(a, <i>Arabic</i> )
Dāl.	د	d ( <i>soft</i> ).	Ghain.	غ	gh ( <i>gut- tural</i> ).
Dāl.	ڌ	ḍ ( <i>hard</i> ).	Fe	ف	f.
Zāl.	ذ	z ( <i>d-like</i> ).	Qāf.	ق	q ( <i>guttu- ral</i> ).
Re.	ر	r ( <i>ordinary</i> ).	Kāf.	ک	k.

Name.	Form.	Sound	Name.	Form.	Sound.
Gāf.	گ	g ( <i>hard</i> ).	He	ه	h (ordin- ary or dropped).
Lām	ل	l.	He	ه	h ( <i>aspi- rate</i> , or <i>butterfly</i> ).
Mīm	م	m	Hamza.	ء	' ( <i>or hy- phen</i> )
Nūn.	ن	n	Ye (ma'- rūf).	ي	ī y.
Wā, o.	و	w, v, o, ū, au	Ye (maj- hūl).	و	e, ai ( <i>turned back</i> )

2. A few consonants coupled with butterfly 'h' (ه) are also often used. These are given below and might be termed aspirated consonants:—

bh ph th ṭh jh ohh dh ḍh ṛh kh gh  
 به پہ تھ ٹھ جھ ھھ دھ ڊھ ڙھ کھ گھ

These are, as noted above, simply the aspirated forms of the original consonants and, as a rule, are used when, in pronunciation, no vowel sound intervenes between the 'h' and the consonant preceding it. But since butterfly 'h' (ه) almost optionally interchanges with the ordinary 'h' (ه), their individuality as compound letters has lost much of its basic necessity.

3. The alphabet, as a glance at it will show, is mostly arranged in groups of letters almost identical in shape. But for their distinctive dots and marks a good many of

them are undistinguishably alike. This feature should be carefully borne in mind because it denotes their characteristic uniformity which they preserve throughout the changes they undergo for the sake of brevity and speed according to their position in a word.

4. As a ready reference we reproduce the groups here :—

ا,	a.	}	group I of 2 letters.
ل,	l		
ب,	b (one dot below).	}	group II of 8 letters.
پ,	p (3 dots below).		
ت,	t (2 dots above).		
ت̣,	ṭ (hard mark above).		
ث,	ṯ (3 dots above).		
ن,	n (one dot above).		
ي,	ī (2 dots below).		
ع,	e		
ج,	j (one dot below).	}	group III of 4 letters.
چ,	ch (3 dots below).		
ح,	h (no dot).		
خ,	kh (one dot above).		

د,	ḍ (no dot).	} flat beginning.	} group IV of 8 letters.
ڊ,	ḍ (hard mark above).		
ذ,	ẓ (one dot above).		
و,	w (round beginning).	} fine beginning.	
ر,	r (no dot).		
ڙ,	ṛ (hard mark on top).		
ز,	z (one dot above).		
ڙ,	zh (3 dots above).		
س or س,	s (no dot).	} group V of 4 letters.	
ش or ش,	sh (3 dots above).		
ص,	ṣ (loop instead of kinks and no dot).		
ض,	ẓ (loop and one dot above).		
ط,	ṭ (no dot).	} group VI of 2 letters.	
ظ,	ẓ̣ (one dot above).		
ء,	hamza ( , comma).	} group VII of 4 letters.	
ع,	'a (no dot).		
غ,	gḥ (one dot above).		
م,	m (no dot and bulb).		
ف,	f (one dot above and flat).	} group VIII of 2 letters.	
ق,	q (2 dots above and deep).		

ك,	k (no dot or stroke).	} group IX of 2 letters.
گ,	g (one small parallel stroke above).	
ح,	h (single loop).	} group X of 2 letters.
ح,	h (two-eyed).	

5. The letters, as given above, represent their detached forms, i.e. when they appear by themselves. With the exception of 'a' (ع), 'gh' (غ), and 'h' (ح) which undergo a slight change, these forms are also used when they occur at the end of a word. But in their initial and medial positions in a word they, with the exception of such as are too small to admit reduction, dwindle down to their initial part generally. They are, however, clearly and easily recognizable in their reduced forms. The reason and the advantage of this reduction are obvious. If the whole form were used in the initial and the medial situations as well, their combination into a word, apart from being clumsy, would require infinite space and entail waste of time and energy. In short the abridgment stands for speed, which is so essential especially in these days of restless racing.

6. The following table will show all the letters in their respective groups again. But this time they appear in their initial and medial positions as well.

7. We might, here again with advantage, emphatically invite the attention of the reader to the fact that the letters are written not from left to right as in English but from right to left.

Detached Form.	Sound or phonetic value.	COMBINED FORM.			EXAMPLIFICATION.			Group number.
		Final.	Medial.	Initial.	Final.	Medial.	Initial.	
ا	a.	ا	ا	ا	jā. جا	bār. بار	ab. اب	I.
ل	l	ل	ل	ل	chl. چل	qlm. قلم	lb. لب	
ب	b.	ب	ب	ب	sbb. سبب	qbr. قبر	br. بر	
پ	p.	پ	پ	پ	chp. چپ	chhpr. چھپر	pr. پر	II.
ت	t.	ت	ت	ت	chst. چست	str. ستر	tr. تر	
ٹ	t.	ٹ	ٹ	ٹ	pet. پت	bṭn. بٹن	ṭr. ٹر	
ث	s.	ث	ث	ث	sāls. ثالث	aksr. اکثر	sbt. ثبت	
ن	n.	ن	ن	ن	chln. چلن	bnd. بند	nr. نر	
ی	ī.	ی	ی	ی	petī. پیٹی	kīl. کیل	yk. یک	
ے	e.	ے	ے	ے	lṛke. لرکے	bel. بیل	—	

Detached Form.	Sound or Phonetic value.	COMBINED FORM.			EXAMPLIFICATION.			Group number.
		Final.	Medial.	Initial.	Final.	Medial.	Initial.	
ج	j.	ج	ج	ج	sj.	bnjr.	jgr.	III.
چ	ch.	چ	چ	چ	sch.	khchr.	chlm.	
ح	h.	ح	ح	ح	shh.	mhb.	hb.	
خ	kh.	خ	خ	خ	mekh.	skht.	khdā.	
د	d.	د	د	د	bd.	ghdr.	dghā.	IV.
ذ	ḍ.	ذ	ذ	ذ	khd.	ndr.	dr.	
ذ	z.	ذ	ذ	ذ	kāghz.	nzr.	zāt.	
و	w, etc.	و	و	و	jo.	sūd.	wh.	
ر	r.	ر	ر	ر	khbr.	grm.	rāt.	
ر	r.	ر	ر	ر	mr.	srnā.	re.	
ز	z.	ز	ز	ز	gz.	szā.	zk.	
ژ	zh.	ژ	ژ	ژ	papzh.	dvīzhn.	zhālh.	
					پاپژ	دویژن	ژاله	



Detached Form.	Sound or Phonetic value.	COMBINED FORM.			EXAMPLIFICATION.			Group number.
		Final.	Medial.	Initial.	Final.	Medial.	Initial.	
س or س	s.	س or س	س or س	س or س	js. جس or جس	jsm. جسم or جسم	sbz. سبز or سبز	V.
ش or ش	sh.	ش or ش	ش or ش	ش or ش	koshsh. کوشش or کوشش	bshr. بشر or بشر	shakh. شاخ or شاخ	
ص	s.	ص	ص	ص	nqs. نقص	qsd. قص	sbr. صبر	
ض	z.	ض	ض	ض	b'az. بعض	mzbūt. مضبوط	zrur. ضرور	
ط	t.	ط	ط	ط	kht. خط	btkh. بطخ	tlb. طلب	VI.
ظ	z	ظ	ظ	ظ	hz. حظ	nzr. نظر	zlm. ظلم	
ء	hyphen	ء	ء or ء	ء	chā. چاء	kai. کئی	—	
ع	'a.	ع	ع	ع	tb'a. طبع	b'ad. بعد	'aql. عقل	VII.
غ	gh.	غ	غ	غ	tegh. تیغ	bghair. بغیر	ghsh. غصه	
م	m.	م	م	م	snm. صنم	jm'a. جمع	mn'a. منع	

Detached Form.	Sound or phonetic value.	COMBINED FORM.			EXAMPLIFICATION.			Group number.
		Final	Medial.	Initial.	Final.	Medial.	Initial.	
ف	f.	ف	ف	ف	sf صف	sfr. سفر	fkr. فکر	VIII
ق	q.	ق	ق	ق	sbq. سبق	nqd. نقد	qbr. قبر	
ک	k.	ک	ک	ک	thik. تھیک	pkṛ. پکر	kb. کب	IX.
گ	g.	گ	گ	گ	rng. رنگ	mgr. مگر	grm. گرم	
ح	h.	ح	ح	ح	bchh. بچھ	nhr. نہر	hnr. ہنر	X
ھ	h.	ھ	ھ	ھ	kehh. کچھ	ghr. گھر	hr. ھر	

8. It must be rather puzzling to the beginner that in some cases there are more than one letter representing practically the same sound. For instance there are:—

2	a's	ا and ع .
3	t's	ط and ت , ت
3	s's	ص and س or س , ث
3	h's	ح , ه , and ه .
2	d's	د and د .
2	r's	ر and ر .
4	z's	ظ , ض , ز , ذ .

The explanation is that Hindustani or Urdu is, relatively speaking, a language of recent origin. It came into being during the rule of the Mughal invader, who brought with him his Persian and Arabic and grafted it on the top of Hindi, the original language of the Hindu. Thus Urdu is a conglomerate language, being a mixture of Arabic, Persian and Hindi, which have some sounds peculiar to themselves and distinguish a shade of difference in the phonetic values of these units.

9. It does not, however, follow that Urdu still preserves these shades in their entirety. The modern pronunciation is not very keen on their retention, at least in the case of s's, h's, z's and the two t's (ت and ط). Yet the original spelling goes on eternally in spite of the pronuncial laxity.

10. It might as well be noted here that ض, ص, ح, ث, ط, ظ, ع, and و are peculiar to the Arabic language, while ز belongs almost exclusively to the Persian and د, د, ر and all the aspirated consonants coupled with butterfly 'h' (ھ) occur only in Hindi.

پ, چ and گ are common to Persian and Hindi, but are unknown in the Arabic.

Other letters are common to all the three languages.

Hence you can often know from its composition which language a word belongs to.

11. Before we proceed to explain the changes given in the foregoing table we beg the reader's indulgence to note carefully:—

(i) That the following eleven letters never change, being considered too small to admit of shortening:—

z	t	zh	z	r	r	w	z	d	d	a
ظ	ط	ز	ز	ر	ر	و	ذ	د	د	ا

(ii) That, of these eleven letters, nine namely,

zh z ʔ r w ʔ d d a

ز ڙ ڙ ر و ڙ د د ا

are not united with the letter *following* them. Anything coming after them must begin anew. They are, however, joined on to the letter *preceding* them, provided it is not one of their own class.

These nine letters can be summarised or memorised by the English word "road," i.e. letters of the type, of 'r' (ر) and 'd' (د) with 'o' (و) and 'a' (ا) put between.

(iii) That hamza (ء) and 'e' (ے) have no initial forms.

12. To explain the changes we might advantageously dispose of the final form first as it presents practically no difficulty. As will be seen from the table the final forms, with the exception of those of ع ('a) غ (gh) and ه (h) which undergo a slight modification, are merely reproductions of the detached ones, the tiny stroke beginning them simply shows where the junction with the preceding letter is effected. This stroke generally disappears in actual combination except in the case of the letters of Group II, when its retention in a few cases serves to facilitate union. For instance :—

گرجا, grjā	بیل, bel	پیت, pet
بد, bd	پر, pr	بس, bs
بط, bt	صف, sf	سبق or سبق, sbq
شک or شک, shk	تھگ, thag	لاکھ, lākh
گھی, ghī	سے or سے, se.	سج or سج, sch

The tiny stroke has obviously merged itself in the above combinations of letters, except in the case of the last word

سج (sch), where its retention is justified since it facilitates the junction.

13. The initial form in most cases is simply the initial part of the detached form, except in the case of Group II and 'h' (x), which dwindle down to a tiny crescent; that of 'h' (x) taking a tail below which has the look of figure 6.

14. The medial forms are again almost identical with the initial ones except in the case of ع, غ and x, the former two of which become bulb-like whilst the last, i.e. x, has this time a downward point or kink. The strokes beginning and following the medial forms simply show where the junction takes place at both ends and as usual merge themselves in the actual combination.

15. Group II requires special attention, since it admits of slight variations when beginning a word.

(i) 'e' (ـِ) never begins a word.

(ii) The remaining seven, i.e., ب, پ, ت, ث, ج, ح and ى ordinarily dwindle down to a crescent as already stated in section 13 above. The crescent, however, changes into

(a) ص, ش or شس, س or سى, when followed by ر, ض, ط, ظ, ع, غ, ف, ق and ر; also before ى and ـِ when they are not followed by another letter, as :—

bs	bs	bshr	bshr	nsf	bza'at
بس or بس	س or س	بشر or بشر	ش or شس	نصف	بضاعت
bt	nzr	b'ad	bghāir	nfrt	nqārḥ
بط	نظر	بعد	بغير	نفرت	نقاره
yurp	pī	be			
پے, پی, یورپ					

(b) / when followed by ج, ح, خ, and م especially in manuscripts, as :—

bjnā	thfh	bkhār	şmr.
بجنا ,	تفھ ,	بخار ,	سمر

16. The following additional points might also be noted :—

- (i) ا and ل in their initial and medial forms are distinguished from each other by the fact that ا cannot be united with the letter following it while ل observes no such restriction, e.g. :—

chln	chāl	lkrī	agr	blm	bam	lb	ab
چلن	چال	لکڑی	اگر	بلم	بام	لب	اب

- (ii) ی begins a word only as 'y' consonant, as :—

yqīn	yād	yhān	yh	ytīm
یقین	یاد	یہاں	یہ	یتیم

(For its use as vowel vide sec. 17 and 18.)

- (iii) Letters of the type of د ( d ) make an upward point in their combination with the preceding letter whilst that of ر ( r ) admit of no such point or kink, e.g. :—

bd	br	pd	pr	ndr	nrm
بد	بر	پد	پر	ندر	نرم
şdr	zrb	qdr	qrb	fdā	frq
صدر	ضرب	قدر	قرب	فدا	فرق

- (iv) س and ش have an additional form each in س and ش respectively. Since the latter forms dispense with the kinks they are the easier to use, e.g. :—

bs	bs	koshsh	koshsh
بس	or بس	کوششن	کوشش

- (v) Hamza ( ء ) is very rarely used at the end of a word. Its proper function is to indicate the

separation of two syllables, when one of them ends and the other begins with a vowel, long or short. It is always placed above the second vowel, if the vowel occurs in its detached form; otherwise it takes a crescent-like prop for it, as :—

bhā,ī	lo,ī	rā,e	lā,e	kamā,ū	jā,o
جاء	لوي	راے	لاے	کماؤ	جائے
sā,īs	jā,egā	so,eṅge			
سائیس	جائیگا	سوئینگے			

If the second vowel happens to be detached l, hamza precedes it, as :—

هوا , hū,ā

It is sometimes placed above medial l when the l is intended to be sounded short and to begin its own syllable, as :—

جرات , jr,at

(vi) The medial and final bulbs of ع and غ are upward while that of م is downward, as :—

j'ad	jmd	b'ad	bmb
جعد	جمد	بعد	بمب
q'ar	qmr	balgh	salm
قعر	قمر	بالغ	سالم
			sn'a
			صنع
			صنم

(vii) The medial forms of ف and ق are blank within while those of ع and غ are filled up, as :—

sfr	sqr	s'ad	sghr
سفر	سقر	سعد	صغر

(viii) ل and ل are combined as لا ( not U ).

(ix) ل and ل following ک and گ are united as follows :—

	kā	gā	kl	gl	
	ک	گ	کل	گل	
	klām	glās	kāghz	gā, on	
	کلام	گلاس	کاغذ	گاؤں	
(not	کا ,	گا ,	کل ,	گل	etc.).

## Lesson II.

### Pronunciation.

#### Vowels.

17. There are in all ten vowel sounds expressed by seven vowel marks and letters as follows :—

#### Short Vowels.

‘a’ (short, unmarked). Consists of a small slanting stroke (called ‘zabar’ or ‘fatha’) above the letter it is meant to follow and is pronounced like ‘u’ in up, but, etc., e.g. :—

بَ = ba, فَ = fa, نَ = na.

REMARK.—‘a’ (short) followed by ‘h’ (ھ) and ‘ḥ’ (ح), with a consonant following them is sounded more like ‘a’ in cat, rat, etc.

‘i’ (short, unmarked). Consists of a small slanting stroke (called ‘zer’ or ‘kasra’) below the letter it is meant to follow and is uniformly sounded like ‘i’ in it, pit, etc., e.g. :—

بِ = bi, فِ = fi, نِ = ni.

‘u’ (short, unmarked). Consists of a comma-like hook (called ‘pesh’ or ‘zamma’) above the letter it is intended to follow and is always pronounced like ‘u’ in bush, put, etc., e.g. :—

بُ = bu, فُ = fu, نُ = nu.



*Long Vowels.*

‘ ā ’ (long, marked). Expressed by ا ‘ alif ’ and always pronounced as ‘ a ’ in bar, father, etc., e.g. :—

با = bā. جا = jā. سا = sā.

‘ ī ’ (long, marked). Expressed by ي (zer + yā, ē ma’ruf) and always sounded like ‘ ee ’ in reel, peel, etc., e.g. :—

جي = jī. في = fī. كي = kī.

‘ ū ’ (long, marked). Expressed by و (ṣamma + wā, o). Always sounded like ‘ oo ’ in cool, pool, etc., e.g. :—

بو = bū. خو = khū. لو = lū.

‘ o ’ (always long). Expressed by و (wā, o itself) and sounded like ‘ oa ’ in oats, boat, etc., e.g. :—

تو = to. جو = jo. کو = ko.

‘ e ’ (always long). Expressed by ے (yā, e majhūl itself) and pronounced like ‘ ay ’ in say, pay, etc., as ے = be. ے = se. ے = ke.

*Diphthongs.*

‘ ai. ’ Expressed by ے (zabar + yā, e majhūl) and pronounced like ‘ a ’ in at, cat, etc., e.g. :—

طے = tai. کے = kai. ھے = hai.

‘ au. ’ Expressed by َو (zabar + wā, o) and sounded like ‘ ow ’ in owl, how, etc., e.g. :—

جو = jau. سو = sau. نو = nau.

18. In practice, however, the shorts (zabar, zer, and pesh) are often omitted. Thus if you leave them out throughout it will be seen that the four letters ا, و, ي and ے express all the long and diphthongal sounds as shown below, while the short ones are supplied by the ingenuity of the reader himself.

ا	stands for	'ā'
و	„ „	'o', ū, and au.
ي	„ „	'ī'.
ے	„ „	'e,' and 'ai'.

Let us assure the reader that it is not, after all, so confusing as it might appear at the first glance. With the increase of his vocabulary the hazy uncertainty will gradually give place to confident security.

19. The *most important* point in connection with the Vowels is that when they begin a word they *invariably* take ا (alif) as a prop. e.g. :—

ab =	أب	or ignoring the short vowel	اب
idhar =	أدھر	„ „ „ „ „	ادھر
uskā =	اُسکا	„ „ „ „ „	اسکا
īmān =	ایمان	„ „ „ „ „	ایمان
ūpar =	اوپر	„ „ „ „ „	اوپر
ek =	ایک	„ (no short vowel).	
os =	اوس	„ (no short vowel).	
aisa =	ایسا	„ ignoring the short vowel	ایسا
aur =	اور	„ „ „ „ „	اور

'ع' ('a, Arabic) serves the same purpose in such words as begin with it, as :—

علم, 'ilm.	عام, 'ām.	عہدہ, 'uhda.	„ „ „
عید, 'īd.	عجیب, 'ajīb.	عمر, 'umr.	
	عیب, 'aib.		

When 'ā' (long) begins a word it is written ā̃, i.e. ordinary ا with the 'madd' mark ( ~ ) on its top, as :—

ādmī = آدمی

āj = آج

āsān = آسان

Further examples of Vowels in their medial and final forms :—

جَب, jab.	بیتا, beṭā.
تَک, ak.	کیلّا, kelā.
دَرَخت, darakht.	میلّا, melā.
بَخت, bakht.	نیچے, nīche.
تَخت, takht.	سامنے, sāmne.
دِل, dil.	پیچھے, pīchhe.
جِسْم, jism.	شور, shor.
قِسْم, qism.	مور, mor.
نِسْبَت, nisbat.	لوگ, log.
کُل, kul.	کو, ko.
مُلک, mulk.	لکھو, likho.
دُشْمَن, dushman.	گُودر, kūdo.
بَا جَا, bājā	جیسا, jaisā.
لَر کَا, lar kā.	کیسا, kaisā.
کَانِپَنّا, kāṇpnā.	کے, kai.
بَادشَاہ, bādshāh.	شے, shai.
زَین, zīn.	مے, mai.
مَیل, mīl.	فوج, fauj.
بِیج, bīj.	نَوکَر, naukar.
جِی, jī.	سودا, sandā.
بِیٹِی, beṭī.	طُور, ṭaur.
لَکَرِی, lakṛī.	ہول, haul.

خوب, <i>khūb</i> .	کون, <i>kawn</i> .
قابو, <i>qābū</i> .	سو, <i>sau</i> .
پورا, <i>pūrā</i> .	جو, <i>jav</i> .
روبرو, <i>rūbarū</i> .	نو, <i>nau</i> .
داگو, <i>dākū</i> .	

### Consonants

20. The following letters are sounded exactly like their English equivalents :—

ب, <i>b</i>	د, <i>d</i>	ص, <i>s</i>	ل, <i>l</i>
پ, <i>p</i>	ذ, <i>z</i>	ض, <i>z</i>	م, <i>m</i>
ت, <i>t</i>	ز, <i>z</i>	ظ, <i>z</i>	
ث, <i>s</i>	س, <i>s</i>	ف, <i>f</i>	
ج, <i>j</i>	ش, <i>sh</i>	ق, <i>q</i>	

Those requiring special notice are :—

- ت (t), and ط (t) are soft dentals, sounded with the tip of tongue struck against the roots of upper teeth
- چ (ch) is uniformly sounded like 'ch' in "church"; never as in "chemist".
- ح (h) is a strong aspirate.
- خ (kh) is gutturally sounded with tremulous motion of throat like 'ch' in "loch".
- د (d, soft). Sounded like "th" in "the" and "they".
- ر (r, soft). Always sounded with a ring like 'r' in "run," never as in "bar," and "for".
- ڑ (r, hard). Sounded by striking tip of the tongue against the palate a little more backward than in ordinary 'r' and more forcibly.
- ژ (zh). Sounded like 'z' in 'azure' or 's' in "pleasure". Is of extremely rare occurrence.
- ع ('a). Is more guttural than the ordinary 'a'.



- غ (gh). A peculiar guttural sound like that made in gargling.
- ق (q) Uttered by pressing back the root of the tongue on the throat and making a slight clicking sound.
- گ (g). Always hard as in "go" and "good"; never as in "gem" and "cage".
- ن (n). Apart from its ordinary function as 'n' in "not" and "nib" it has a nasal sound like that of 'n' in "inch" and "English". As nasal it is represented by "n" (i.e. 'n' with a dot on top).

When it occurs as a final nasal, in which case it is generally preceded by a long vowel, its dot is omitted, as :—

مان, mān.                      هان, hān.  
مین, men.                      هین, hain

- و (w or v). It is more 'v' than 'w' both of which it represents. It occasionally occurs as silent and is then represented by و (w), as :—

خواه khwāh (pronounced 'khāh').  
خویش khwesh (pronounced 'khes').

Its use as a vowel has already been explained in Sections 8 and 19

- ه (h, ordinary or dropped). When initial and medial it is sounded exactly like the English 'h', but when it is final it is sometimes very perceptible while at others almost imperceptible. As latter it is sounded very much like the short 'a' or 'i' (by which it is then represented), according as it is preceded by 'zabar' or 'zer' respectively, e.g. :—

هر = har.                      بهار = bahār.                      راه = rāh  
راسته = rāsta.                      پرده = parda.                      کی = ki.

In some Arabic words it is marked with two dots, thus ٲ, and is pronounced like 't' ت.

- ه (h, aspirate or butterfly). Effects aspiration as explained in Sec. 2. It is, however, almost optionally interchanged with the ordinary 'h' (ح). Used in its final form it takes a final downward stroke, resembling the final form of the ordinary 'h' (ح), which in this case is never sounded, as :—

هَـ, pīth      هَا، hāth      هَـ, parh.

- ي (y). Sounded like 'y' in 'you' or 'yes'. Its use as a vowel has been explained in Secs 18 and 19.

- ي (ī, y), and ء (e, ai) occur as silent in a few Arabic words ; in such a case they are generally overtopped by ا (a), as :—

أَعْلَى, a'lā      مُرْتَضَى, murtazā.

- ف (ph). Sounded as 'p' aspirated, never as "ph" in "philosophy" or 'f' in 'fish'.

- ث (th). Soft as "th" in "thin" or "thigh".

21. The following diacritical marks are also used :—

- و (tashdīd, mark of reduplication). Doubles the letter over which it is placed, as :—

بِلِّلِي, billī      تَطَّطُّو, taṭṭū.

- و (jazm, amputation). Indicates the end of a syllable, as :—

مَرْد, mard.      خَائِدَان, khāndān.

- و (wasla, junction or combination). Occurs in Arabic words only above ال (al), the definite article of the language, as :—

بَيْتُ الْمُقَدَّسِ, bait-ul-muqaddas (not, baitu-al-muqaddast.)

When the article ال (al) precedes a dental, liquid or sibilant letter it is assimilated with it and the letter itself is doubled to compensate for the elision, as :—

قُطْبُ الدِّينِ, Qutb-ud-dīn (not, Qutbu-al-din).

◌◌◌◌ (Tanwīn or nunation). Occurs at the end of Arabic words only to denote their termination in 'n'. The symbols are merely the doubled forms of the three short vowel points and are in this case sounded as 'an', 'in', and 'un' respectively, as :—

إِتِّفَاقًا, ittifāqan

نَسَلٍ, naslīn.

دَفْعَةً, dafa'tan.

كِتَابٌ, kitābun.

REMARK.—In practice, however, all these diacritical marks, with the exception of 'Tanwin,' are generally omitted.

### EXERCISE 1.

Give the roman characters for and compare your answers with those given against each of them :—

ا, e, ai.	تھ, th.	خ, kh.	چھ, ohh.
ب, b.	ا, a.	کھ, kh.	ژ, zh.
ج, j.	و, w, v, etc.	د, d.	ث, s.
تھ, th.	ش, sh.	ر, r.	آ, ā.
د, [d].	ء, hamza	ح, h.	ر, r.
س, [s].	بھ, bh.	م, m.	ش, sh.
ط, t.	چ, ch.	ہ, h.	ز, z.
ق, q.	ن, n.	ت, t.	ف, f.
ع, 'a.	ص, s.	ل, l.	ک, k.
س, s.	گھ, gh.	پھ, ph.	چھ, jh.
دھ, dh.	ذ, z.	ی, i, y.	دھ, dh.
پ, p.	ں, n.	ہ, h.	ظ, z.

ت, t.	ض, z.	رہ, rh.
غ, gh.	گ, g.	

## EXERCISE 2.

Decipher and compare your answers with those given °  
against each of them :—

پَلٹن, <i>paltan</i> .	وَاقِف, <i>wāqif</i> .	اَنگَرِير, <i>angrez</i> .
اَچھا, <i>achchā</i> .	قَلَم, <i>qalam</i> .	نَظَر, <i>nazar</i> .
گُچھ, <i>kuchh</i> .	قِسْم, <i>qism</i> .	اُلُّو, <i>ullū</i> .
اِدھر, <i>idhar</i> .	حَمَلہ, <i>hamla</i> .	کُئی, <i>ka,ī</i> .
فُوج, <i>fauj</i> .	ہمیشہ, <i>hamesha</i> .	اَفغان, <i>afghān</i> .
نُقْصَان, <i>nuqsān</i> .	اِخْتِیَار, <i>ikhtiyār</i> .	حِصَّہ, <i>hissā</i> .
اَسباب, <i>asbāb</i> .	سَرکار, <i>sarkār</i> .	بُکھار, <i>bukhār</i> .
سِپاہی, <i>sipāhī</i> .	صاحب, <i>sāhib</i> .	بھیجنا, <i>bhejnā</i> .
بہت, <i>bahut</i> .	لئے, <i>li,e</i> .	کھاؤ, <i>khā,o</i> .
لَمبَا, <i>lambā</i> .	زَمَانہ, <i>zamāna</i> .	تھگ, <i>thag</i> .
اُونچا, <i>ūnchā</i> .	لیکن, <i>lekin</i> .	تھا, <i>thā</i> .
کِشتی, <i>kishti</i> .	شِکَست, <i>shikast</i> .	پھر, <i>phir</i> .
زَخمی, <i>zakhmī</i> .	فَتْح, <i>fath</i> .	شوق, <i>shauq</i> .
ایک, <i>ek</i> .	مُدَّت, <i>muddat</i> .	روَنق, <i>raunaq</i> .
اَکثر, <i>akṣar</i> .	مُساَفِر, <i>musāfir</i> .	لائیگا, <i>lā,egā</i> .
پَسند, <i>pasand</i> .	اُور, <i>aur</i> .	بھائی, <i>bhā,ī</i> .



مَوْقُوف, mauqūf.	أولاد, aulād.	دُکھ, dukh.
بیوقوف, bewaqūf.	اندیشہ, andēsha.	پانچواں, pāñchwān.
خواہش, khawāhish.	آخر, ākhir.	اینت, īnt.
آم, ām.	میلہ, mailā.	دروازہ, darwāza.
آرام, ārām.	لاش, lāsh.	سُرنگ, suraṅg.
آدمی, ādmī.	باغ, bāgh.	خود, khud.
خیال, khayāl.	غریب, gharīb.	خندق, khandaq.
لیاقت, liyāqat.	امیر, amīr.	ملاقات, mulāqāt.
قیدی, qaidī.	مقرر, muqarrar.	نقشہ, naqsha.
اوس, os.	قربان, qurbān.	تسلی, tasallī.
کوس, kos.	صبح, subh.	ذلت, zillat.
ایسا, aisā.	عقل, 'aql.	قصور, quṣūr.
کیسا, kaisā.	ارادہ, irāda.	حضور, ḥuṣūr.
دعوی, da'wā.	ادنی, adnā.	نور الحق, nūr-ul-ḥaq.
تکصیل, taḥṣīl.	قصداً, qaṣḍan.	نور الدین, nūr-ud-dīn.

## EXERCISE 3.

Write in Urdu characters and compare your answers with those given against each of them:—

sāl, سال	dastūr, دستور	ne, نے
salām, سلام	lā, iq, لائق	se, سے
namak, نمک	agar, اگر	ke, کے

ole,	اولے	ālū,	آلو	chīnī,	چینی
ojhal,	اوجھل	āqā,	آقا	shākh,	شاخ
bojh,	بوجھ	is,	اس	khābar,	خبر
lobh,	لوبھ	adab,	آدب	shādī,	شادی
chob,	چوب	uṅglī,	آنکلی	yaqīn,	یقین
logo,	لوگو	insān,	انسان	nālīsh,	نالیش
jā,o,	جاؤ	afsar,	افسر	zila',	ضلع
'aib,	عیب	īrān,	ایران	tankhūwāh,	تذخرواۓ
auqāt,	اوقات	ūpar,	اوپر	shikāyat,	شکایت
pau,	پو	ūn,	اون	larīqa,	طریقہ
hukm,	حکم	ekāekī,	ایکا ایکی	log,	لوگ
thorā,	تھوڑا	erī,	ایڑی	ghulām,	غلام
ghorā	گھوڑا	beshak,	بیشک	'izzat,	عزت
lāqat,	طاقت	kelā,	کیلا	zāmin,	ضامن
taṣwīr,	تصویر	seb,	سیب	zāhir,	ظاہر

## EXERCISE 4.

اگرچہ وہ بعض دفعہ دشمنوں پر برتری بیرحمی کرتا تھا - مگر پھر جلد نرم ہو جاتا تھا - بڑا بہادر تھا - خطر کے وقت گھبراتا نہ تھا اور مصیبتوں میں ہمت نہ ہارتا تھا - ایک لڑائی میں دشمنوں کی کثرت دیکھ کر سردار گھبرا گئے اور ہندوستان سے پھرنے کی صلاح دی -

بڑی مشکل یہ ہوئی کہ اُس وقت ایک نَجُومی ترکستان سے آیا تھا۔  
 اُس نے کہا ”میرا علم بھی کہتا ہے کہ اس لڑائی میں دشمن کی  
 فتح ہوگی۔“ لوگ اور بھی گھبرائے۔ مگر وہ اپنے ارادے پر جما رہا۔  
 فتح ہوئی نو نَجُومی کو بلایا۔ گچھہ اُسے شرمایا۔ گچھہ دھمکیا۔  
 لیکن آخر نہت سا انعام دیا اور کہا کہ ”اب تم یہاں سے چلے جاؤ“ \*

### Transliteration.

Agarchi wuh ba'z daf'a dushmanon par barī berahmī  
 kartā thā, magar phir jald narm hojātā thā. Barā bahādur  
 thā, khaṭar ke waqt ghabrātā na thā aur muṣibton meñ  
 himmat na hārtā thā. Ek larā,ī meñ dushmanon kī kaṣrat  
 dekh kar sirdār ghabrāga, aur Hindūstān se phirne kī  
 ṣalāh dī, barī mushkil yih hū,ī ki is waqt ek najūmī Turki-  
 stān se āyā thā, us ne kahā "merā 'ilm bhī kahtā hai ki is  
 larā,ī meñ dushman kī fath hogī." Log aur bhī ghabrā, e  
 magar wuh apne irāde par jamā rahā. Fath hū,ī to  
 najūmī ko bulāyā, kuchh use sharmāyā, kuchh dhamkāyā  
 lekin ākhir bahut sā-in'ām diyā aur kahā ki "ab tum  
 yahān se chale jā,o."

### EXERCISE 5.

(Short vowels and diacritical marks totally left out).

دوسرے دن صبح کو دشمن قلعہ چھوڑ کر بھاگ گئے اور میری  
 پلٹن کو اُسپر قبضہ کرنے کا حکم ہوا۔ جب ہم اسمین دور کر داخل  
 ہو رہے تھے دشمن نے یکایک عین ہمازے قدموں کے نیچے سرنگ  
 آزادی۔ میں سرنگ کے زور سے اڑا اور بیدوش ہو کر زمین پر گرا۔  
 دیر تک مجھے خبر نہ رہی نہ ہوش باقی تھا نہ آنکھ کام کرتی

دھپی اور نہ کچھ سزائی دینا تھا۔ جب ہوش آیا تو کیا دیکھتا ہوں کہ دو گورے دوپچپی مہرا باؤں پکڑ کر ایڈٹ ہتھ کے تودے کے اندر سے کھینچ رہے ہیں۔ ایک نے 'رم' شراب میرے منہ میں اندیل دی۔ آخر مجھے نکال کر ایک صاحب کے پاس لیگئے اور اسکے بعد میں، فیلڈ ہسپتال، میں بھیج دیا گیا تاکہ آرام سے مروں \*

### *Transliteration.*

Dūsre din subh ko dushman qil'a chhor kar bhāg ga, e aur merī palṭan ko us par qabṛa karne kā hukm hū, ā. Jab ham us meñ daurkar dākhl ho rahe the, dushman ne yakā yak 'ain hamāre qadmon ke nīche suraṅg urādī. Main suraṅg ke zor se urā aur behosh hokar zamīn par girā, der tak mujhe khabar na rahī na hosh bāqī thā na ānkh kām kartī thī aur na kuchh sunā, ī deta thā. Jab hosh āyā to kyā dekhtā hūn ki do gore topchī merā pā, on pakar kar inṭ patthar ke tode ke andar se kheñch rahe hain. Ek ne 'ram' sharāb mere munh meñ unḍel dī. Ākhir mujhe nikālkar ek ṣāhib ke pās lega, e aur us ke ba'd main 'fīld haspatāl' meñ bhejdiya giyā tā ki ārām se marūn.

## Lesson III.

### Article.

22. There are three articles in English: 'a', 'an' and 'the'. 'A' or 'an' is sometimes very indefinite, meaning 'some', or 'any', as in 'some man' or 'any book', whilst at others it is a shade less indefinite, equalling 'one' or 'a certain one'. 'The' in its markedly definite character equals either 'this', 'these' or 'that', 'those.' To express these various shades of meaning Hindustani uses the following words:—

کوئی ko,ī, a or an (equalling 'some', 'any'—very  
indefinite).

ایک ek, a or an (equalling 'one', 'a certain one'  
—less indefinite).

یہ yih, the (= this, these).

وہ wuh, the (= that, those).

REMARK.—(a) When a noun is used in its generic sense, i.e. when it comprehends the whole breed, kind, or species, it does not take the article before it. For instance in the sentences :—

(i) A rat is quite at home when under ground,

(ii) An aeroplane can travel 100 miles, or even more, in one hour,

(iii) The tiger is a carnivorous animal,  
'a', 'an' and 'the' will not be translated.

(b) Nor is the article expressed when the sense is quite clear without it. For example in the sentence :—

"A king went hunting with his minister ;

as they came to a spring the minister said " ;

'the' preceding 'minister' can advantageously be left out. No other minister having been mentioned, there is hardly any need to particularise him. It is obvious enough without 'the.'

(c) The article is also not expressed in detached phrases or incomplete sentences without a context.

### Noun.

23. Noun or substantive is the name by which a living being (persons, etc.) or a thing is called, as :—

جیمس James (Proper noun).

آدمی admī, man (Common noun).

لوگ log, people (Collective noun).

اونچائی ūñchā,ī, height (Abstract noun).

REMARK.—Gerunds and Simple Infinitives of verbs are in fact, though not in form, abstract nouns.

24. Nouns have gender, number and case.

Gender.—Males of course belong to the masculine and females to the feminine gender. Hindustani recognizes no neuter gender. Hence lifeless things are classed

either with males or females according to their terminations.

25. The most common masculine terminations are (i) ā (long), (ii) a (short), (iii) ā,o, (iv) pan, e.g. :—

دریا	daryā	river.
کمرہ	kamra	room.
بچاؤ	bachā,o	defence, protection.
بچپن	bachpan	childhood, infancy.

REMARK — ‘ ā ’ (long) and ‘ a ’ (short) often interchange, as :—

کمرہ	kamrā	} room.
کمرہ	kamra	

Exceptions are :—

(a) Arabic words ending in ‘ ā ’ (chiefly trilaterals) and a few others, as :—

ہوا	hawā	air, wind.
سزا	sazā	punishment.
دوا	dawā	medicine.
دعا	du’ā	prayer, blessing.
رضا	razā	divine decree (also, furlough).
غذا	ghizā	food, diet
خطا	khatā	fault.
شفاء	shifā	recovery (from illness).
دنیا	dunyā	world.
رعایا	ri’āyā	subjects (people).
وجہ	wāja	cause, reason
دفعہ	dāf’a	time (adverbial).
توبہ	tauba	repentance.

(b) Hindi diminutives and a few abstract nouns, as —

ڈبیا	ḍibiyā	a small case, casket.
دیا	dayā	kindness.
سبھا	sabhā	association, society.

(c) Miscellaneous :—

جگہ	jaga	place.
-----	------	--------

چا	<i>chā</i>	} tea.
چائے	<i>chā,e</i>	
سرا	<i>sarā</i>	} inn.
سرائے	<i>sarā,e</i>	
ناؤ	<i>nā,o</i>	ferry boat.

26. The most common feminine terminations are (i) ī, (ii) t (chiefly Arabic nouns), (iii) ish (Persian Verbal nouns), and (iv) 'haṭ' or 'waṭ' (Hindi verbal nouns); as :—

چوکی	<i>chaukī</i>	} chair.
کرسی	<i>kursī</i>	
قسمت	<i>qismat</i>	fate, luck.
کوشش	<i>koshish</i>	effort, endeavour.
گھبراہٹ	<i>ghabrāhaṭ</i>	confusion.
بنارت	<i>bānāwaṭ</i>	make (also, artificiality).

Exceptions are :—

پانی	<i>pānī</i>	water.
گھی	<i>ghī</i>	butter (clarified).
جی	<i>jī</i>	mind, disposition.
موتی	<i>motī</i>	pearl.
دھی	<i>dahī</i>	ourds.
وقت	<i>waqt</i>	time.
ثبوت	<i>ṣabūt</i>	proof.
شربت	<i>sharbat</i>	sweatened drink.
خلعت	<i>khil'at</i>	rich robe of honour.
یاقوت	<i>yāqūt</i>	ruby.
بیت	<i>bait</i>	couplet (also, house).
تابوت	<i>tābūt</i>	bier.
درخت	<i>darakht</i>	tree.
بخت	<i>bakht</i>	fate (always plural).

بندوبست	<i>bandobast</i>	arrangement.
نخست	<i>ta<sup>k</sup>ht</i>	throne.
بت	<i>but</i>	idol, statue.
کھیت	<i>khet</i>	field.
گوشت	<i>gosht</i>	flesh, meat.
دانت	<i>dānt</i>	tooth.
سوت	<i>sūt</i>	cotton thread (unspun).
گیت	<i>gīt</i>	song.
بالش	<i>bālīsh</i>	pillow.

27. Arabic verbal nouns of the measure of 'taf'īl' (تَفْعِيل); Persian shortened Infinitives; and Hindi verbal roots are also classed as feminine, e.g. :—

(a) Arabic verbals :—

تکلیف *taklīf*, trouble.  
 تصویر *taṣwīr*, picture, photo.

(b) Persian Shortened Infinitives :—

آمد *āmad* coming, approach. From آمدن, *amadan* = to come.  
 ساخت *sakht* make. From ساختن, *sākhtan* = to make.

(c) Hindi verbal roots :—

مار *mār* beating (also, striking range).  
 From مارنا, *mārnā* = to beat.  
 سمجھ *samajh* understanding. From سمجھنا, *samajhnā* = to understand.  
 جیت *jīt* victory. From جیتنا, *jītnā* = to win.  
 ہار *hār* defeat. From ہارنا, *hārnā* = to lose (in competition).  
 دوڑ *daur* race. From دوڑنا, *daurnā* = to run.



Exceptions are :—

تعویذ *ta'wīz* amulet.

کھیل *khel* play, game. From '*khelnā*', to play.

رنگ *rang* colour. From '*rangnā*', to colour, to paint.

ناپ *nāp* measurement. From '*nāpnā*', to measure.

دَر *dar* fear. From '*ḍarnā*', to fear.

چھد *chhed* hole. From '*chhednā*', to bore a hole through.

ناچ *nāch* dance. From '*nāchnā*', to dance, and a few others.

28. Related or allied nouns which generally go in couples take the gender of the last named, as :—

مائی باپ *mān bāp* (lit. mother-father), parents (mas., plural). Because of '*bāp*', father.

گائے بیل *gā, e baīl* (lit. cow-bullock), cattle (mas., plural). Because of '*baīl*' bullock.

قلم ذوات *qalam dawāt* (lit. pen-inkpot), pen and inkpot (fem., singular). Because of '*dawāt*' inkpot (f.).

29. The gender of compound nouns is also similarly determined by the latter part, as :—

شکار گاہ (f.) *shikārah gāh*, hunting ground. (Because '*gāh*', a place, is fem.)

شہر پناہ (f.) *shahr-panāh*, a wall of defence round a city. (Because '*panāh*', shelter, is fem.)

30. Generic nouns are either masculine or feminine and apply equally to both sexes, as :—



کوا *kawwā* (m.), a crow.

چیل *chīl* (f.), a kite.

31. A few adjectival nouns belong to the common gender ; as :—

دوست *dost*, friend.

دشمن *dushman*, enemy.

باغی *bāghī*, rebel (also, rebellious).

32. For nouns other than those noticed above practice is the only guide : you learn their gender as you learn the words themselves. So far as this book is concerned such nouns should be treated as masculine unless marked otherwise.

33. Number.—There are two numbers ; singular and plural.

34. Masculine nouns ending in 'ā' (long) and 'a' (short) change to 'e' for plural, as :—

لڑکا *larkā*, a boy.      لڑکے *larke*, boys.

کمرہ *kamra*, a room.      کمرے *kamre*, rooms.

Masculine nouns ending in 'ān' are similarly treated, i.e. their 'ā' changes to 'e', the nasal 'n' being retained at the end, as :—

کُویاں *kū,ān*, a well.      کُوئیاں *kū,eñ*, wells.

35. Masculine nouns ending otherwise do not change for plural, as :—

آدمی *admī*, a man or men.

شیر *sher*, a tiger or tigers.

گاؤں *gā,oñ*, a village or villages.

نام *nām*, a name or names.

36. Feminine nouns ending in 'ī' add 'ān' whilst those ending otherwise add 'eñ' for plural, as :—

گھوڑی <i>ghori</i> , a mare.	گھوڑیاں <i>ghorīāñ</i> , mares.
چوکی <i>chaukī</i> , chair.	چوکیاں <i>chaukīāñ</i> , chairs.
عورت <i>'aurat</i> , woman.	عورتیں <i>'aurteñ</i> , <sup>1</sup> women.
میز (f.) <i>mez</i> , table.	میزیں <i>mezeñ</i> , tables.

37. Persian and Arabic nouns follow the above rules but they occasionally resort to rules of their respective languages, especially when they occur united with other Persian and Arabic words in the genitive and adjectival constructions.

38. Persian nouns add 'ān' in the case of "animate" and 'hā' in the case of inanimate nouns for plural irrespective of gender ; as :—

مرد <i>mard</i> , a man.	مردان <i>mardān</i> , men.
درخت <i>darakht</i> , tree.	درختها <i>darakht<sup>h</sup>ā</i> , trees.

REMARK.—A few euphonic modifications are made by the insertion of 'y' and 'g', as :—

دانا <i>danā</i> , a wise man.	داناان <i>dānāyan</i> , wise men.
بندہ <i>banda</i> , a slave.	بندگان <i>bandagān</i> , slaves.
	(or <i>bandgān</i> )

39. Arabic language has a large variety of rules for forming plurals. The regulars, as used in Urdu, are formed by adding 'īn' and 'āt' to the singular, as :—

خیاط <i>k̤hayyāt</i> , a tailor.	خیاطین <i>k̤hayyātīn</i> , tailors.
حاضر <i>ḥāẓir</i> , present.	حاضریں <i>ḥāẓirīn</i> , all the present (audience).
حیوان <i>ḥaiwān</i> , an animal.	حیوانات <i>ḥaiwānāt</i> , animals.
مکان <i>makān</i> , a building.	مکانات <i>makānāt</i> , buildings.

<sup>1</sup> Not so good 'auraten'. When a word of two syllables has 'a' in its last syllable, the 'a' is elided when a long vowel is added to the word. (Vide 109, note.)

If the singular ends in 't' 'ā' (ل) only is inserted before it, as :—

حَال	<i>hālat</i>	circumstance, condition.
حَالَات	<i>hālāt</i>	circumstances, conditions.
عَادَت	<i>'ādat</i>	habit.
عَادَات	<i>'ādāt</i>	habits.

40. The irregular plurals present a great variety. We shall give here only a few of them by way of example :—

أَمْر	<i>amr</i>	an affair	أُمُور	<i>umūr</i>	affairs.
قِسْم	<i>qism</i>	kind, variety	أَقْسَام	<i>aqsām</i>	kinds, varieties.
دَوَا	<i>dawā</i>	medicine	أَدْوِيَا	<i>adwiya</i>	medicines.
كِتَاب	<i>kitāb</i>	book	كُتُب	<i>kutub</i>	books
مَسْجِد	<i>masjid</i>	mosque	مَسَاجِد	<i>masājīd</i>	mosques.
تَكْلِيف	<i>taklīf</i>	trouble	تَكَالِيف	<i>takālīf</i>	troubles.
أَمِير	<i>amīr</i>	a nobleman	أُمَرَا	<i>umarā</i>	noblemen.
حَاكِم	<i>hākīm</i>	ruler officer	حُكَّام	<i>hukkām</i>	rulers, officers.
أكْبَر	<i>akbar</i>	greater, greatest	أكْبَر	<i>akābir</i>	the great- est people.
عَجِيب	<i>'ajīb</i>	strange, wonderful	عَجَائِب	<i>'ajā'ib</i>	wonders, strange things.

41. The Arabic language possesses a dual number as well, formed by adding "ain" to the singular, as :—

وَالِد	<i>wālid</i>	father	وَالِدَيْنِ	<i>wālidain</i>	parents.
طَرَف	<i>tarf</i>	side	طَرَفَيْنِ	<i>tarfain</i>	both the sides.

42. The cases, as given in some Hindustani Grammars, are eight in number; namely the Nominative, Agent, Genitive, Dative, Accusative, Ablative, Locative, and

Vocative. . In reality, however, there are but *two* cases, viz. the crude form or Nominative, and the oblique form or Formative.

REMARK.—The Nominative and Accusative are alike in Hindustani, unless the Accusative has got to be put in the Dative in certain circumstances (vide Secs. 181 to 188).

43. When a noun is governed by a postposition (expressed or understood) it is said to be in the Oblique or Formative form, otherwise it is in the Nominative case.

REMARK.—What are known as Prepositions in English are termed *Postpositions* in Urdu, for the simple reason that, unlike English, they are placed *after* the noun or pronoun they govern. For instance in English you say 'on the table.' In Urdu we say 'the table on.'

44. There are two kinds of postpositions; Simple and Compound (or Prepositional Phrases).

45. The Simple ones are:—

ک	kā	of	(Genitive).
کو	ko	to	(Dative).
سے	se	from, by, than, etc.	(Ablative).
میں	men	in, among, etc.	} (Locative).
پر	par	on, at, over, etc.*	
تک	tak	up to, till	

Of these only ک kā (of) is subject to change into کے ke and کی kī. (Vide Sec. 52).

46. The Compound ones or rather Prepositional Phrases begin with either 'ke' or 'kī' with the exception of a couple or so which begin with 'se' and might be called Comparative Postpositions. For facility of reference we shall call those beginning with 'ke' Masculine and those with 'kī' Feminine. They are too many to be given here. We shall, therefore, give below only a few by way of example:—

## Masculine postpositions :—

کے پاس	<i>ke pās</i>	near, in the possession or keeping of.
کے نزدیک	<i>ke nazdīk</i>	near.
کے واسطے	<i>ke wāṣṭe</i>	} for.
کے لئے	<i>ke li, e</i>	
کے ساتھ	<i>ke sāth</i>	with.
کے اوپر	<i>ke ūpar</i>	on, above, etc.
کے نیچے	<i>ke nīche</i>	under, below.
کے سامنے	<i>ke sāmne</i>	in front of.
کے آگے	<i>ke āge</i>	in front of, ahead of.
کے پیچھے	<i>ke pīchhe</i>	behind, in the rear of.
کے بعد	<i>ke ba'd</i>	after (time).

## Feminine postpositions :—

کی طرف	<i>kī tarāf</i>	towards, in the direction of.
کی طرح	<i>kī tarāḥ</i>	like, in the manner of.
کی بابت	<i>kī bābat</i>	regarding, in respect of.
کی معرفت	<i>kī ma'rifat</i>	through the medium of, c/o.
کی زبانی	<i>kī zubānī</i>	from the word of mouth of.

REMARK.—These postpositions are, for the most part, originally nouns in the oblique case, some simple postposition being suppressed (occasionally expressed) after them. They take 'ke' if the noun is masculine and 'kī' if the noun is feminine, e.g.—

کے ساتھ (میں)	<i>ke sāth (meñ)</i>	= in company of.
	<i>sāth</i>	= company, companionship.
کی طرف (میں)	<i>kī tarāf (meñ)</i>	= in the direction of.
	<i>(tarāf (f.))</i>	= direction, side

## Comparative postpositions :—

سے پہلے	<i>se pahle</i>	before, prior to (time).
سے آگے	<i>se āge</i>	beyond, farther than (locality).

REMARK.—Occasionally two postpositions are used together, as :—

من سے	<i>men se</i>	from in, from among, though, across.
پر سے	<i>par se</i>	from on.
پاس سے	<i>ke pās se</i>	from near.

47. Masculine nouns ending in 'ā' (long) or 'a' (short) change to 'e' for oblique singular and to 'oñ' for oblique plural, as :—

گھوڑا	<i>ghorā</i>	horse.
گھوڑے کو	<i>ghore ko</i>	to the horse.
گھوڑوں کو	<i>ghoroñ ko</i>	to the horses.

Nouns ending in 'āñ' are similarly treated, i.e. their 'a' changes into 'e' and 'o', as :—

کواں	<i>kū, añ</i>	a well.
کوئیں میں	<i>kū, eñ men</i>	in the well.
کوؤں میں	<i>kū, oñ men</i>	in the wells

48. Masculine nouns ending otherwise, also all feminine nouns, make no change in the oblique singular but add 'oñ' in the oblique plural, as :—

آدمی	<i>ādmī</i>	a man.
آدمی کو	<i>ādmī ko</i>	* to the man.
آدمیوں کو	<i>ādmīoñ ko</i>	to the men
لڑکی	<i>larkī</i>	a girl.
لڑکی کو	<i>larkī ko</i>	to the girl.
لڑکیوں کو	<i>larkīoñ ko</i>	to the girls.

49. The Vocative (or Nominative of Address) can optionally use the nominative or the oblique form in the singular. In the plural the final 'ñ' of the oblique plural is dropped. This case takes no postposition but 'ai' (O!), or some other interjection of corresponding signification, may be prefixed to it, as :—



اے بیٹا ( or بیٹے )	<i>ai beṭā (or beṭe)</i>	O son !
اے بیٹو	<i>ai beṭo</i>	O sons !
اے بیٹی	<i>ai beṭī</i>	O daughter !
اے بیٹیو	<i>ai beṭīo</i>	O daughters !

50. The following masculine nouns ending in ' ā ' are treated as if they ended otherwise :—

خدا	<i>khudā</i>	God	چچا	<i>chachchā</i>	uncle (paternal).
آقا	<i>āqā</i>	master.	دادا	<i>dādā</i>	grandfather (paternal).
دریا	<i>daryā</i>	river.	نانا	<i>nānā</i>	grandfather (maternal).
صحرا	<i>ṣaḥrā</i>	sandy desert.	پتا	<i>pitā</i>	father (Hindī).
سورما	<i>sūrmā</i>	brave man.	دیوتا	<i>dewtā</i>	a god (Hindu).
راجا	<i>rājā</i>	Hindu king.	گدا	<i>gadā</i>	a beggar.
رہنما	<i>rahnumā</i>	a guide.			

In case of nouns denoting measure, quantity, time, distance or manner the oblique singular is also used for the oblique plural, as :—

<i>do auns ke wāṣṭe</i>	=	for two ounces.
<i>do man ke wāṣṭe</i>	=	for two maunds.
<i>do ghaṇṭe tak</i>	=	for two hours.
<i>do mīl tak</i>	=	for two miles.
<i>do tarāḥ (meñ)</i>	=	in two ways.

51. The following paradigms will show at a glance the various changes a noun undergoes for number and case :—

- (i) لڑکھا *laṛkā*, a boy.  
(Masc. noun ending in ' ā ' long).



Singular.	Plural.
Nominative لڑکا, <i>larḱā</i> , a boy.	لڑکے <i>larḱe</i> , boys.
Oblique لڑکے کو, <i>larḱe ko</i> , to the boy.	لڑکوں کو <i>larḱoṇ ko</i> , to the boys.
Vocative ( لڑکے or ) لڑکا اے <i>ai larḱo</i> , O boys! <i>ai larḱā</i> (or <i>larḱe</i> ) O boy!	

(ii) بچہ *bachcha*, a child.  
(Masc. noun ending in 'a', short).

Sing.	Plur.
Nom. بچہ, <i>bachcha</i> , child.	بچے <i>bachche</i> , children.
Obl. بچے کو, <i>bachche ko</i> to the child.	بچوں کو <i>bachchoṇ ko</i> , to the children.
Voc. ( بچے or ) بچہ اے <i>ai bachcha</i> (or <i>bachche</i> ), O child!	بچو اے <i>ai bachcho</i> , O children!

(iii) شیر *sher*, tiger.  
(Masc. noun ending otherwise.)

Sing.	Plur.
Nom. شیر <i>sher</i> , tiger.	شیر <i>sher</i> , tigers.
Obl. شیر کو <i>sher ko</i> , to the tiger.	شیروں کو <i>sheroṇ ko</i> , to the tigers.
Voc. شیر اے <i>ai sher</i> , O tiger!	شیرو اے <i>ai shero</i> , O tigers!

(iv) راجا *rājā*, a Hindu king.  
(Masc. noun ending in 'ā' but treated otherwise).

Sing.	Plur.
Nom. راجا <i>rājā</i> , king.	راجا <i>rājā</i> , kings.
Obl. راجا کو <i>rājā ko</i> , to the king.	راجاؤں کو <i>rājā, on</i> to the <i>ko</i> , kings.
Voc. راجا اے <i>ai rājā</i> , O king!	راجاؤ اے <i>ai rājā, o</i> , O kings!

(v) لڑکی *larḱī*, a girl.

(Fem. noun ending in ' ī ').

	Sing.	Plur.
Nom.	لڑکی <i>larḱī</i> , a girl.	لڑکیاں <i>larḱīān</i> girls.
Obl.	لڑکی کو <i>larḱī ko</i> , to the girl.	لڑکیوں کو <i>larḱīon ko</i> to the girls.
Voc.	اے لڑکی <i>ai larḱī</i> , O girl!	اے لڑکیو <i>ai larḱīo</i> , O girls!

(vi) بہن *bahin*, sister.

(Fem. noun ending otherwise).

	Sing.	Plur.
Nom.	بہن <i>bahin</i> , sister.	بہنیں <i>bahinēn</i> sisters.
Obl.	بہن کو <i>bahin ko</i> , to the sister.	بہنوں کو <i>bahinon ko</i> to the sisters.
Voc.	اے بہن <i>ai bahin</i> , O sister!	اے بہنو <i>ai bahino</i> , O sisters!

REMARK.—(a) When the nominative singular ends in 'on' it does not take another 'on' for the oblique plural. Similarly if the nom. singular ends in 'o' it adds 'n' only for the oblique plural, e.g. :—

گاؤں <i>gā, on</i> , a village.	پڑاؤں <i>parāon</i> , a camp.
گاؤں میں <i>gā, on men</i> , in the village or villages.	پڑاؤں میں <i>parāon men</i> , in the camps.

(b) The oblique plural always ends in 'on'.

(c) Compound postpositions occasionally appear split up in old writings; as 'pās gā, on ke' instead of 'gā, on ke pās.' But this should not be imitated.

•

#### VOCABULARY.

king	<i>bādshāh</i>	بادشاہ	camel (m.)	<i>ūnt</i>	اونٹ
father	<i>bāp</i>	باپ	dog	<i>kuttā</i>	کتا
mother	<i>mān</i>	ماں	donkey	<i>gadḥā</i>	گدھا
brother	<i>bhā, ī</i>	بھائی	jackal (m.)	<i>gīdar</i>	گیدڑ
elephant (m.)	<i>hāthī</i>	ہاتھی	servant	<i>naukar</i>	نوکر

bird	<i>parinda</i>	پرندہ	building	<i>makān</i>	مکان
canton-ment	<i>chhā,oni</i>	چھاؤنی	roof	<i>chhat</i>	چھت
trench (also fortified position)	<i>morcha</i>	مورچہ	cloth	<i>kaprā</i>	کپڑا
mountain	<i>pahār</i>	پہاڑ	bank, coast, edge	<i>kināra</i>	کنارہ
hill (also, hilly)	<i>pahārī</i>	پہاڑی	iron	<i>lohā</i>	لوہا
soldier (sepoy)	<i>sipāhī</i>	سپاہی	gold	<i>sonā</i>	سونا
room	<i>kamra</i>	کمرہ	curtain	<i>parda</i>	پردہ
city	<i>shahr</i>	شہر	book (f.)	<i>kitāb</i>	کتاب
church	<i>girjā</i>	گرجا	wall (f.)	<i>dīwār</i>	دیوار
house (residential)	<i>ghar</i>	گھر	bayonet (f.)	<i>saṅgīn</i>	سنگین
			belt	<i>peṭī</i>	پٹی
			uniform	<i>wardī</i>	وردی

EXERCISE 6.<sup>1</sup>

Dog. Dogs. To the dog. To the dogs. Church. Churches. In the church. In the churches. Bird. Birds. To the bird. To the birds. Trench. Trenches. In the trench. In the trenches. Servant. Servants. To the servant. To the servants. Sepoy. Sepoys. To the sepoy. To the sepoy. Elephant. Elephants. On the elephant. On the elephants. Brother. Brothers. For the brother. For the brothers. Jackal. Jackals. To the jackal. To the jackals. City. Cities. In the city. In the cities. River. Rivers. In the river. In the rivers. For God's sake. Before the raja. Belt. Belts. For the belt. For the belts. Hill.

<sup>1</sup> Don't translate the articles in Exercises consisting of detached phrases.

Hills. On the hill. On the hills. Wall. Walls. Behind the wall. Behind the walls. Book. Books. In the book. In the books. Roof. Roofs. On the roof. On the roofs. O God! O Father! O Soldiers! O Bird! O Birds!

#### EXERCISE 6 (a).

گدھا - گدھے - گدھے پر - گدھوں پر - کپڑا - کپڑے - کپڑے کے  
 نیچے - کپڑوں کے نیچے - لوہے کا - سونے کا - پردہ - پردے - پردے کے  
 پیچھے - پردوں کے پیچھے - کمرہ - کمرے - کمرے میں - کمروں میں -  
 کنارہ - کنارے - کنارے پر - کناروں پر - اونٹ - اونٹ پر -  
 اونٹوں پر - پہاڑ - پہاڑ پر - پہاڑوں پر - گھر - گھر میں - گھروں میں -  
 مکان - مکان کے اوپر - مکانوں کے اوپر - راجا - راجا کے واسطے -  
 راجاؤں کے واسطے - دیوتا - دیوتا سے - دیوتاؤں سے - وردی - وردیاں -  
 وردی کا - وردیوں کا - چھاؤنی - چھاؤنیاں - چھاؤنی میں -  
 چھاؤنیوں میں - ماں - مائیں - ماں کو - ماؤں کو - سنگین - سنگینیں -  
 سنگین سے - سنگینوں سے - سرا - سرائیں - سرا میں - سراؤں میں -  
 دوا - دوائیں - دوا سے - دواؤں سے - سزا - سزائیں - دنیا میں -  
 دنیا میں - اے بادشاہ - اے بادشاہو \*

#### Lesson IV.

##### The Genitive.

52. The use of 'kā', 'ke', and 'kī'. English has two ways of expressing the genitive:—

(i) by apostrophe 's'.

(ii) by 'of'.

For instance in English you can equally well say:—

(i) Jacob's horse.

(ii) Horse of Jacob.

Hindustani has only one way of expressing it, and it accords with the apostrophe order of words. In other words, before you translate the English genitive (or a string of them) into Hindustani you must put it either in the apostrophe or 'of' order of words, no mixture being allowed. In the case of apostrophe order you begin with the first and go forward, whilst in the case of 'of' you begin with the last and come backwards, as:—

Jacob's horse	}	Jacob kā ghorā.
Horse of Jacob		

The change of 'kā' into 'ke' and 'kī' is determined by the word which *follows* it in Hindustani, as explained below:—

'kā' before a masculine singular noun in the nom. case, i.e. when it is not governed by a postposition.

'ke' before a masculine singular noun in the oblique case, i.e. when it is governed by a postposition; also before masculine plural noun (nominative or oblique).

'kī' before all feminine nouns, irrespective of number and case.

E.g. :—

The man's horse	}	= ādmī kā ghora.
Horse of the man		
To the man's horse	=	ādmī ke ghore ko.
The man's horses	=	ādmī ke ghore.
To the man's horses	=	ādmī ke ghoron ko.
The man's mare	=	ādmī kī ghorī.
To the man's mare	=	ādmī kī ghorī ko.

The man's mares = *ādmī kī ghorīāñ*.

To the man's mares = *ādmī kī ghorion ko*.

The house of the servant's father = *naukar ke bāp kā ghar*.

Jacob's wife's table = *Jacob kī 'aurat kī mez*.

Uniforms of the king's servants = *Bādshāh ke naukron kī wardīāñ*.

REMARK.—(a) 'ka' is in fact an adjectival affix and changes exactly like an adjective ending in 'ā'.

(b) The genitive occasionally appears after its governing noun in old writings, as, 'betā bādshāh kā' instead of 'bādshāh kā betā' (the king's son). But this should not be imitated.

53. Persian and Arabic genitive constructions are often used but the words so connected *must* be Persian or Arabic, never Hindi.

54. The Persian genitive is formed by juxtaposition of nouns. The regimen, or the thing possessed, always stands first and is united with the following noun by 'i' called ( *إضافة* *izāfat*, addition) which means 'of', as :—

کتاب یعقوب *kitāb-i-Ya'qūb* = Jacob's book.

مَنْزِلِ حَاکِمِ بَغْدَادِ *manzil-i-hākim-i-Baghdad* = The residence of the ruler of Baghdad.

NOTES.—(a) If the governing noun ends in *ی* or *و* the 'izāfat' is replaced by *ی* or *و* with or without 'hamza' (ء), or by 'hamza' with or without the 'zer' stroke, as :—

پاۓ فیل } *pā-i-fīl* = foot of elephant ( 'pā' = foot,  
پای فیل } 'fīl' = elephant).

روۓ زمین } *rū-i-zamīn* = face of earth ( 'rū' = face ;  
روی زمین } 'zamīn' = earth).

علماء اسلام *ulamā-i-Islām* = Mohamadan religious authorities ( 'ulamā' = learned or wise men ;  
'Islām' = Mohamadanism).

(b) If the governing noun ends in *ہ* or *ی*, only 'hamza' is placed on top of it, as :—

خانہ آقا *khāna-i-āqā* = master's house (*khāna* = house, 'āqā' = master).

سردی سرما *sardī-i-sarmā* = The cold of winter ('sardī' = coldness, 'sarmā' = winter).

55. The Arabic Genitive is formed by placing the noun to be put in the genitive case immediately after the governing substantive, as :—

بیت القاضی *bait-al-qāzī* = house of the Judge ('bait' = house; 'al' = the (Arabic article); 'qāzī' = Judge).

### VOCABULARY

India <i>Hindustan</i> هندوستان	Volley (f.), { (1) <i>wālī</i> والی (2) <i>bārḥ</i> بارہ
Army (f.), <i>fauj</i> فوج	Attack, <i>ḥamla</i> حملہ
Cavalry regiment (f.), <i>risāla</i> رسالہ	Parents (masc. pl.), <i>mān bāp</i> ماں باپ
Infantry regiment (f.), <i>paltan</i> پلتن	Friend (or ally), (c.) <i>dost</i> دوست
Artillery, <i>topkhāna</i> توپخانہ	Enemy (c.), <i>dushman</i> دشمن
Village headman, <i>nambardār</i> نمبردار	Jamadar (Indian 2nd Lt.), <i>jam'adār</i> جمعدار
Watchman, <i>chaukīdār</i> چوکیدار	Havildar (Indian Sergeant), <i>ḥawāldār</i> حوالدار
Lock, <i>tālā</i> تالا	Corporal (Indian), <i>nā,ik</i> نائک
Key, <i>chābī</i> (or <i>kunḥī</i> ) چابی (or کنجی)	Lance Corpl. (Indian), <i>lais</i> لیس
Round (visiting), <i>gasht</i> گشت	People (masc pl.), <i>log</i> لوگ
Saddle, <i>zīn</i> زین	Trooper, rider } <i>sawār</i> سوار
Bridle (f.), <i>lagām</i> لگام	Mounted (adj.) }
Door, <i>darwāzā</i> دروازہ	Gentleman (European), <i>sāḥib</i> صاحب
Window, <i>khīrkī</i> کھڑکی	
Cannonade (f.), <i>golabārī</i> گولہ باری	



Recruit, <i>raṅgrūt</i>	دگروٹ	Light (f.), <i>roshnā</i>	روشنی
Lines (quarters) }	$\left. \begin{array}{l} lā, īn \text{ لائنیں} \\ lain \text{ لائن} \end{array} \right\}$	Gun (Rifle) (f.), }	$\left\{ \begin{array}{l} (1) \text{ bandūq} \\ (2) \text{ rafl} \end{array} \right\}$
Pay (f.), }	$\left\{ \begin{array}{l} (1) \text{ talab} \text{ طلب} \\ (2) \text{ tankhṛvāh} \text{ تنخواہ} \end{array} \right\}$	Box }	$\left\{ \begin{array}{l} (1) \text{ sandūq} \text{ صندوق} \\ (2) \text{ bakas} \text{ بکس} \end{array} \right\}$
Map, Sketch, <i>naqsha</i>	نقشہ	Order, <i>ḥukm</i>	حکم
Sun (disc), <i>sūraj</i>	سورج	Forest, <i>jaṅgal</i>	جنگل
Sunshine (glare) (f.),	<i>dhūp</i> دھوپ	Animal, <i>jānwar</i>	جانور
Moon (m.), <i>chānd</i>	چاند	Custom (way), <i>dastūr</i>	دستور

## EXERCISE 7.

Girl's father. Enemy's army. Havildar's belt. Watchman's brother. Horse's saddle. Horse's bridle. Jamadar's pay. Havildar's book. Şahib's books. Glare of the sun. Animals of the forest. Şahib's order. Map of India. People of the city. The boy's parents. In the house of the village headman. On the roof of the house. For the Şahib's friend. Under the Şahib's table. For the sepoy's uniform. With the Corporal's brother. In the enemies' army. From the sketch of the mountain. The recruit's name. The lock of the door of the Şahib's room. Name of the city. In the camp of the enemy's army. In the enemy's trench. Bridle of the Şahib's friend's horse. The trooper's horse's saddle. On the bank of the river. Near the banks of the rivers. From the sepoys' pay. Curtains of the Şahib's room. People of the village. In the Lance Corporal's box. During the Jamadar's round. Key of the lock of the door. From the artillery's cannonade. From the volleys of the Infantry. After the attack of the Cavalry.



## EXERCISE VII (a).

- دشمن کا مورچہ - نوکر کا بیٹا - گاؤں کا نام - نمبردار کی بہن -  
 چوکیدار کی بیٹی - جمعدار صاحب کا بھائی - نحوالدار کی طلب -  
 سپاہیوں کی تذخوۃ - چھاونی کی گشت - گھوڑے کا زین -  
 صاحب کے گھوڑے کی لگام - نوکر کے بیٹے کا گھر - چوکیدار کے  
 مکان کی چھت - صاحب کے نوکر کے کپڑے - بلٹن کے سپاہی کی  
 طلب - رسالے کے سوار کی پیٹی - رنگروٹوں کی وردیوں کے واسطے -  
 نمبردار کے مکان کی چھت پر - بلٹن کے رنگروٹوں کے واسطے -  
 دشمن کے حملے سے پہلے - رسالے کی لین کے پاس - ہندوستان کے  
 لوگوں کا دستور - جنگل کے درخت - نوکروں کے گھروں کے پیچھے -  
 صاحب کے گتے کے واسطے - چھاونی سے شہر تک - <sup>1</sup>جہلم کے گرجے  
 کے سامنے - 'میجر' صاحب کے نوکر کی زبانی \*

## Lesson V.

## Adjective.

56. An adjective is a word used to qualify a noun, as:—

اچھا	achchhā	=	good
خوبصورت	khūbsūrat	=	handsome, beautiful.
خراب	khārāb	=	bad.
بڑا	barā	=	big, large, elder.
چھوٹا	chhotā	=	small, younger.
پہلا	pahlā	=	first.
پچھلا	pichhlā	=	last.

<sup>1</sup> Line on top denotes a Proper noun; the proper name of a place or person.

57. There are two different ways in which an adjective can be used—(a) Attributive, and (b) Predicative.

(a) An adjective is used attributively, when it qualifies its noun directly, so as to make a compound noun :—

A *brave* soldier. *Green* trees.

(b) An adjective is used predicatively when it qualifies its noun indirectly—through the verb or predicate :—

His character is *noble*. The horse went *lame*.

An adjective so used is a form of complement to the verb, because it completes what the verb left unsaid.

58. Hindustani adjectives are indeclinable excepting such as end in 'ā'

59. Adjectives ending in 'ā' change exactly like the 'kā', 'ke', 'kī' of the genitive :—

'ā' (crude form), when qualifying a masculine singular noun in the nom. case (i.e. when it is not governed by postposition).

'e' when qualifying a masc. singular noun in the oblique case (i.e., when it is governed by a postposition); also when qualifying masculine plural nouns (nom. or oblique).

'ī' when qualifying a feminine noun (irrespective of number and case).

E.g. :—

اچھا آدمی *achchhā ādmī* = A good man.  
(masc. sing. nom.).

اچھے آدمی کو *achchhe ādmī ko* = To the good man.  
(m. s. obl.).

اچھے آدمی *āchchhe ādmī* = Good men.  
(m. pl. n.).

اچھے آدمیوں کو *achchhe ādmion ko* = To good men.  
(m. pl. o.).

اچھی عورت	<i>achchī 'aurat</i>	= A good woman (f. s. n.)
اچھی عورت کو	„ <i>'aurat ko</i>	= To the good woman (f. s. o.)
اچھی عورتیں	„ <i>'aurteñ</i>	= Good women (f. pl. n.)
اچھی عورتوں کو	„ <i>'aurtoñ ko</i>	= To good women (f. pl. o.)
خوبصورت لڑکا	<i>khūbsūrat larḱā</i>	= Handsome boy (m. s. n.)
خوبصورت لڑکے	„ <i>larḱe</i>	= Handsome boys (m. pl. n.)
خوبصورت لڑکے کو	„ <i>larḱe ko</i>	= To the handsome boy (m. s. o.)
خوبصورت لڑکوں کو	„ <i>larḱoñ ko</i>	= To the handsome boys (m. pl. o.)
خوبصورت لڑکی	„ <i>larḱī</i>	= Handsome girl (f. s. n.)
خوبصورت لڑکیاں	„ <i>larḱīāñ</i>	= Handsome girls (f. pl. n.)
خوبصورت لڑکی کو	„ <i>larḱī ko</i>	= To the handsome girl (f. s. o.)
خوبصورت لڑکیوں کو	„ <i>larḱīoñ ko</i>	= To the handsome girls (f. pl. o.)

60. Adjectives ending in 'āñ' change the penultimate 'ā' as exemplified above, e.g. :—

دایاں ہاتھ	<i>dāyāñ</i> (or, <i>dā,īāñ</i> ) <i>hāth</i>	= right hand.
دائیں ٹانگ	<i>dā,īñ tāng</i>	= right leg.
دائیں ہاتھ (کو)	<i>dā,eñ hāth</i> ( <i>ko</i> )	= to the right (hand).
پانچواں آدمی	<i>pāñchwāñ ādmī</i>	= the fifth man.
پانچویں عورت	<i>pāñchwīñ 'aurat</i>	= the fifth woman.
پانچویں آدمی کو	<i>pāñchweñ ādmī ko</i>	= to the fifth man.

دایاں	<i>dayān</i>	} = right (side, etc )
داهنا	<i>dāhinā</i>	
دھنا	<i>dahinā</i>	
ہاتھ	<i>hāth</i> (m )	= hand
ٹانگ	<i>tāng</i> (f.)	= leg
پانچواں	<i>pāñchwān</i>	= fifth

61. The following adjectives ending in 'ā' are indeclinable —

دانا	<i>dānā</i> ,	wise = (Persian).
تنہا	<i>tanhā</i> ,	alone = (Persian).
خفا	<i>khaḥfā</i> ,	angry, annoyed (Persian      Used only predicatively)
سورما	<i>sūrmā</i> ,	brave (Hindi).

62 The following adjectives ending in 'ā' or 'a', though occasionally met with declined, should not be declined :—

جدا	<i>judā</i>	= separate
تازہ	<i>tāza</i>	= fresh
عمدہ	<i>'umda</i>	= nice.
سالانہ	<i>sālāna</i>	= annual
روزانہ	<i>rozāna</i>	= daily.

REMARK.—With the exception of 'sūrmā' (which is Hindi) all other adjectives given in 61 and 62 are either Persian or Arabic. These and several others ending in 'ā' and belonging to Persian or Arabic are in fact exceptions to the rule given in 59.

63. An adjective used as a noun is inflected like the noun of its class (i.e. according to its termination), as —

اچھے	<i>achchhe</i>	= the good,
اچھوں کو	<i>achchon ko</i>	= to the good.
بیمار	<i>bīmār</i>	= the sick.
بیماروں کو	<i>bīmāron ko</i>	= to the sick.

64 When a noun occurs as an adjective in English it is either put in the genitive or expressed by a corresponding adjective, as : -

Transport animals = *bārbardārī ke jānwar* = (animals of transport)

Infantry soldier = *palṭan kā sipāhī* (sepoy of Infy. regt ).

Government property =  $\left\{ \begin{array}{l} (1) \text{ sarkār kā māl (property of Govt.)} \\ (2) \text{ sarkārī māl (Governmental property).} \end{array} \right.$

Transport = *bārbardārī* باربردارى

Govt (f.) = *sarkār* سرکار

Govt. (adj ) = *sarkārī* سرکارى

Property, goods = *māl* مال

65. Persian and Arabic adjectival constructions are often used in Urdu The words thus united *must* be either Persian or Arabic, never Hindi.

66. In Persian the adjective follows the noun it qualifies and is united with it by ' i ' (*iẓāfat*), as —

لباس شاهانه *libās-i-shāhāna* = royal robe

آقا نامدار *āqā-i-nāmdār* = illustrious master.

باروی قوی *bāzū-i-qawī* = strong arm.

جامه گدایانه *jāma-i-gadāyāna* = beggarly clothes

بدی شنيع *badī-i-shanī'* = shameful wickedness.

لباس *libās* dress, robe. (Arabic).

شاهانه *shāhāna* kingly, royal. (Persian).

آقا *āqā* 'master (Arabic).

نامدار *nāmdār* famous, illustrious. (Persian).

بازو *bāzū* arm (Persian).

قوي	<i>qawī</i>	strong. (Arabic).
جامه	<i>jāmā</i>	clothes, dress. (Persian).
گدايانه	<i>gadāyāna</i>	beggarly. (Persian).
بدى	<i>badī</i>	wickedness, evil. (Persian)
شنيع	<i>shanī</i>	shameful, disgraceful (Arabic).

67. If the Arabic substantive is preceded by the definite article ال (al = the), the adjective, which must be Arabic as well, also requires the article, as :—

التاجر الغني *at-tājir-al ghanī* = The rich merchant.

تاجر *tājir* = merchant.

غني *ghanī* = rich.

#### VOCABULARY.

Clean, Clear, } Distinct }	<i>sāf</i>	صاف	Wounded, <i>zakhmī</i>	زخمى
Dirty, <i>mailā</i>		مىلا	Double-barrelled, <i>donālī</i>	دونالى
Ugly, <i>bad-sūrat</i>		بدصورت	Black { (1) <i>kālā</i>	كالا
High, <i>ūnchā</i>		اونچا	{ (2) <i>siyāh</i>	سياه
Low, <i>nīchā</i>		نيچا	Equal, Level, }	
Undulating, <i>ūnchā</i> <sup>1</sup>	<i>nīc h ā</i>	اونچا نيچا	Continuously }	<i>barābar</i> برابر
Long, <i>lambā</i>		لمبا	Alive, Living { (1) <i>zindah</i>	زنده
Broad, Wide, <i>chaurā</i>		چورا	{ (2) <i>jītā</i>	چيتا
Deep, <i>gahrā</i>		گهرا	Yellow { (1) <i>pīlā</i>	پيلا
Active (physically	<i>chālāk</i>		{ (2) <i>zard</i>	زرد
and mentally)	چالاك		Sword (officer's) (f.) <i>kirch</i>	كرچ
Active, Tidy, <i>chust</i>	چست		„ (curved, cavalry) (f.)	
Bad character (notorious),			<i>talwār</i>	تلوار
<i>bad-mu'āsh</i>	بدمعاش		Food, <i>khānā</i>	كھانا
			Subedar (Indian Infy. officer,	
			Lieut.) <i>sūbedār</i>	صوبيدار

<sup>1</sup> Both the adjectives are declined.

Lazy, Slow; <i>sust</i>	سست	Butter, <i>makkhan</i>	مکھن
Intelligent, Clever, <i>hoshyār</i>	هوشیار	Fruit { (1) <i>mewa</i>	میوہ
		{ (2) <i>phal</i>	پھل
White, <i>saḥed</i>	سفید	Gun (artillery), (f.) <i>top</i>	توپ
Red, { (1) <i>lāl</i>	لال	Wife, <i>bīwī</i>	بیوی
{ (2) <i>surkh</i>	سرخ	And, <i>aur</i>	اور
Flag, <i>jhandī</i>	جھنڈی	Risaldar (Native Cavalry officer, Lieut.), <i>risāldār</i>	رسالدار
Healthy (not ill), <i>tandurust</i>	تندرست	Country, <i>mulk</i>	ملک
Hard severe, strict, <i>sakht</i>	سخت	Owner, <i>mālīk</i>	مالک
Soft, <i>narm</i>	نرم	Pension (f.), <i>pinshan</i>	پنشن
Brave, <i>bahādur</i>	بہادر	Relation, { (1) <i>rishtadār</i>	رشتہ دار
Sharp, swift		{ (2) <i>bhā, i band</i>	بھائی بند
Strong (of sun, liquids) } <i>tez</i>	تیز	Land, Ground, <i>zamīn</i>	زمین
Strong (physically), <i>mazbūt</i>	مضبوط	Sea, Ocean, <i>samundar</i>	سمندر
Weak, <i>kamzor</i>	کمزور	Gunner, <i>topchī</i>	توپچی
Green { (1) <i>sabz</i>	سبز	Bugler, <i>bigalchī</i>	بگلچی
{ (2) <i>hara</i>	ہرا	Bugle, <i>bigal</i>	بگل
Old (aged) { (1) <i>būrha</i>	بورہا	Blanket, <i>kambal</i>	کمبل
{ (2) <i>budḍhā</i>	دڈھا	Firewood, <i>lacrī</i>	لکڑی
Old (not new), <i>purānā</i>	پرانہ	Star, <i>sītāra</i>	ستارہ
New, <i>nayā</i>	نیا	Ship (m), <i>jahāz</i>	جہاز
Young (youth), <i>jawān</i>	جوان	Colour, <i>raṅg</i>	رنگ
Blind, <i>aṇdhā</i>	اندھا	Orderly, <i>ardalī</i>	اردلی
Blue, <i>nīlā</i>	نیلا	Cupboard, Shelf, <i>almārī</i>	الماری
Respectable, influential, <i>izzatdār</i>	عزت دار	Indian Sergeant (Cavalry), <i>daf'dār</i>	دفعدار
Belonging to respectable family, <i>khāndānī</i>	خاندانی		

## EXERCISE 8.

Brave army. Beautiful city. Pretty girl. Big tiger. Big gun. Little child. Deep water. Big church. Elder brother. Younger sister. Dirty water. Green trees. Severe attack. Good food. Dirty uniform. Blind man. Great trouble. Beautiful picture. White clothes. Fresh butter. Small village. High wall. Fresh fruit. Young woman. Brave people. Good girls. Big chairs. Small tables. Brave people of the beautiful city. Beautiful wife of the young soldier. Big tiger's little cubs<sup>1</sup> (young ones). In the deep and dirty water of the stream. Jamadar's younger brother. Green trees of the small village. On the long and high wall of the city. The old headman of the small village. Small chairs in (of) the big room. Fresh fruits of Kashmir. Good raja of the big country. Owner of the green fields. Servants of gentle folk. Wounded soldiers' pension. Clean clothes. Clear sky. In the low-lying ground. Broad river. The old Risaldar's relative. Old uniform. Old (experienced) soldier. In the new building.

## EXERCISE 8 (a).

گہرا سمندر - جوان سپاہی - سبز کھیت - دندرسٹ آدمی -  
 بیمار توپچی - کالا کمدل - صاف پانی - بڑا گھوڑا - بڑی توپیں -  
 اونچے درخت - زخمی سپاہی - اونچی نیچی زمین - دنددار کا  
 نیر گھوڑا - بہادر صوبیدار صاحب کی کرچ - بدمعاش آدمی -  
 سخت لکڑی - سخت حکم - اونچی جگہ پر - رسالدار صاحب کا  
 سفید گھوڑا - نوپخانے کے بڑے گھوڑے - دانا عورت - دانا آدمی -  
 برابر زمین - گہرا کواں - سورج کی تیز دھوپ - دونالی بندوق -

<sup>1</sup> Bachehe.



بہادر سپاہی کی سنگین - لال جھنڈی - پیلا رنگ - بڑا ملک -  
 اونچے درختوں کے نیچے - گہرے پانی میں - پرانا سپاہی - پرانا  
 نوکر - سخت لکڑی - سخت حکم - سخت حملہ - صوبیدار صاحب  
 کے اردائی کی میلی وردی - دشمن کی بڑی بوپیس - بڑے دریا کے  
 اونچے کنارے پر - چھوٹی الماری میں - بہادر بونچپی کی وردی -  
 بہادر بگلچپی کا بگل - خاندانی آدمی - عزت دار آدمی - اونچے  
 مکانوں پر - اونچپی چھتوں پر - چھوٹی میز پر - اچھا بندوبست -  
 خراب بندوبست - بڑے بھائی کی تصویر - بڑی توپوں کی  
 مار میں - سخت سزا - بیزہوا - نیز جا - خراب قسمت - بڑی  
 کوشش - باغی سپاہی - سفید پردے کے پبچے - اونچے پہاڑ پر -  
 کالے کنے کو \*

## Lesson VI.

### Numerals.

68. Cardinal numbers:—			13	terah	تیرہ
1	ek	ایک	14	chaudah	چودہ
2	do	دو	15	pandrah	پندرہ
3	tīn	تین	16	solah	سولہ
4	chār	چار	17	satrah	سترہ
5	pāñch	پانچ	18	aṭhārah	اٹھارہ
6	chhi (or chhe)	چھ	19	unīs (or unnīs)	انیس
7	sāt	سات			
8	āṭh	آٹھ	20	bīs	بیس
9	nau	نو	21	ikkīs	اکیس
10	das	دس	22	bā,īs	بائیس
11	giārah	گیارہ	23	te,īs	تینیس
12	bārah	بارہ	24	chaubīs	چوبیس

25	<i>pachīs</i> (or <i>pachchīs</i> )	پچیس	44	<i>chawālīs</i>	چوالیس
26	<i>chhabbīs</i>	چھبیس	45	<i>paiñtālīs</i>	پینتالیس
27	<i>satā,īs</i> (or <i>sattā,īs</i> )	ستائیس	46	<i>chhiālīs</i>	چھیالیس
28	<i>aṭhā,īs</i> (or <i>aṭṭhā,īs</i> )	اٹھائیس	47	<i>saiñtālīs</i>	سینتالیس
29	<i>untīs</i>	انٹیس	48	<i>aṭhtālīs</i> (or <i>aṛtālīs</i> )	اٹھتالیس or ارتالیس
30	<i>tīs</i>	تیس	49	<i>unchās</i>	انچاس
31	<i>iktīs</i> (or <i>ikattīs</i> )	اکتیس	50	<i>pachās</i>	پچاس
32	<i>battīs</i>	بتیس	51	<i>ikāwan</i>	اکاون
33	<i>tetīs</i> (or <i>teñtīs</i> )	تیتیس or (تینتیس)	52	<i>bāwan</i>	باون
34	<i>chautīs</i> (or <i>chauntīs</i> )	(چوتیس) or (چونتیس)	53	<i>trepan</i> (or <i>tirpan</i> )	تریپن or نرپن
35	<i>paiñtīs</i>	پینتیس	54	<i>chawwan</i>	چون
36	<i>chhattīs</i>	چھتیس	55	<i>pachpan</i>	پچپن
37	<i>saiñtīs</i>	سینتیس	56	<i>chhappan</i>	چھپن
38	<i>aṭhtīs</i> (or <i>aṛtīs</i> )	اٹھتیس or ارتیس	57	<i>saṭāwan</i>	ستاون
39	<i>untālīs</i> (or <i>unchālīs</i> )	انٹالیس or انچالیس	58	<i>aṭhāwan</i>	اٹھاون
40	<i>chālīs</i>	چالیس	59	<i>unsaṭh</i>	انسٹھ
41	<i>iktālīs</i>	اکتالیس	60	<i>sāṭh</i>	ساتھ
42	<i>biālīs</i>	بیالیس	61	<i>iksaṭh</i> (or <i>ikāsaṭh</i> )	اکسٹھ or اکاسٹھ
43	<i>tetālīs</i> (or <i>teñtālīs</i> )	تتالیس or تینتالیس	62	<i>bāsaṭh</i>	باستھ
			63	<i>tresāṭh</i> (or <i>tirsaṭh</i> )	تریستھ or تیرستھ
			64	<i>chausaṭh</i> (or <i>chaunsaṭh</i> )	چوستھ or چونستھ
			65	<i>paiñsaṭh</i>	پینستھ
			66	<i>chhiāsaṭh</i>	چھیاستھ

67	sarsaṭh	سرستھ	85	pachāsī	پچاسی
68	arsaṭh	آرستھ	86	chhiāsī	چھیاسی
	(or	or	87	satāsī	ستاسی
	aṭhāsāṭh)	اٹھاسٹھ	88	aṭhāsī	اٹھاسی
69	unhattar	انہتر	89	nawāsī	نواسی
70	sattar	ستر	90	nawwe	نوع
71	ikhattar	اکہتر	91	ikānwe	اکانوع
72	bahattar	بہتر	92	bānwe	بانوع
73	tihattar	تہتر	93	tirānwe	ترانوع
74	chauhattar	چوہتر	94	chaurānwe	چورانوع
75	pachhattar	پچھتر	95	pachānwe	پچانوع
76	chhihattar	چھتر	96	chhiānwe	چھیانوع
77	satattar	ستتر	97	satānwe	ستانوع
78	aṭhattar	اٹھتر	98	aṭhānwe	اٹھانوع
79	unāsī	اناسی	99	ninānwe	ننانوع
80	aśśī	اسی	100	sau	سو
81	ikāsī	اکاسی		(or	(or
82	biāsī	بیاسی		sai)	سے)
83	tirāsī	تراسی	1,000	hazār	ہزار
84	chaurāsī	چوراسی	1,00,000	lākh	لاکھ
		1,00,00,000	karor	کروڑ	

69. The numbers above one hundred are expressed as in English with the conjunction 'and' suppressed, e.g. :—

ek sau ek ایک سو ایک = one hundred (and) one.

ek sau do ایک سو دو = one hundred (and) two.

pānch sau bārah پانچ سو بارہ = five hundred (and) twelve.

terah sau tis تیرہ سو تیس } = 1,330.  
ek hazār tin sau tis ایک ہزار تین سو تیس

unīs sau satrah انیس سو سترہ } = 1,917.  
ek hazār nau sau satrah ایک ہزار نو سو سترہ

70. By prefixing 'ko,ī' (any) or affixing 'ek' (one) the idea of "about" or "approximately" is expressed, as :—

$\left. \begin{array}{l} ko,ī\ das \\ das\ ek \end{array} \right\} = \text{about ten.}$

71. Two numerals (not generally consecutive), when combined, convey the idea of indefiniteness, as :—

*do chār* (lit. two four) = two or three, a few.

*das bīs* = ten (or) twenty.

NOTE.—'ek ādh' signifies "one or two", 'a few' (not 'one half').

72. The noun following a plural cardinal number is generally put in the plural, but occasionally with great numbers singular is also permissible, as :—

هزار گھوڑا *hazār ghorā*, a body of one thousand horses.

ہزار گھوڑے *hazār ghore*, thousand horses.

73. Ordinal numbers :—

$\left. \begin{array}{l} پہلا\ pahlā \\ اول\ auwal \\ (Arabic) \end{array} \right\} = \text{first.}$

دوسرا *dūsra*, second (also next, other, another)

تیسرا *tīsra*, third.

چوتھا *chauthā*, fourth.

پانچواں *pānchwān*, fifth.

$\left. \begin{array}{l} چھٹا\ chhatā \\ چھیواں\ chhiwān \end{array} \right\} = \text{sixth.}$

ساتواں *sātwān*, seventh.

آٹھواں *āṭhwān*, eighth.

نواں *nawān*, ninth.

دسواں *daswān*, tenth.

From 'fifth' upwards, with the exception of 'sixth', which has an alternate form in "chhatā", the ordinals are regularly formed by affixing "wān" to the cardinals.

74. The cardinals are unchangeable. But the ordinals ending in 'ā', as also those ending in 'wān', change like an adjective ending in 'ā' (vide 59 and 60), e.g. :—

<i>pahlā ādmī</i>	=	the first man.
<i>pahle ādmī ko</i>	=	to the first man.
<i>pahlī 'aurat</i>	=	the first woman.
<i>sātwān ādmī :</i>	=	the seventh man.
<i>sātweñ ādmī ko</i>	=	to the seventh man.
<i>sātwīn 'aurat</i>	=	the seventh woman.

75. Collective numerals. The following nouns are commonly met with as collective numerals :—

جورا	<i>jorā</i>	} a pair, couple.
جوزي	<i>jorī</i>	
درجن	<i>darjan</i> ,	a dozen.
کوزي	<i>korī</i> ,	a score.
سیکڑا	<i>saiḱrā</i>	} a hundred.
سینکڑا	<i>saiṅḱrā</i>	

76. By adding 'on' to small numerals the idea of inclusiveness or totality is conveyed while the same termination added to higher numerals signifies indefiniteness or numerousness, as :—

دونوں	<i>donon</i>	} the two together, both.
دونو	<i>dono</i>	

NOTE.—The medial 'n' in 'donon' is inserted for euphony only.

تینوں	<i>tānon</i>	=	the three together or all the three.
چاروں	<i>chāron</i>	=	the four together or all the four.
درجنوں	<i>drjanon</i>	=	dozens of.
سیکڑوں	<i>saiḱron</i>	}	hundreds of.
سینکڑوں	<i>saiṅḱron</i>		
ہزاروں	<i>hazāron</i>		thousands of.
لاکھوں	<i>lākhon</i>		lacs of.

Similarly—

ٹنوں	<i>tanon</i>	tons of	( ٹن <i>tan</i> = ton).
منوں	<i>manon</i>	maunds of	( من <i>man</i> = maund = 82 lbs.).

برسون *barson* years and (برس *bars* = a year).  
 صدیوں *ṣadīon* centuries (صدی *ṣadī* = a century).  
 (indefinite)

77. The phrase 'per cent' is expressed by فی صدی *fī ṣadī* or *fī saikrā*. *Fī* (Arabic preposition) = in, per, etc.

78. The idea of distribution is conveyed by repeating the cardinal number once, as :—

ایک ایک *ek ek* = one at a time, singly, one a piece.

دو دو *do do* = two by two, two a piece.

NOTE.—کرے *'karke'* (lit. having made; the conjunctive participle of کرنا *karnā*, to do) is often added as redundant, as :—

دو دو کرے *do do karke* by twos (not, two a piece).

79. Multiplicative numerals. The multiplicatives are formed by adding to the cardinals :—

(i) *gunā*, as :—

دو گنا	<i>do gunā</i>	}	double.
دُگنا	<i>dugnā</i>		
تین گنا	<i>tīn gunā</i>	}	treble.
تگنا	<i>tigunā</i>		
چار گنا	<i>chār gunā</i>	}	four times as much or as many.
چو گنا	<i>chau gunā</i>		
پانچ گنا	<i>pāñch gunā</i>	= five times as much or as many.	
چھ گنا	<i>chhe gunā</i>	= six times as much or as many.	

(ii) *'harā'*, with slight euphonious modifications, as :—

یکہرا *ikahrā*, single fold.

دوہرا *dohrā*, double fold.

تہرا *tihrā*, treble fold.

80. Numeral adverbs. The numeral adverbs 'once', 'twice', 'thrice', etc., are expressed by adding to the cardinals *'bār'*, *'daf'a'*, or, *'martaba'*, as :—

ایک بار	<i>ek bār</i>	}	once
ایک دفعہ	<i>ek daf'a</i>		
ایک مرتبہ	<i>ek martaba</i>		
دو بار	<i>do bār</i>	}	twice.
دو دفعہ	<i>do daf'a</i>		
دو مرتبہ	<i>do martaba</i>		

81. Fractional numbers are :—

پاؤ <i>pā,o</i>	}	a quar- ter.	سوا <i>sawā</i> ,	one and a quarter.		
چوتھائی <i>chauthā,i</i>						
تہائی <i>tihā,i</i> ,		a third.	دیرھ <i>derh</i> ,	one and a half.		
دو تہائی <i>do tihā,i</i> = $\frac{2}{3}$ .						
آدھا <i>ādhā</i> ,		a half or half.	دو تہائی <i>dihā,i</i>	}	two and a half.	
			ارہائی <i>arhā,i</i>			
			سارھ <i>sārhe</i> ,	one half		
پون <i>paun</i>	}	three quar- ters.		more.		
پونا <i>paunā</i>						
تین چوتھائی <i>tīn chauthā,i</i>						

REMARK.—‘Paunā’ ( $\frac{3}{4}$ ) and ‘ādhā’ ( $\frac{1}{2}$ ) decline like an adjective ending in ‘ā’. ‘Sawā’ ( $1\frac{1}{4}$ ) is indeclinable

‘Pauna’ (‘paune,’ pl.) placed before a numeral signifies one quarter less of the particular unit, as :—

<i>paune do</i>	=	$1\frac{3}{4}$ or 1-45 (time).
<i>paune bārāh</i>	=	$11\frac{3}{4}$ or 11-45 (time).
<i>paune do sau</i>	=	175.
<i>paune do hazār</i>	=	1,750.

‘Sawā’ similarly used denotes one quarter more, as :—

<i>sawā do</i>	=	$2\frac{1}{4}$ or 2-15 (time).
<i>sawā chār</i>	=	$4\frac{1}{4}$ or 4-15 (time).
<i>sawā sau</i>	=	125.
<i>sawā do sau</i>	=	225.
<i>sawā do hazār</i>	=	2,250.

‘*Derh*’ and ‘*dhā,ī*’ (or *aṛhā,ī*) are also similarly used but only with collective units of 100 and above, as :—

<i>derh sau</i>	=	150.
<i>derh hazār</i>	=	1,500.
<i>dhā,ī</i> (or <i>aṛhā,ī</i> ) <i>sau</i>	=	250.
<i>dhā,ī</i> (or <i>aṛhā,ī</i> ) <i>hazār</i>	=	2,500.

‘*Sārhe*’ similarly signifies “half more.” It is used only with three and upwards ; as :—

<i>sārhe tīn</i>	=	3½ or 3-30 (time).
<i>sārhe pāñch</i>	=	5½ or 5-30 (time)
<i>sārhe tīn sau</i>	=	350.
<i>sārhe chār hazār</i>	=	4,500.

REMARK —From ‘*sawā*’ (1¼) and ‘*derh*’ (1½) the following adjectives are derived .—

سوايا <i>sawāyā</i>	=	consisting of one and a quarter, at the rate of 1¼.
دوڑھا <i>deorhā</i>	=	half as much again.

82. Persian and Arabic numerals are occasionally used but rarely beyond ten. We shall, therefore, give below only such as are met with in Urdu

83. \* Persian cardinals are :—

1	<i>yak</i>	یک	7	<i>haft</i>	هفت
2	<i>dū</i>	دو	8	<i>hasht</i>	هشت
3	<i>sih</i>	سه	9	<i>nuh</i>	نه
4	<i>chahār</i>	چهار	10	<i>dah</i>	ده
5	<i>pañj</i>	پنج	100	<i>ṣad</i>	صد
6	<i>shash</i> (or, <i>shishh</i> )	شش			

84. The ordinal numbers are formed by adding ‘*um*’ to the cardinals, but in the ‘second’, ‘third’ and ‘ninth’ slight modifications are allowed; as :—

یکم	<i>yakum</i>	first.
دوم	<i>duwum</i>	} second, secondly.
دویم	<i>dūyum</i>	



سوم	<i>siwum</i>	} third, thirdly.
سیوم	<i>siyūm</i>	
سیم	<i>siyyum</i>	
چهارم	<i>chahārūm</i>	fourth, fourthly.
پنجم	<i>panjum</i>	fifth, fifthly.
ششم	<i>shashum</i>	sixth, sixthly.
هفتم	<i>haftum</i>	seventh, seventhly.
هشتم	<i>hashtum</i>	eighth, eighthly.
نهم	<i>nuhum</i>	} ninth, ninthly.
نوم	<i>nuwum</i>	
دهم	<i>dahum</i>	tenth, tenthly.

85 Numerals of multitude take the plural termination 'hā', as :—

صدہا	<i>ṣadhā</i> ,	hundreds of.
ہزارہا	<i>hazārḥā</i> ,	thousands of.

86. Multiplicatives are formed by adding 'chaṇḍ' to the cardinals ; as :—

دو چند	<i>dū chaṇḍ</i>	double.
سہ چند	<i>sih chaṇḍ</i>	treble.
چار چند	<i>chahār chaṇḍ</i>	four times as much or as many.

87. Arabic cardinals are :—

1	<i>aḥad</i> (or <i>wāḥid</i> )	احد ( واحد )	6	<i>sitta</i>	ستہ
2	<i>iṣṇān</i>	اثنان	7	<i>ṣab'a</i>	سبعہ
3	<i>ṣalāṣa</i>	ثلاثہ	8	<i>ṣamāniya</i>	ثمانیہ
4	<i>arba'a</i>	اربعة	9	<i>tis'a</i>	تسعہ
5	<i>ḥamsa</i>	خمسة	10	<i>'aṣhara</i>	عشرة

88. Ordinals are :—

اول	<i>awwal</i>	first.
ثانی	<i>ṣānī</i>	second
ثالث	<i>ṣālīs</i>	third.

رابع	<i>rābi'</i>	fourth.
خامس	<i>khāmis</i>	fifth.
	etc.	etc.

89. By adding 'an' (tanwīn) the adverbial numerals are formed, as :—

أولاً	<i>awwalan</i>	firstly.
ثانياً	<i>ṣāniyan</i>	secondly.
ثالثاً	<i>ṣāliṣan</i>	thirdly.

90. Multiplicatives are :—

مثنى	<i>muṣannā</i>	double, a duplicate.
مثلث	<i>muṣallaṣ</i>	three-fold, triple, three-sided triangle.
مربع	<i>murabba'</i>	four-fold, square.

91. Fractional numbers are :—

ثلث	<i>ṣulṣ</i>	a third.
ربع	<i>rub'</i>	a fourth.
خمس	<i>khums</i>	a fifth.
نصف	<i>niṣf</i>	a half.

## Lesson VII.

### Pronouns.

92. A Pronoun is a word used instead of a noun or noun-equivalent.

93. Personal Pronouns :—

(i) First Person : میں, *maiṇ* (I), ہم, *ham* (we).

Singular.

Plural.

میں	<i>maiṇ</i> , I.	ہم	<i>ham</i> , we.
میرا	<i>merā</i> (e,ī), my.	ہمارا	<i>hamārā</i> (e,ī), our.
مجھکو	<i>mujhko</i> }	ہمکو	<i>hamko</i> }
مجھے	<i>mujhe</i> } me, to me.	ہمیں	<i>hamen</i> } us, to us.

Singular.	Plural.
مجھ سے } <i>mujh se</i> , from me.	ہم سے } <i>ham se</i> , from us.
میرے واسطے } <i>mere wāṣṭe</i> , for me.	ہمارے واسطے } <i>hamāre wāṣṭe</i> , for us.
میری طرف } <i>merī taraf</i> , towards me.	ہماری طرف } <i>hamārī taraf</i> , towards us.

(ii) Second Person: تو, *tū* (thou) تم *tum* (you).

Singular.	Plural.
تو <i>tū</i> , thou.	تم <i>tum</i> , you.
تیرا <i>terā</i> (e,ī), thy.	تمہارا <i>tumhārā</i> (e,ī), your.
تجھ کو } <i>tujh ko</i> تجھے } <i>tujhe</i> } thee, to thee.	تم کو } <i>tumko</i> تمہیں } <i>tumhen</i> } {you or to you (accu- sative or dative).
تجھ سے } <i>tujh se</i> , from thee.	تم سے } <i>tumse</i> , from you.
تیرے واسطے } <i>tere wāṣṭe</i> , for thee.	تمہارے واسطے } <i>tumhāre wāṣṭe</i> , for you.
تیری طرف } <i>terī taraf</i> , towards thee.	تمہاری طرف } <i>tumhārī taraf</i> , towards you.

94. Strictly speaking, Hindustani owns no pronoun of the third person; its place is supplied by the Demonstrative pronouns, chiefly by the Remote Demonstrative 'wuh' (وہ).

Remote Demonstrative:—

(i) وہ, *wuh* (he, she, it, that, they, those).

Singular.	Plural.
وہ, <i>wuh</i> , he, she, it, that.	وہ, <i>wuh</i> , they, those.
اسکا <i>uskā</i> (e,ī), his, hers, its, of that.	انکا <i>unkā</i> (e,ī), their, of those.
اسکو } <i>usko</i> } to him, to her,	انکو } <i>unko</i> } them, to them,
اسے } <i>use</i> } to it, to that.	انہیں } <i>unhen</i> } to those.

Singular.		Plural.	
اس سے	us se, from him, her, etc.	ان سے	un se, from them, from those.
اس کے واسطے	us ke wāṣṭe, for him, her, etc.	ان کے واسطے	un ke wāṣṭe, for them, for those.
اس کی طرف	us kī tarāf, towards him, her, etc.	ان کی طرف	un kī tarāf, towards them, those, etc.

REMARK.—‘Us’ and ‘un’ are occasionally written as ‘اوس’ and ‘اون’ respectively.

#### Proximate Demonstrative.—

(ii) یہ yih (he, she, it, this, they, these)

Singular.		Plural.	
یہ	yih, he, she, it, this	یہ	yih, they, these.
اس کا	iskā (e,ī), his, hers, its, of this.	ان کا	inkā, (e,ī), their, of these.
اس کو	is ko } to him, to her,	ان کو	in ko } them, to them,
اس سے	ise } to it, to this.	انہیں	inhen   to these.
اس سے	is se, from him, her, etc.	ان سے	in se, from them, from these.
اس کے واسطے	is ke wāṣṭe, for him, her, etc.	ان کے واسطے	in ke wāṣṭe, for them, for these.
اس کی طرف	is kī tarāf, towards him, her, etc.	ان کی طرف	in kī tarāf, towards them, towards these.

\* REMARK.—‘Wai’ or ‘we’ (وے) and ‘ye’ (یے) are occasionally met with in older writings as plural forms, but they are obsolete now.

#### 95. Interrogative Pronouns:—

(i) کون kaun (who?)

Singular.	Plural
کون kaun, who?	کون kaun, who?
کس کا kiskā, (e,ī), whose?	کس کا kinkā (e,ī), whose?

Singular.		Plural.	
کسکو	<i>kisko</i> } whom ?	کنکو	<i>kinke</i> } whom ?
کسے	<i>kise</i> } to whom ?	کنہیں	<i>kinhen</i> } to whom ?
کس سے	<i>kis se</i> , from whom ?	کن سے	<i>kin se</i> , from whom ?
کس کے واسطے	<i>kis ke wāste</i> , for whom ?	کن کے واسطے	<i>kin ke wāste</i> , for whom ?
کس کی طرف	<i>kis kī tarāf</i> , towards whom ?	کن کی طرف	<i>kin kī tarāf</i> , towards whom ?

(ii) کیا *kyā* (what ?)

کیا <i>kyā</i> , what ?	کیا <i>kyā</i> , what ?
کسکا <i>kiska</i> (e,ī), of what ?	کنکا <i>kinke</i> (e,ī), of what ?

And so on, i.e. 'kis' in the oblique singular and 'kin' in the oblique plural exactly like 'kaun' (who ?).

REMARK.—(a) 'Kaun' is used for animate beings and 'kyā' for things

(b) 'Kāhe' (کاہے) is occasionally met with as the oblique form of 'kyā', but it is now rarely used except in the genitive and dative cases. The genitive 'kāhe kā' signifies "of what thing or material" and the dative 'kāhe ko' always means "what for ?", "why ?"

(iii) کونسا *kaunsā*, which (particular) ?

It changes like an adjective ending in 'ā', as :—

کونسا آدمی	<i>kaunsā ādmī</i>	=	which man ?
کونسے آدمی کو	<i>kaunse ādmī ko</i>	=	to which man ?
کونسے آدمی	<i>kaunse ādmī</i>	=	which men ?
کونسی عورت	<i>kaunsi 'aurat</i>	=	which woman ?

REMARK.—'Kaunsā' is more particular than 'kaun'.

## 96. Relative Pronoun :—

جو *jo*, who, which, etc.

Singular.		Plural	
جو	<i>jo</i> , who.	جو	<i>jo</i> , who.
جسکا	<i>jiskā</i> (e,ī), whose.	جنکا	<i>jinkā</i> (e,ī), whose.

Singular.			Plural		
جسکو	<i>jisko</i>	} whom.	جندکو	<i>jinko</i>	} whom,
جسے	<i>jise</i>	} to whom	جندہیں	<i>jinken</i>	} to whom
جس سے	{ <i>jis se</i> , from whom		جن سے	{ <i>jin se</i> , from whom.	
جسکے واسطے	{ <i>jis ke wās'e</i> , for whom.		جن کے واسطے	{ <i>jin ke wāste</i> , for whom	
جسکی طرف	{ <i>jis kī taraf</i> , towards whom.		جن کی طرف	{ <i>jin kī taraf</i> , towards whom.	

#### ۱۷. Reflexive Pronoun:—

آپ <i>āp</i> , self.		
آپ	<i>āp</i>	self (or, selves) (nominative).
اپنا	<i>apnā</i> (e,ī)	one's own (genitive)
اپنے آپکو	<i>apne āpko</i>	to oneself (or, selves) (accusative and dative).
اپنے آپ سے	<i>apne āpse</i>	from oneself (or, selves) (ablative).
اپنے واسطے	<i>apne waste</i>	for oneself (or, selves) (when governed by a masculine compound post-position).
اپنی طرف	<i>apnī taraf</i>	towards oneself (or, selves) (when governed by a feminine compound post-position).

REMARK —(a) It has but one form for the singular and plural

(b) 'āpas' (آپس) is occasionally met with as its oblique form but only in the genitive and locative plural, as —

آپس کا	<i>āpas kā</i> (e,ī)	= mutual
آپس میں	<i>āpās meñ</i>	= among or between ourselves, yourselves, and themselves

(c) The Persian reflexive 'khud' (خود) often replaces 'āp' but only in the nominative case

### 98. Honorific Pronoun or Pronomen reverentiae.

'Āp' (آپ) is also very commonly used as a respectful pronoun. It differs from the Reflexive inasmuch as it makes no change before a postposition. It is used mainly for the second person (you), though occasionally it is met with used for the third person as well:—

آپ	<i>āp</i>	Your Honour, etc.
آپ کا	<i>āp kā</i> (e, ī)	of Your Honour, etc
آپ کو	<i>āp ko</i>	to „ „ „
آپ سے	<i>āp se</i>	from „ „ „
آپ کی واسطے	<i>āp ke wāste</i>	for „ „ „
آپ کی طرف	<i>āp kī taraf</i>	towards „ „ „

REMARK — 'āp' آپ in this sense is often replaced by 'huzūr' (حضور), 'janāb' (جناب), and kindred expressions. For the purposes of concord or agreement they are all treated as *masculine* plural of the *third* person. In Delhi, however, 'āp' (آپ) is also treated as second person plural, but this is not so elegant.

### 99. Indefinite Pronouns :—

(i) کوئی *ko, ī* (any one).

کوئی	<i>ko, ī</i>	any (one).
کسی کا	<i>kisī kā</i> (e, ī)	of any (one).
کسی کو	<i>kisī ko</i>	to any (one).
کسی سے	<i>kisī se</i>	from any (one)
کسی کی واسطے	<i>kisī ke wāste</i>	for any (one)
کسی کی طرف	<i>kisī kī taraf</i>	towards any (one).

REMARK — 'ko, ī' is always singular and refers to number only.

(ii) کچھ *kuchh*, some (indeclinable).

REMARK — It is used for both quantity and number. In reference to quantity it is always singular while in reference to number always plural. as :—

ڪجهه پاڻي	<i>kuchh pānī</i>	some water. .
ڪجهه آدمي	<i>kuchh ādmī</i>	some men (not 'man').
But		
ڪوئي آدمي	<i>ko,ī ādmī</i>	any man, some man (not, 'men').

(iii) ڪڏهي *ka,ī*, some, several, many, more than one.

REMARK.—It refers to number only, is always plural, and when followed by a postposition takes the oblique plural termination 'on', as :—

ڪيڏهن ڪو *ka,īon ko* to some, to many, etc.

NOTE.—'ka,ī ek' (indeclinable) is sometimes met with used in the same sense.

(iv) بعض *ba'z*, some, several.

REMARK.—Like 'ka,ī' it refers to number only but always implies a part of a greater whole, expressed or understood. For the oblique plural it also takes 'on', as :—

بعض ڪو	<i>ba'zon ko</i> , to some (of us, you, or them).
(v) جو ڪجهه	<i>jo kuchh</i> , whatever (indeclinable).
(vi) جو ڪوئي	<i>jo k,oī</i> , whoever, whichever.
جس ڪسي کي	<i>jis kisī kī</i> (e,ī), of whomsoever, etc.
جس ڪسي ڪو	<i>jis kisī ko</i> , to whomsoever, etc.

And so 'jo on, i.e. double inflection; 'jo' into 'jis' and 'ko,ī' into 'kī' in the oblique. It has only one singular form.

(vii) سڀ *sab*, all.

REMARK.—It is naturally always plural and indeclinable; in 'sabon' (سڀون) the old oblique plural is occasionally met with in old writings

(viii) سڀ ڪجهه *sabkuchh*, every thing (indeclinable).

(ix) ڦلانا *fulānā* (or ڦلاني, *fulānī*), such and such.

REMARK.—'fulānā' changes like an adjective ending in 'ā', as :—

<i>fulānā ādmī</i>	=	such and such a man.
<i>fulāne ādmī ko</i>	=	to do.



*fulāne ādmī* = such and such men.  
 „ *ādmīn ko* = to do.  
*fulānī 'āurat* = such and such a woman.

(x) *har-ek* (or *har*) = each.

REMARK.—*har* 'each' is chiefly used as an adjective, as *har ādmī*, each man.

#### 100. Reciprocal Pronoun.—

*ek dūsre kā* (e,ī), of each other, of one another.

*ek dūsre ko* „ „ *ko*, to „ „ to „ „  
*ek dūsre se* „ „ *se*, from „ „ from „ „  
 and so on.

REMARK.—It has no nominative form

101. The following salient points might be noted with advantage.—

(i) *main* (I) is used for oneself when speaking to anybody, especially an equal or superior. When speaking to a superior the speaker often resorts to submissive expressions like—

*banda*, slave,

*fidwī*, devoted servant,

*kamtarīn*, humblest servant (lit the least)

and kindred words.

(ii) *ham* (we) besides being used in the plural is quite commonly used for the singular 'main' (I). But this is permissible only when one speaks to an inferior or assumes a sense of self-importance.

(iii) *tū* (thou) is very seldom used. In fact its use is practically confined to addressing—

(a) God (on account of His fatherly intimacy).

(b) Familiar and homely people.

(c) Inferiors, specially to indicate indifference, displeasure, or contempt.

(iv) تم *tum* (you), though grammatically always plural is used equally of one or more persons. In fact its use, like that of 'you' in English, is quite common for the singular. When plurality is implied it may be supplemented by some other explanatory word, as :—

تم لوگ *tum log*, you people.  
 تم دونوں *tum donoñ*, you both, both of you.  
 تم سب *tum sab*, you all, all of you

(v) The third person plural is often used for the singular out of respect.

(vi) Genitive of the First and Second Personal Pronouns, singular and plural, has peculiar forms ending in 'rā', and that of the reflexive ending in 'nā' instead of 'kā', the otherwise universal sign of the genitive, e.g :—

میرا *merā*, my, mine. ہمارا *hamārā*, our, ours  
 تیرا *terā*, thy, thine تمہارا *tumhārā*, your, yours.  
 اپنا *apnā*, one's own (singular and plural)

مجھ کا *mujhkā* (of me), تجھ کا *tujhkā* (of thee), ہم کا *hamkā* (of us), and تم کا *tumkā* (of you) are occasionally used but only when a noun or an adjective happens to intervene, as :—

مجھ غریب کا *mujh gharīb kā* of me, the poor.  
 تجھ کمبخت کا *tujh kambakht kā* of thee, the  
 wretched.

ہم غریبوں کا *ham gharībōñ kā* of us, the poor  
 تم کمبختوں کا *tum kambakhtoñ kā* of you, the  
 wretched.

اپنا *apnā* (one's own) is immune from such a liability.

غریب *gharīb* = poor.  
 کمبخت *kambakht* = wretched, ill-fated.

(vii) All the genitives ending in 'kā', 'rā' and 'nā' are declined like an adjective ending in 'ā', as :—

میرا بھائی	<i>merā bhā,ī</i>	= my brother
میرے بھائی کو	<i>mere bhā,ī ko</i>	= to my brother
میرے بھائی	<i>mere bhā,ī</i>	= my brothers, or O my brother! (Voc. sing.)
میرے بھائیوں کو	<i>mere bhā,ion ko</i>	= to my brothers,
میرے بھائیو!	<i>mere bhā,io</i>	= O my brothers! (Vocative pl.)
میری بہن	<i>merī bahin</i>	= my sister, or O my sister! (Voc sing.)
میری بہن کو	<i>merī bahin ko</i>	= to my sister.
میری بہنیں	<i>merī bahineñ</i>	= my sisters
میری بہنوں کو	<i>merī bahinoñ ko</i>	= to my sisters.
میری بہنو!	<i>merī bahino</i>	= O my sisters! (Voc. pl.)

(viii) Leaving out the genitive 'kā' which has been dealt with above, 'main' (I) changes into 'mujh' and 'tū' (thou) into 'tujh' before a *simple* postposition. Their plurals 'ham' (we) and 'tum' (you) admit of no such change.

(ix) Before a compound postposition beginning with 'ke' or 'kī' the genitive of the pronoun itself is used and the 'ke' and 'kī' part of the postposition drops out, having been succeeded by the final 'rā' in the case of First and Second Persons and by 'nā' in the case of Reflexive Pronoun. Of course the 'rā' and 'nā' change to 're' or 'rī' and 'ne' or 'nī' in response to 'ke' and 'kī' left out, as:—

میرے ساتھ *mere sāth* (not, 'mujh ke sāth' or mere ke sāth) = with me.

میری بابت *merī bābat* (not, mujh kī bābat, or merī kī bābat) = regarding me.

اپنے ساتھ *apne sāth* (not, apne ke sāth) = with one's self.

اپنی بابت *apnī bābat* (not, *apnī kī bābat*) = regard-  
ing oneself.

NOTE.—The reason is obvious; you cannot bring in two genitive signs together.

(x) The following pronouns decline rather rhythmically before a postposition, *simple or compound* :—

Nominative.		Oblique Singular.	Oblique Plural.
wuh,	that, those, he, she, it, they.	us	un
yih,	this, these, he, she, it, they.	is	in
kaun,	who ?	kis	kin
kyā,	what ?		
jo,	who, which (Relative)	jis	jin
ko,ī	any	kisī	—
jo ko,ī	whoever	jis kisī	—

(xi) The Dative of the Personal, Demonstrative, Interrogative and Relative Pronouns has two forms each. The second form comes in useful when two datives happen to come together in a sentence, thus avoiding the uneuphonious repetition of 'ko'. We reproduce them here for ready reference.

<i>mujh ko</i> or <i>mujhe</i> ,	me, to me.	} First Person.
<i>ham ko</i> or <i>hamen</i> ,	us, to us.	
<i>tujh ko</i> or <i>tujhe</i> ,	thee, to thee.	} Second Person.
<i>tum ko</i> or <i>tumhen</i> ,	you, to you.	
<i>usko</i> or <i>use</i>	to that, to him, to her, to it.	} Third Person and Demonstrative.
<i>unko</i> or <i>unhen</i>	to those, to them.	
<i>isko</i> or <i>ise</i>	to this, to him, to her, to it.	
<i>inko</i> or <i>inhen</i>	to these, to them.	

<i>kisko</i> or <i>kise</i>	whom ? to whom ? (Singular.)	} Interrogative.
<i>kinke</i> or <i>kinhen</i>	whom ? to whom ? (Plural.)	
<i>jisko</i> or <i>jise</i>	whom, to whom, (Singular.)	} Relative.
<i>jinke</i> or <i>jinhēn</i>	whom, to whom (Plural.)	

NOTE.—(a) 'ko' is often replaced by 'ke ta,īn' (کے تئیں) especially in old writings, as :—

میرے تئیں	<i>mere ta,īn</i>	= me, to me.
اسکے تئیں	<i>uske ta,īn</i>	= him, to him.
کسکے تئیں	<i>kiske ta,īn</i>	= whom ? to whom ?
اپنے تئیں	<i>apne ta,īn</i>	= to oneself (Reflexive).

(b) The above forms of the dative should not be confused with the emphatic forms given below :—

میں ہی	<i>maiñ hī,</i>	I only.
ہمیں	<i>hamīñ,</i>	we only.
تو ہی	<i>tū hī,</i>	thou only.
توہیں	<i>tum hīñ,</i>	you only
وہی	<i>wuhī,</i>	he, she, it, that, and those only, or that very.
یہی	<i>yihī,</i>	he, she, it, this, and these only, or this very.

'Wuhī' (وہی) becomes 'usī' (اسی) in the oblique singular and 'unhīn' (انہیں) in the oblique plural. Similarly 'yihī' (یہی) becomes 'isī' (یسی) in the oblique singular and 'inhīn' (انہیں) in the oblique plural.

102. All pronouns with the exception of :—

- (i) First and Second Personal Pronouns,
- (ii) Reflexive Pronouns,
- (iii) Honorific Pronoun,

are also used as adjectives. The postpositions in such cases naturally follow the noun qualified by them, as :—

*Demonstrative :—*

وہ آدمی	<i>wuh ādmī,</i>	that man.
اُس آدمی کو	<i>us ādmī ko,</i>	to that man.
اُن آدمیوں کو	<i>un ādmīon ko,</i>	to those men
یہ آدمی	<i>yih ādmī,</i>	this man,
اس آدمی کو	<i>is ādmī ko,</i>	to this man.
ان آدمیوں کو	<i>in ādmīon ko,</i>	to these men.

*Interrogative .—*

(i) کون آدمی	<i>kaun ādmī,</i>	which man, or which men ?
کس آدمی کو	<i>kis ādmī ko,</i>	to which man ?
کِن آدمیوں کو	<i>kin ādmīon ko,</i>	to which men ?
(ii) کیا قصور	<i>kya qusūr,</i>	what fault ?
کس قصور کے واسطے	<i>kis qusūr ke wāste</i>	for what fault ?
کِن قصوروں کے واسطے	<i>kin qusūron ke wāste</i>	for what faults ?
(iii) کونسا	<i>kaunsā</i> ( which ? )	is declined like an adjective. (Vide 95 iii).

*Relative :—*

جو آدمی	<i>jo ādmī,</i>	the man who, or whatever man.
جس آدمی کو	<i>jis ādmī ko,</i>	the man to whom, or to whatever man.
جن آدمیوں کو	<i>jīn ādmīon ko,</i>	the men to whom, or to whatever men.

*Indefinite :—*

(i) کوئی آدمی	<i>ko, ī ādmī</i>	= any man.
کسی آدمی کو	<i>kisī ādmī ko.</i>	= to any man.
کوئی چیز	<i>ko, ī chīz</i>	= any thing.
کسی چیز کو	<i>kisī chīz ko</i>	= to any thing.

(ii) کچھ آدمی <i>kuchh ādmī</i>	= some men.
کچھ آدمیوں کو <i>kuchh ādmīon ko</i>	= to some men.
کچھ مکھن <i>kuchh makkhan</i>	= some butter.
کچھ مکھن میں <i>kuchh makkhan meñ</i>	= in some butter.
(iii) کئی آدمی <i>ka,ī ādmī</i>	= several men.
کئی آدمیوں کو <i>ka,ī ādmīon ko</i>	= to several men.
(iv) بعض شہر <i>ba'z shahr</i>	= some (of the) cities.
بعض شہروں میں <i>ba'z shahron meñ</i>	= in some (of the) cities.
(v) سب آدمی <i>sab ādmī</i>	= all the men.
سب آدمیوں کو <i>sab ādmīon ko</i>	= to all the men.
سب دود <i>sab dūd</i>	= the whole milk.
سب دود میں <i>sab dūd meñ</i>	= in the whole milk.
(vi) فلاں آدمی <i>fulānā ādmī</i>	= such and such a man
فلاں آدمی کو <i>fulāne ādmī ko</i>	= to such and such a man.
فلاں آدمی <i>fulāne ādmī</i>	= such and such men.
فلاں آدمیوں کو <i>fulāne ādmīon ko</i>	= to such and such men.
فلائی عورت <i>fulānī 'aurat</i>	= such and such a woman.
فلائی عورت کو <i>fulānī 'aurat ko</i>	= to such and such a woman.
فلائی عورتیں <i>fulānī 'aurateñ</i>	= such and such women.

- فلانی عورتوں کو *fulānī 'aurton ko* = to such and such women.
- (vii) ہر (or ہر ایک) *har (or, har-ek) ādmī* = each man.
- آدمی  
ہر (or ہر ایک) *har (or, har-ek) ādmī ko* = to each man
- آدمی کو

103. The following Pronominal adjectives might be noted as well :—

(a) Denoting quantity and measure

(i) *Demonstrative* :—

- ایسا *itna* = this much.
- ایسے or اتنے *itne (m.) or itnī (f.)* = this many, so many.
- اُتنا *utnā* = that much.
- اُتنے or اتنی *utne (m.) or utnī (f.)* = that many, so many.

(ii) *Interrogative* :—

- کتنا *kitnā* = how much ?
- کتنے or کتنی *kitne (m.) or kitnī (f.)* = how many ?

(iii) *Relative* :—

- جتنا *jītnā* = (as much) as.
- جتنے or جتنی *jītne (m.) or jītnī (f.)* = (as many) as.

(b) Denoting quality, kind or similitude

(i) *Demonstrative* :—

- ایسا *aisā* = like this, such as this (also, 'so', adverb)
- ویسا *vaisā* = like that, such as that (also, 'so', adverb).

(ii) *Interrogative* :—

- کیسا *kaisā* = what-like ? of what kind ? (also 'how' as adverb).



(iii) *Relative* :—

جیسا *jaisā* = (of the same quality) as; (in the same manner) as.

: VOCABULARY.

Work	<i>kām</i>	کام	Like		
Barracks (f.)	<i>bāraḥ</i>	بارک	In the manner	}	<i>kī tarāḥ</i>
Lines (f.)	<i>lain</i>	لین	of		کی طرح
Fault	<i>quṣūr</i>	قصور	Company (Regi- mental)		<i>kampanī</i>
Price {	1. <i>qīmat</i> (f.)	قیمت	Party	<i>tolī</i>	کمپنی
	2. <i>dām</i> (m.)	دام			ٹولی
	3. <i>mol</i> (m.)	مول	Wrong (adj.)	<i>ghalat</i>	غلط
Button	<i>baṭaṇ</i>	بٹن	Mistake	<i>ghaltī</i>	غلطی
Coat (m.)	<i>koṭ</i>	کوٹ	Rope	<i>rassī</i>	رسی
Handkerchief	<i>rūṃāl</i>	رومال	Foolish	}	<i>bewaqūf</i>
			(or, fool)		
Camp.	}	<i>paṛā,o</i>	Dear (in cost)	<i>mahingā</i>	مہنگا
Halting stage					
Camp {	1. <i>kampū</i>	کمپو	General	<i>jarnail</i>	جرنیل
	2. <i>paṛā,o</i>	پڑاؤ	Colonel	<i>karnail</i>	کرنیل
	3. <i>ḍerā</i>	ڈیرا	Major	<i>mejar</i>	میجر
Tent {	1. <i>taṇbū</i>	تندبو	Captain	<i>kaptān</i>	کپتان
	2. <i>ḍerā</i>	ڈیرا	Lieut. {	1. <i>laṭānt</i>	لٹننٹ
Permission	<i>ijāzat</i>	اجازت		2. <i>laṭāin</i>	لٹین
Order	<i>ḥukm</i>	حکم	Adjutant	<i>ajītān</i>	اجیڈنٹ
Groom (syce)	<i>sā,īs</i>	سائیس	Qr. Master	<i>koṭ māṣṭar</i>	کوٹ ماسٹر
Difficult,	}	<i>mushkil</i>	C O. {	1. <i>kamān aṣsar</i>	کمان افسر
Difficulty (f.)				2. <i>kamānīar</i>	کمانیر
Easy	<i>āsān</i>	آسان	Corporal	<i>nā,ik</i>	نائک
Language,	}	<i>zubān</i> (f.)	Lance-corporal	<i>lais nā,ik</i>	لانس نائک
Tongue (part of body)					
Language	<i>bolī</i>	بولی	Recruit	<i>rangrūt</i>	رنگروت

Bearer (sahib's head servant)	} <i>bahrā</i> بهرا	Office	<i>daftār</i>	دفتر
Deaf		Thing (article) (f)	<i>chīz</i>	چیز
Cook (sahib's)	} <i>khānsāmān</i> خانسامان	Thing (affair)	} <i>bāt</i> (f.)	بات
Cook (general).		One's words		
Cook (Regimental)	<i>bāwarchī</i> باورچی	Happy, Glad	<i>khush</i>	خوش
		Cheap	<i>sastā</i>	سستا
	<i>lāngri</i> لانگری	Satisfied	} <i>rāzī</i>	راضی
		(or, willing)		
Fort	<i>qil'a</i> قلعه	Displeased	<i>nārāz</i>	ناراض
Mountain	<i>pahāṛ</i> پہاڑ	Heavy	<i>bhārī</i>	بھاری
Plain	<i>maidān</i> میدان	Light (in	<i>halkā</i>	هلکا
Bungalow	<i>banglā</i> بنگلہ	weight)		

## EXERCISE 9.

My work. My uniform: Your bayonet. Their rifles. Our enemy's guns. Your friend's house To us. Near us. Near our barracks. In front of their lines. Their Commander's bungalow. Thy fault. Price of his uniform. Buttons of my coat. In our camp. In their trenches. Their strong hilly forts. With whose permission (Interrogative and Relative). By our major's order. Your syce's work. In whose tent (Rel. and Int.). Price of what? The price of which (Rel.). Difficult language of this country. What work? For what work? The man near whom. On which wall? In some Infy. regiments. Some water. In any village. Several people. Some horses. In some big cities. In Your (Honour's) office. Your name, Sir? One's own country. For one's own country. From us, the poor. For you, the wretched. In my room. Like their servants Behind their lines. Whose servant (Int. and Rel.). In our Artillery. My orderly's fault. In their green fields On those green trees.

So many blankets So much work. How many recruits?  
How many big guns? Such a fault (as this). Such an  
order (as this) What sort of people?

### EXERCISE 9a.

میرا گھوڑا - میری گھوڑی - ہمارا ملک - ہماری پلٹن - تمہارا  
رسالہ - تمہاری کمپنی - تمہارا کام - ہماری ممبر - تمہاری غلطی -  
اسکا باپ - اسکی ماں - اسکے ماں باپ - انکا مکان - انکی دیوار -  
ہمارے ملک میں - انکے رسالے میں - تمہاری پلٹن میں - اسکے  
گھوڑے پر - کسکا گھوڑا - کدکے گھوڑے - کسکے گھر میں - جو سپاہی -  
جس سپاہی کے واسطے - ہمارے حکم سے - ہمارے کرنیل صاحب  
کی اجازت سے - ہمارا بھرا - دشمن کا قہر - چرنیل صاحب کے بندو  
میں - میجر صاحب کے قہرے میں - بھاری فلعے - مشکل کام -  
آسان بات - تمہاری بات - تمکو - ہمکو - کوئی آدمی - کچھ آدمی  
بعض سپاہیوں کو - کئی صاحب - کون صاحب - کنا چیر - آپکا حکم -  
اپنا کام - مجھ سے - ہم سے - تمہارے ساتھ - ہمارے ساتھ -  
ہمارے ہنگلے میں - کرنیل صاحب کے ہنگلے کے پاس - چرنیل صاحب  
کے دفتر کے سامنے - اچیٹن صاحب کی زبانی - پرانا سپاہی  
نیا رنگروت - اونچی نیچی زمین پر - برابر میدان - پہاڑی ملکوں  
میں - مہنگا کپڑا - سسٹا میوہ - بدھا باورچی - تمہاری کمپنی کے  
کپتان صاحب - ہمارے رسالے کے اچیٹن صاحب - انکے کمان افسر  
صاحب - ہماری پلٹن کے کوٹ ماسٹر صاحب - مضبوط فلعہ -  
اونچے پہاڑوں پر - جست رنگروت - ہوشیار چوکبدار - بیوقوف  
باورچی - سست سائیس - تمہاری بائٹ - کسکا قصور - تمہارا قصور -

اس چیز کی قیمت - اُس مکان کی قیمت - ان چیزوں  
 کی قیمت - جس مکان میں - جو رنگروٹ - جو عورت - جن  
 آدمیوں کو - ایسی غلطی - ایسا قصور - کیسا مُلک - کیسی میز -  
 اتنی فوج - اتنا اونچا مکان - اتنی لمبی رسی - کتنے سپاہی -  
 کتنی زلیلیں \*

## Lesson VIII.

### Verb.

104. A verb is a word which denotes doing, being or suffering a thing.

105. A verb is called transitive (or, active) if the action denoted by it passes on from the subject to the object, and intransitive (or, neuter) if the action or event denoted by it is confined to the subject itself, e.g.—

(a) Transitive Verbs.

کَرنا *karnā*, to do.

دینا *denā*, to give.

لکھنا *likhnā*, to write.

(b) Intransitive Verbs.

ہونا *honā*, to be, etc.

آنا *ānā*, to come.

جانا *jānā*, to go.

106. The verb in its Infinitive form invariably ends in 'nā.' This form is chiefly used as a verbal noun and when governed by a postposition changes to 'e', as:—

لکھنے کے واسطے *likhne ke wāste* = for writing

اسکے آنے سے پہلے *uske āne se pahle* = before his coming  
 (arrival).

NOTE.—The Infinitive is also occasionally used as Imperative. Vide Sec. 134.

107. The verbal root or stem is obtained by leaving out the final 'nā' of the Infinitive.

This root is occasionally used as a noun, e.g. :—

لُٹ <i>lūt</i> (f.) plunder, from	لُٹنا <i>lūtnā</i> , to rob, to plunder.
چمک <i>chamak</i> (f.) glitter, ,,	چمکنا <i>chamaknā</i> , to shine, to flash.
مانگ <i>māng</i> (f.) demand, ,,	مانگنا <i>maṅgnā</i> , to ask for, demand.
سوچ <i>soch</i> (f.) reflection, ,,	سوچنا <i>sochnā</i> , to reflect
گرج <i>garj</i> (f.) roar, thunder, ,,	گرجنا <i>garajnā</i> , to roar, to thunder.
دَر <i>dar</i> (m.) tear, ,,	دَرنا <i>ḍarnā</i> , to fear.
جور <i>ḡor</i> (m) joint, ,,	جورنا <i>ḡornā</i> , to join together.

But it chiefly serves as a basis for the formation of various Participles and Tenses.

NOTE.—For the use of root as Imperative vide Sec. 135.

108. The Present (or Imperfect) Participle is formed by adding 'tā' to the root as :—

Infinitive.	Present Part.
کَرنا <i>karnā</i> , to do.	کَرتا <i>kartā</i> , doing.
لِکھنا <i>likhnā</i> , to write.	لِکھتا <i>likhtā</i> , writing
جَانا <i>jānā</i> , to go.	جَاتا <i>jātā</i> , going.

The chief function of this participle is to present an action or event in course of progress, and hence, incomplete.

109. The Past (or Perfect) Participle is formed by adding 'ā' to the root; as :—

Infinitive.	Past Participle.
لِکھنا <i>likhnā</i> , to write	لِکھا <i>likhā</i> , written.
مارنا <i>mārnā</i> , to beat.	مَارا <i>mārā</i> , beaten.
بولنا <i>bolnā</i> , to speak.	بَولا <i>bolā</i> , spoken.

NOTE.—If the root consists of two short syllables, the vowel of the last being 'a' (short), it (the vowel) is elided, as :—

Infinitive.	Past Part.
<i>Samajhnā</i> , to understand.	<i>Samjhā</i> , understood
<i>Badalnā</i> , to change.	<i>Badlā</i> , changed

(Vide footnote on page 35).

But should the root end in 'a' or 'o' insert 'y' for vocal facility. as :—

آنا <i>ānā</i> , to come.	آيا <i>āyā</i> , come.
لانا <i>lānā</i> , to bring.	لایا <i>lāyā</i> , brought.
دھونا <i>dhonā</i> to wash.	دھویا <i>dhoyā</i> , washed.
رونا <i>ronā</i> to weep.	رویایا <i>royā</i> , wept.

110. The following verbs form their past participle slightly irregularly :—

Infinitive.	Past Participle.			
	M. S.	F. S.	M. P.	F. P.
کرنا <i>karnā</i> , <sup>1</sup> to do.	کیا <i>kiyā</i> (or <i>kīā</i> )	کے <i>kī</i>	کئے <i>kiye</i> (or <i>kī,e</i> )	کے <i>kīñ</i>
جانا <i>jānā</i> , to go.	گیا <i>gaya</i> (or <i>giyā, giā</i> )	گئی <i>gayī</i> (or <i>ga,ī</i> )	گئے <i>gaye</i> (or <i>ga,e</i> )	گئے <i>gayīñ</i> (or, <i>ga,īñ</i> ).
دینا <i>denā</i> , to give.	دیا <i>diyā</i> (or <i>dīā</i> )	دی <i>dī</i>	دئے <i>diye</i> (or <i>dī,e</i> )	دے <i>dīñ</i> .
لینا <i>lenā</i> , to take.	لیا <i>liyā</i> (or, <i>līā</i> )	لی <i>lī</i>	لئے <i>liye</i> (or <i>lī,e</i> )	لے <i>līñ</i> .
ہونا <i>honā</i> , to be.	ہوا <i>hū,ā</i>	ہوئی <i>hū,ī</i>	ہوئے <i>hū,e</i>	ہوئیں <i>hū,īñ</i> .

The chief function of this participle is to present an action or event complete and past.

111. The Present and Past Participles are used occasionally in a few set phrases and constructions as nouns as well and when governed by a postposition change to 'e', as :—

<sup>1</sup> 'Karā' (with its inflections 'karī', 'kare', 'karīñ') is occasionally heard. But it finds no place in writing and should not be imitated.

سے سوتے <i>sote se</i> , from sleep ;	from سونا, <i>sona</i> , to sleep.
میں جاگتے <i>jāgte meñ</i> , in wakeful state ;	,, جاگنا, <i>jāgnā</i> , to be awake.
میرا کہا <i>merā kahā</i> , my words (advice, re- quest, etc.) ;	,, کہنا <i>kahnā</i> , to say.
میرے گئے بغیر <i>mere ga,e</i> <i>baghair</i> , without my going ;	,, جانا <i>jānā</i> , to go, and بغیر ' <i>baghair</i> ' (or کے <i>ke baghair</i> ) without.
میرے گئے <i>be mere ga,e</i> , without my going.	,, جانا <i>jānā</i> , to go, and بے <i>be</i> , without (Per- sian Preposition).

NOTE.—For the use of the Present and the Past Participle as an adjective vide Sec. 316 to 335.

112. The Agent (or, the Agentive Participle) is formed by adding *wālā* (e,ī) to the inflected<sup>1</sup> Infinitive, as :—

کرنے والا <i>karnewālā</i> , doer, from	کرنا <i>karnā</i> , to do.
لکھنے والا <i>likhnewālā</i> , writer, ,,	لکھنا <i>likhnā</i> , to write.
بولنے والا <i>bolnewālā</i> , speaker, ,,	بولنا <i>bolnā</i> , to speak.

This participle is often used as a generic adjective denoting a characteristic or peculiar quality, as :—

گوشت کھانے والے جانور *gosht khānewāle jānwar*, carnivorous animals.

بہت بولنے والا آدمی *bahut bolnewālā ādmī*, a talkative individual.

It also expresses imminence ('about to'), as :—

آنیوالا *ānewālā*, about to come.

جانے والا *jānewālā*, about to go.

آنیوالی مصیبت *ānewālī muṣibat*, impending misfortune.

<sup>1</sup> The final 'ā' changed to 'e'.



NOTE.—مریوالا *marnewālā* (from مرنā *marnā* to die), however means (۱) deceased, or (۲) about to die

113. The Conjunctive Participle is formed by adding 'kar' or 'ke' to the root, as:—

Infinitive	Conjunctive Part.
جانا <i>jānā</i> , to go.	(جائے or) جا کر <i>jākar</i> (or <i>jāke</i> ), having gone.
لکھنا <i>likhnā</i> , to write.	(لکھئے or) لکھ کر <i>likhkar</i> (or <i>likhke</i> ), having written
دینا <i>denā</i> , to give	(دیکھئے or) دیکھ کر <i>dekar</i> (or <i>deke</i> ), having given.
لینا <i>lenā</i> , to take.	(لے لے or) لے کر <i>lēkar</i> (or <i>leke</i> ), having taken.
کرنا <i>karnā</i> , to do.	<sup>1</sup> کر کے <i>karke</i> , having done.

NOTE.—The use of 'kar' is more common than 'ke' Occasionally both (*karke*) are stuck on to the root, but this is very clumsy

The chief object of this participle is to minimise the use of 'and' (*aur*) For instance, 'He wrote the letter and gave it to me' can be equally well expressed by "Having written the letter he gave it to me" Thus it unites two or more sentences into one and hence is called the Conjunctive (joining-together) Participle. (Vide 337 to 348).

114. The Adverbial Participle is formed by adding 'hī' (just) to the inflected<sup>2</sup> Present Participle. It denotes the immediate succession of one action or event after another, e.g.—

چٹھی لکھتے ہی *chitthī likhte hī*, instantly after writing the letter.

میرے جاتے ہی *mere jāte hī*, immediately after my departure.

شام ہوتے ہی *shām hote hī*, with the fall of evening.

<sup>1</sup> Not 'karkar' which is uneuphonious

<sup>2</sup> The final 'ā' changed to 'e'.



It may sometimes denote simultaneity or concurrence,  
as :—

اسکے بولتے ہی *uske bolte hī* =  $\left\{ \begin{array}{l} (i) \text{ as soon as he spoke,} \\ \text{or no sooner than} \\ \text{he spoke} \\ (ii) \text{ during his speech.} \end{array} \right.$

REMARK—It must be noted that the genitive before it always ends in 'e' for the simple reason that the 'Present Participle' in this case is used as a noun, 'par' (on) or 'meñ' (in, during) being always suppressed after it. e g. —

میرے جاتے (پر) ہی *mere jāte (par) hī*  
= just  $\left( \begin{array}{c} \text{on} \\ \text{during} \end{array} \right)$  my going.

115 We summarise here, for the reader's convenience, the various elements and constructions explained above—

Infinitive.	Root.	Pr. Part.	Past Part.	Agent.
<i>bolnā</i> , to speak	<i>bol</i>	<i>bolṭā</i>	<i>bolā</i>	<i>bolnewālā</i>
<i>dekhnā</i> , to see	<i>dekh</i>	<i>dekhtā</i>	<i>dekhā</i>	<i>dekhnewālā</i>
<i>lānā</i> , to bring	<i>lā</i>	<i>lātā</i>	<i>lāyā</i>	<i>lānewālā</i>
<i>bonā</i> , to sow	<i>bo</i>	<i>botā</i>	<i>boyā</i>	<i>bonewālā</i>
Conj Part Adv. Part.				
	<i>bolkar</i>	<i>bolte hī</i>		
	<i>dehkar</i>	<i>dekhte hī</i>		
	<i>lākar</i>	<i>lāte hī</i>		
	<i>bokar</i>	<i>bote hī</i>		

#### VOCABULARY.

To call	<i>bulānā</i> بلانا	To reach.	} <i>pahunchnā</i>
To drink	<i>pīnā</i> پینا	To arrive.	
To eat	<i>khānā</i> کھانا	To put (in),	} <i>ḍālnā</i> ڈالنا
To fall	<i>gīrnā</i> گرنا	To pour (in),	
		To cast off.	

To stop,	} <i>thairnā</i> تھیرنا	To stop,	} <i>roknā</i> روکنا
To wait (intr.)		To prevent	
To send	<i>bhejnā</i> بھیجنا	To leave,	} <i>chhornā</i> چھوڑنا
To read	<i>parhnā</i> پڑھنا	To release,	
To take (to a place)	<i>lejānā</i> لےجانا	To let go,	
To take out,	} <i>nikālnā</i> نکلانا	To untie	} <i>chhūtnā</i> چھوڑنا
or off,		To be released,	
To drive out.		To be let off, or out.	
To wake up (tr)	<i>jagānā</i> جاگانا	To hide (intr.)	(1) <i>chhipna</i> چھپنا
To cut,	} <i>kāṭnā</i> کاٹنا		(2) <i>chhupnā</i> چھپنا
To bite,			
To deduct,	} <i>kaṭnā</i> کٹنا	To hide (tr.)	(1) <i>chhipānā</i> چھپانا
To be cut, deducted or bitten.			(2) <i>chhupānā</i> چھپانا
To wish,	} <i>chāhnā</i> چاہنا	To catch,	} <i>pakaṛnā</i> پکڑنا
To want.		To capture,	
To ask (for).	} <i>māṅgnā</i> <sup>1</sup> مانگنا	To seize,	
To beg (for).		To hold	
To demand.		To say,	
To sleep	<i>sonā</i> سونا	To relate.	} <i>kahnā</i> کہنا
To be made,	} <i>bannā</i> بنانا	To tell,	} 1. <i>batānā</i> بتانا
To pretend to be.		To inform.	
To make,	} <i>bānānā</i> بنانا	To show	1. <i>dikhānā</i> دکھانا
To build,			2. <i>dikhānā</i> دکھانا
To make a fool of.			

<sup>1</sup> Englishmen and their servants often use 'māṅgnā' for 'to want.' This is incorrect.

To die	<i>marnā</i> مرنا	To dismount,	
To put,	{ <i>rakhnā</i> رکھنا	To disembark,	{ <i>utarna</i> اُترنا
To place,		To detrain.	
To keep			
To run	<i>daurnā</i> <sup>1</sup> دوڑنا	To take off,	{ <i>utārnā</i> اُتارنا
To run away,	{ <i>bhāgnā</i> <sup>1</sup> بھاگنا	or down,	
To escape,		etc.	
To desert.			
To fight	<i>laṛnā</i> لڑنا	To fly,	{ <i>urnā</i> اُڑنا
To remain,	{ <i>rahnā</i> رہنا	To be blown up,	
To stay,			
To live,		To open	<i>kholnā</i> کھولنا
To be left	{ <i>chaṛhnā</i> چڑھنا	To shut,	{ <i>bañd karnā</i> بند کرنا
To climb,		To close,	
To ascend,		To discontinue	
To rise (as sun, etc.)		To tie	<i>bañdhnā</i> باندھنا
To get up,	{ <i>uthnā</i> اُٹھنا	To save.	{ <i>bachānā</i> بچانا
To be lifted.		To defend.	
To rouse,	{ <i>uṭhānā</i> اُٹھانا	To hear	<i>sunnā</i> سنا
To raise,		To laugh	<i>hañsnā</i> ہنسنا
To lift up,			
To carry.			
To learn	<i>sīkhnā</i> سیکھنا	To walk,	{ <i>chalnā</i> چلنا
To teach	1. <i>sikhānā</i> سکھانا	To start,	
	2. <i>sikhānā</i> سکھانا	To go off.	
		To make to go,	{ <i>chalānā</i> چلانا
To come down or off,	{ <i>utarna</i> اُترنا	To propel,	
To descend,		To drive,	

<sup>1</sup> 'Daurnā' means simply 'to run' while 'bhāgnā' signifies "to run away from something apprehended."

To fire (as a gun).	} <i>chalānā</i> چالانا	Road, way.	{ 1. <i>rāsta</i> راستہ
Engine			

## EXERCISE 10.

For calling. After drinking. Concerning his coming. Before sleeping. After my arrival. At his suggestion (Saying). Before I spoke. After he arrived. After his death. The range of this gun. From fear of the enemy. Seeing. Seen. On looker. Showing. Shown. Having shown. Sending. Sent. Having sent. Catching. Caught. Captor. Drinking. Drank. Doing. Done. Having done. Going. Gone. Having gone. Eating. Eaten. Having eaten. Living. Lived. Opening. Opened. Opener. Having opened. Hearing. Heard. Listener. Having heard. Laughing. Laughed. Cheerful. Having laughed. Instructor. Engine-driver. Keeper. Guide (road-shower). Having read. Reader. Having cut. Having slept. Inhabitant. Threatening-to-fall. About-to-arrive. As soon as he left. No sooner than he came. Instantly after his desertion. As soon as I heard. Soon after the despatch of the letter.

## EXERCISE 10 (a).

بھیجنے میں - پڑھنے کے بعد - جاگنے سے پہلے - فلے سے  
نکلنے پر - بہت سونے سے - پکڑنے میں - خراب پانی پینے سے -  
پہنچنے کے بعد - دیکھنے میں - بدلنے سے - ہماری جیت -  
دشمن کی ہار - میری سمجھ میں - اوت کا مال - لوہے کی  
مازگ - کہتا - کہا - کہکر - بتلاؤ - بتلایا - بتلاکر - ڈالتا - ڈالا -  
ڈالکر - مائلگتا - مالگا - مازگ کر - پڑھتا - پڑھا - پڑھکر - نکلتا -  
نکلا - نکالکر - روکتا - روکا - روکنے والا - لڑتا - لڑا - لڑنیوالا - بچاتا -

بچایا - بچایو والا - آنے جانے والے - بذائیو والا - بھیجنے والا - اٹھتا - اٹھا -  
 اٹکر - اٹھنے والا - چلنے والا - تھیرکر - باندھتا - باندھا - باندھکر -  
 بند کر کے - دور کر - چھوڑ کر - آکر - سیکھ کر - چلکر - اٹھتے ہی - قلعے سے  
 نکلتے ہی - اسکے مرتے ہی - گھوڑے سے اترتے ہی - جہاز پر  
 چڑھتے ہی - شہر میں پہنچتے ہی \*

## Lesson IX.

Verb (*continued*).

*Tenses.*

116 Before we come to the formation of tenses we ask the reader to learn thoroughly the following four tenses of 'hona' (to be etc.) which are very extensively used both as finite verbs and also as auxiliaries to form certain tenses:—

(i) Present auxiliary.

I am, <i>maiñ hūñ</i> میں ہوں	We are, <i>ham hañ</i> ہم ہیں
Thou art, <i>tū hai</i> تو ہے	You are, <i>tum ho</i> تم ہو
He, she, it is, <i>wuh hai</i> وہ ہے	They are, <i>wuh hañ</i> وہ ہیں

NOTE.—No distinction of gender.

(ii) Past auxiliary.

I was, <i>maiñ thā (thī)</i>	We were, <i>ham the (thīñ)</i> <sup>1</sup>
میں تھا (تھی)	ہم تھے (تھیں)
Thou wast, <i>tū thā (thī)</i>	You were, <i>tum the (thīñ)</i>
تو تھا (تھی)	تم تھے (تھیں)
He, she, it was, <i>wuh thā (thī)</i>	They were, <i>wuh the (thīñ)</i>
وہ تھا (تھی)	وہ تھے (تھیں)

NOTE.—The 'ā' of the Masculine Singular changes to 'ī' for fem. singular, to 'e' for masc. plural, and to 'īñ' for fem. plural.

<sup>1</sup> As a matter of fact the first person plural (we) has no feminine declension throughout except in the Panjab.

## (iii) Present Subjunctive.

I may be, etc., <i>main hūñ</i>	We may be, etc. <i>ham hoñ</i>
Thou mayest be, <i>tū ho</i>	You „ „ „ <i>tum ho</i>
etc.	
He, she, it may be, etc. <i>wuh ho</i>	They „ „ „ <i>wuh hoñ</i>

NOTE.—No distinction of gender.

## (iv) Future.

	M.	F.		M	F.
I shall be, <i>main hūngā (gī)</i>			We shall be, <i>ham hoñge (gī)</i> <sup>1</sup>		
	میں ہوں گا (گی)			ہم ہوں گے (گی)	
Thou wilt be, <i>tū hogā (gī)</i>			You will be, <i>tum hoge (gī)</i>		
	تو ہو گا (گی)			تم ہو گے (گی)	
He, she, it will be, <i>wuh hogā (gī)</i>			They will be, <i>wuh hoñge (gī)</i>		
	وہ ہو گا (گی)			وہ ہوں گے (گی)	

NOTE.—(a) This tense is formed by adding to the Present Subjunctive 'gā' which changes to 'ge' for masc. plural and to 'gī' for fem. singular and plural.

(b) This tense does not only mean 'shall be' or 'will be' but also signifies 'may be', 'might be', 'must be', etc. In case of doubt it is supplemented by 'shāyad' (perhaps), while in case of certainty by 'zarūr' (certainly) or by some synonym of theirs, as :—

*Shāyad wuh ā, egā* = He might come (lit. Perhaps he will come).

*Wuh zarūr ā, egā* = He must come (lit. He will come positively).

## Order of Words in a Sentence.

117. Now that we are entering into a more ambitious scheme of constructing sentences we beg to give below the order of words in Hindustani sentences :—

<sup>1</sup> As a matter of fact the first person plural (we) has no feminine declension throughout except in the Panjab.

(i). The subject with its adjuncts, if any, stands first.

(ii). The object with its adjuncts, if any, stands second.

If there are both direct and indirect objects, the latter precedes but this is immaterial. Should the object be a clause it follows its verb.

(iii). The verb with its adjuncts, if any, stands last.

(iv). The negative adverbs immediately precede the verb. Should the verb be compound, they sound much better between the component parts.




(v). Interrogatives, especially adverbs, sound much better, placed as near the verb as due regard for other rules will allow.

(vi). The adverb of time (a word or a phrase) may introduce a sentence or immediately follow the subject or whatever happens to be, otherwise, the first word. If there be an adverb of place (a word or a phrase) as well, it follows that of time.

(vii). If two things are mentioned in a sentence, one bigger, and the other smaller, the smaller forming part of, or contained in the bigger, the bigger is allowed precedence.

(viii). The introductory 'it' and 'there' are not translated.

### Examples :—

English Construction.	Hindustani Construction.
1. He is very rich.	<div style="text-align: center;">             1                  2                  3                He very rich is.           </div>
2. He went lame.	<div style="text-align: center;">             1                  2                  3              He lame went (became).           </div>
3. The gallant soldier saved her life.	<div style="text-align: center;"> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;">             1   </div> <div style="text-align: center;">             2   </div> </div>             The gallant soldier her life  <div style="text-align: center;">             3              saved.           </div> </div>

English Construction.	Hindustani Construction.
4. I gave the poor man two rupees.	<sup>1</sup> <sup>2</sup> <sup>3</sup> I to the poor man two rupees <sup>4</sup> gave.
5. He discharged his du- ties honestly	<sup>1</sup> <sup>2</sup> <sup>3</sup> He his duties honestly <sup>4</sup> discharged.
6. Don't bother me.	<sup>1</sup> <sup>2</sup> <sup>3</sup> Me don't bother.
7. He says that it is not fair.	<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> He says that it fair not is.
8. He did not come in time.	<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> He in time not did come (came).
9. How did the glass break?	<sup>1</sup> <sup>2</sup> <sup>3</sup> The glass how did break (broke).
10. Why did you beat him?	<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> You him why did beat (beat).
11. He arrived here yes- terday.	<sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> He yesterday here arrived.
12. He cannot reach the town before two o'clock.	<sup>1</sup> <sup>2</sup> He before 2 o'clock <sup>3</sup> <sup>4</sup> the town not reach can (or reach not can).



English Construction.	Hindustani Construction.
13. There is a big fort on the top of the hill.	$\begin{array}{c} 1 \\ \text{On the top of the hill} \\ 2 \quad 3 \\ \text{a big fort is.} \end{array}$
14. How many men are in this company?	$\begin{array}{c} 1 \\ \text{In this company} \\ 2 \quad 3 \\ \text{how many men are.} \end{array}$
15. It is sin to tell a lie.	$\begin{array}{c} 1 \quad 2 \quad 3 \\ \text{To tell a lie sin is.} \end{array}$
16. There are two hundred men in a company.	$\begin{array}{c} 1 \\ \text{In a company} \\ 2 \quad 3 \\ \text{two hundred men are.} \end{array}$

NOTE.—The above rules which are meant solely for the guidance of the beginner are not infrequently departed from, for the sake of emphasis, etc.

118. The order of words in an interrogative sentence is virtually the same as in an assertive or affirmative sentence. Occasionally 'kyā' (what?) is prefixed to a sentence to indicate interrogation. But this is purely optional and can be used with only such sentences as have no interrogative word in them already. In speaking, however, the chief guide is tone, which consists in laying a stress on the last syllable, i.e. pronouncing it more forcibly in a pitched voice.

'Kyon' (why?) is also used to mark interrogation but very rarely.

#### The Negative Adverbs.

119. There are in all three negative adverbs :—

(i)  $\text{mat}$  = don't.

- (ii)  $\text{na} = \text{not}$ .  
 (iii)  $\text{nahīn} = \text{no, not}$ .

120. (i) 'Mat' is exclusively used with the Imperative and is very strong and imperious. Placed after the verb it sounds still more dictatory.

(ii) 'Na' is used with:—

- (a) Imperative. (It is neither very strong nor imperious)  
 (b) Present Subjunctive.  
 (c) Past Conditional.  
 (d) Preterite or Indefinite Past.  
 (e) Negative Infinitive.  
 (f) Neither... nor =  $\frac{(i) \text{ na}}{(ii) \text{ nato}} \dots \dots \frac{\text{na}}{\text{aur na}}$ .

NOTE.—'Na' (or 'nā'  $\text{نا}$ ) placed after the verb gives it interrogative sense like the English "Wont you? I hope you will," etc.

(iii) 'nahīn' is used:—

- (a) In answer to a question.  
 (b) When the Present Auxiliary (hūn, hai, etc.) occurs either as a finite or auxiliary verb. In this case the auxiliary is optionally discarded.  
 (c) With Imperative, but very rarely and then it generally follows the verb.  
 (d) With 'chāhiye' (should, ought to, it is necessary, etc.).

REMARK.—(i) With the other tenses 'na' or 'nahīn' can be optionally used. 'Nahīn' is, however, stronger than 'na'.

(ii) The English 'no' when it occurs as an adjective is expressed by 'ko,ī' if it refers to number, and by 'kuchh' if it refers to quantity. In either case the verb is made negative.

### Agreement of Verb.

121. Unless otherwise stated. (vide sec. 173), the verb agrees with its subject in gender, number and person.

NOTE.—(i) Tenses which have no distinction of gender agree with the subject obviously in number and person only.

(iv) A sentence as subject (or object) of the main sentence is treated as a masculine singular noun

122. If there are more than one subject belonging to different persons, they are arranged in the natural order of the persons, beginning with the first, and the verb is put in the First Person Plural if one of the subjects is of this person and in the Second Person Plural if the subjects belong to the Second and Third Persons. All nouns belong to the Third Person.

123. If the subjects are living beings (Singular or Plural) belonging to the Third Person, the verb is put in the plural and agrees with them in gender if they are all of the same gender; but if they are of different genders, the Masculine is preferred. Care should, however, be taken in such cases, to bring the Masculine one nearer the verb.

124. A subject in the third person singular is often treated as plural out of respect or politeness.

125. In case the subjects are things or abstract nouns, all Singular and of the same gender, the verb may occasionally be put in the Plural, but the Singular is far more preferable. If all of them are Plural of the same gender the verb must, of course, be put in the Plural of the particular gender.

126. In case of mixture the verb agrees with the last.

127. If the various subjects are summed up by 'donon' (both), 'sab' (all) etc., put in apposition, the verb, of course, agrees with them, e.g. :—

English Construction.	Hindustani Construc- tion.	Gender, Number and Person of the verb.	Reference. to rule.
1. I shall go.	I shall go.	First Pers. Sing. (Masc. or Fem.).	} Sec. 121.
2. We shall go.	We shall go.	First Pers. Plur. (Masc. or Fem.)	
3. Thou wilt go.	Thou wilt go.	Second Pers. Sing. (Masc or Fem.).	
4. You will go.	You will go.	Second Pers. Plur. (Masc or Fem.).	
5. He will go.	He will go.	Third Pers. Sing., Mas- culine.	
6. She will go.	She will go.	do. Fem.	
7. It will go.	It will go.	do. (Masc. or Fem.).	
8. They will go.	They will go.	Third Pers. Plur. (Masc. or Fem.).	

English Construction.	Hindustani Construc- tion	Gender, Number and Person of the verb	Reference to rule.
9. He and I shall go.	I and he will go.	First Pers. Plur., Mas- culine.	Sec. 122.
10. You and I shall go	I and you will go.	First Pers. Plur., Masc. (Fem. if both the subjects are femin- ine)	
11. He and you will go.	You and he will go	Second Pers. Plur., Mas- culine.	
12. The king and his minister went ahunt- ing.	The king and his minister ahunt- ing went.	Third Pers. Plur., Mas- culine.	Sec. 123.
13. The queen and her daughter came to the king.	The queen and her daughter to the king came.	Third Pers. Plur., Fem- inine.	
14. His parents went to Lahore.	His parents to Lahore went.	Third Pers. Plur., Mas- culine.	
15. The boys and girls are play- ing.	The boys and girls are playing.	do.	

English Construction.	Hindustani Construc- tion	Gender, Number and Person of the verb	Reference to rule.
16 He has gone to Lahore.	They to Lahore have gone.	Third Pers. Plur., Masc (For res- pect.)	Sec. 124.
17. The Colonel has gone to the butts.	The Colonel to the butts have gone.	do.	
18. Lady Dane is coming to India.	Lady Dane to India are coming.	Third Pers. Plur., Fem (For res- pect.)	
19. My pouch (m.) and haversack (m.) were lost.	My pouch and haversack was (or were) lost	Third Pers. Masculine. (Singular or Plural).	Sec 125.
20. Pouches (m.) and haversacks (m.) were dis- tributed.	Pouches and haversacks were distributed	Third Pers. Plur., Mas- culine.	
21. Table (f.) and chairs (f.) were put in.	Tables and chairs inside were put.	Third Pers. Plur., Fem- inine.	

English Construction	Hindustani Construc- tion	Gender, Number and Person of the verb	Reference to rule
22. My pouch (m.) and his bay- onet (f) were lost.	My pouch and his bayonet <u>was lost.</u>	Third Pers Sing., Fem. (agreeing with 'bayo- net').	} Sec. 126.
23. Fever (m) and cough (f.) are caused by it.	By it fever and cough <u>is caused.</u>	Third Pers Sing., Fem. (agreeing with 'cough').	
24. His pistol (m) and my gun (f.) were both lost.	His pistol and my gun both <u>were lost.</u>	Third Pers. Plur., Mas- culine (agree- ing with 'both').	} Sec. 127.
25. His pistol (m.), your rifle (f) and my sword (f.) were all lost.	His pistol, your rifle and my sword all were lost.	do. (agree- ing with 'all').	

## VOCABULARY.

True (adj.)	} <i>sach</i>	, सच	Quite, absolutely <i>bilkul</i> بالکل <sup>1</sup>
Truth (m)			A lie (m.)
Truthful	<i>sachchā</i>	(सच्चा)	False (adj) } <i>jhūt</i> جھوٹ

<sup>1</sup> Mark spelling 'bēkl'.

Liar (or lying) <i>jhūtā</i>	جھوٹا	Day after to-morrow,	} <i>parson</i> برسوں
Literate (educated) <i>parhā</i> <sup>1</sup>	پڑھا لکھا	Day before yesterday.	
<i>likhā</i>			
Illiterate <i>anparh</i>	انپڑھ		
Right, correct	1. <i>thīk</i>	Where ?	{ 1. <i>kahān</i> کہاں 2. <i>kidhar</i> کدھر
	2. <i>durust</i>	When ?	
	درست	When (relative)	<i>jab</i> جب
Age <i>'umar</i>	عمر	Doubtless <i>beshak</i>	بیشک
Rank <i>'uhda</i>	عہدہ	Hiding (hidden) <i>chhipā</i> <sup>3</sup> ( <i>hūā</i> )	چھپا ہوا
Sufficient {	1. <i>kāfī</i>		
	2. <i>bas</i> <sup>2</sup>		
	کافی		
	بس		
Caste (f.) <i>zāt</i>	ذات	Forest <i>jaṅgal</i>	جنگل
Present <i>hāzīr</i>	حاضر	At that time <i>us waqt</i>	اُس وقت
Absent <i>ghair hāzīr</i>	غیر حاضر	Parade (f.) <i>pret</i>	پریت
How far ? (distance) <i>kitnīdūr</i>	کتنی دور	Loss, harm, damage <i>nuqṣān</i>	نقصان
Hot, warm <i>garm</i>	گرم	Mess (f.) <i>miskot</i>	مسکوت
Cold (adj.) {	1. <i>sard</i>	Company (f.) <i>kampanī</i>	کمپنی
	2. <i>thandā</i>		
	سرد		
	تھنڈا		
Very, much, many, too (of excess) }	<i>bahut</i>	Service, duty (of inferior) (f.)	نوکری
Object, meaning <i>maṭlab</i>	مطلب	Tailor <i>darzī</i>	درازی
To-day <i>āj</i>	آج	Turban (f.) <i>pagrī</i>	پگڑی
To-morrow,	} <i>kal</i>	Useless, gainless <i>be<sup>4</sup> fā'idā</i>	بیفائدہ
Day before yesterday.			
	کل	Irregular <i>be qā'ida<sup>4</sup></i>	بیقاعدہ
		Sin <i>gunāh</i>	گناہ
		Habit <i>'ādat</i>	عادت

<sup>1</sup> Both parts are inflected.

<sup>2</sup> 'bas' is used predicatively only. As interjection it means 'enough!'

<sup>3</sup> Participial adjective; it is optional to add 'hūā'; when added it must be inflected as well.

<sup>4</sup> Unchangeable Persian adjectives.



Custom	<i>daṣṭūr</i>	دستور	Complete, full, } up to standard }	<i>pūrā</i>	پورا
Subjects (people)	<i>ra'iyat</i>	رعیت	Leave (of absence)	<i>chhutṭī</i>	چھٹی
Officer	{ 1. <i>aṣar</i> 2. <i>ḥākim</i>	{ افسر حاکم	Language, tongue (f.)	<i>zūbān</i>	زبان
Follower of Hinduism	<i>Hindū</i>	ہندو	Language (not tongue) (f.)	<i>bolī</i>	بولی
Mohamadan	<i>musalmān</i>	مسلمان	Race, tribe (f.)	<i>gaum</i>	قوم
Christian	<i>'isā,ī</i>	عیسائی	To tell a lie	<i>jhūt bolnā</i>	جھوٹ بولنا
Chest	{ 1. <i>chhātī</i> (f.) 2. <i>sīnā</i> (m.)	{ چھاتی سینہ	Known	<i>ma'lūm</i>	معلوم
			Or	<i>yā</i>	یا

## EXERCISE 11.

1. He is an intelligent man. 2. Is he your brother?  
3. It is a very big fort. 4. Who are you? 5. Is it true?  
6. No, it is a lie. 7. They are all illiterate. 8. Are you  
educated? 9. He is ill to-day. 10. He is quite healthy  
to-day. 11. This recruit is very weak. 12. Is he your  
friend? 13. That Havildar is my enemy. 14. The roads  
are very bad. 15. It is a very difficult language. 16. It  
is quite an easy thing. 17. Your uniform is very dirty.  
18. Whose arrangement is this? 19. This is quite wrong.  
20. It is all right. 21. Whose servant<sup>1</sup> are you? 22. What  
is your age? 23. What is your rank? 24. What is the  
time? 25. This trench is not deep enough. 26. He is  
a Rajput by caste (of caste). 27. How many men are pre-  
sent? 28. How far is your village? 29. This water is  
too hot. 30. This room is too warm. 31. What is your  
object? 32. I was in Lahore yesterday. 33. Whose fault

<sup>1</sup> The Predicative noun, if masculine, is treated as belonging to the same number as the subject. Hence it is plural here.

was this ? 34. It was your fault indeed. 35. Why were you absent yesterday ? 36. They were absent from the parade. 37. If he is (may be) in the office. 38. If it is right. 39. I shall be in Rawalpindi to-morrow. 40. He might be in the mess. 41. It must be in my room.

### EXERCISE 11 (a).

- (1) تم کس کمپنی میں ہو؟ - (2) میں 'بی' کمپنی میں ہوں - (3) تمہاری نوکری کتنی ہے؟ - (4) تم درزی ہو؟ - (5) بیشک یہ تمہارا کام ہے - (6) میرا بڑا بھائی رسالے میں جمعدار ہے - (7) تمہاری بگتری تھیک نہیں ہے - (8) وہ بہت اچھا آدمی ہے - (9) تم کسے اردلی ہو؟ - (10) یہ سب بیفائدہ ہے - (11) یہ بیقاعدہ بات ہے - (12) یہ کیا ہے؟
- (13) اُسکا نام کیا ہے؟ - (14) تمہارے گاؤں کا نمبردار کون ہے؟
- (15) کلکتہ یہاں سے کتنی دور ہے؟ - (16) کشمیر تہذیبی ملک ہے - (17) جھوٹ بولنا گناہ ہے - (18) یہ اسکی عادت ہے -
- (19) اس ملک میں کیا دستور ہے؟ - (20) ہم سب آپکی رعیت ہیں - (21) آپ ہمارے افسر ہیں - (22) تم ہندو ہو یا مسلمان؟ - (23) میں عیسائی ہوں - (24) یہ کافی نہیں ہے -
- (25) اُسکی چھاتی پوری ہے - (26) نم بہت سست ہو - (27) کتنے آدمی چھٹی پر ہیں - (28) وہ بہت بہادر قوم ہے -
- (29) بہ دریا بہت گہرا نہیں ہے - (30) تم کل کہاں تھے - (31) یہ سپاہی کل پردت بے غیر حاضر تھا - (32) اسکی وردی بہت میلی تھی - (33) ہم اسوقت مسکوت میں تھے -
- (34) تم اندھے تھے؟ - (35) اس مورچے میں کتنے آدمی تھے؟ -

(36) دریا کے کنارے پر ایک اونچا درخت تھا ۔ (37) کل کا حملہ بہت سخت تھا ۔ (38) جب میں سپاہی تھا تو میری طلب پذیرہ روپے تھی ۔ (39) اُس حملے میں ایک رسالہ اور دو بلٹنیں تھیں ۔ (40) اگر تمکو معلوم ہو ۔ (41) جب لال جہندی اوپر ہو ۔ (42) اگر یہ اسکا قصور ہو ۔ (43) شاید اجیٹن صاحب کو معلوم ہو ۔ (44) شاید وہ 'لائین' میں ہو ۔ (45) اگر دشمن کے کچھ آدمی اُس پہاڑی پر ہوں ۔ (46) شاید وہ بیمار ہوگا ۔ (47) اب کیا وقت ہوگا ۔ (48) یہ ضرور تمہارا قصور ہوگا ۔ (49) کل بہت سخت حملہ ہوگا ۔ (50) پرسوں ہم آگرہ میں ہونگے \*

### Miscellaneous Colloquial Sentences.

Is there any body here ?	<i>ko, ī<sup>1</sup> hai ?</i>
Who are you ?	<i>tum kaun ho ?</i>
What is your name ?	<i>tumhārā nām kyā hai ?</i>
What is your father's name ?	<i>tumhāre bāp kā nām kyā hai ?</i>
What is your caste ?	<i>tumhārī zat kyā hai ?</i>
What is your village ?	<i>tumhārā ga, oñ kaunsā hai ?</i>
In which tahsil <sup>2</sup> ?	<i>kis tahṣīl meñ ?</i>
How long is this trench ?	<i>yih morcha kitnā lamba hai ?</i>
How deep is this river ?	<i>yih daryā kitnā gahrā hai ?</i>
How broad is that nullah ?	<i>wuh nālā kitnā chauṛa hai ?</i>
Whose fields are those ?	<i>wuh kiske khet haiñ ?</i>
Where is my sword ?	<i>hamārī kirch kahāñ hai ?</i>
This color is very bad.	<i>yih rañg bahut kharāb hai.</i>
Where is my orderly ?	<i>hamārā ardalī kahāñ hai ?</i>
Is he a relation of yours ?	<i>wuh tumhārā rishta-dār hai ?</i>
Are you the owner of this bungalow ?	<i>tum is bañgle ke mālīk ho ?</i>

<sup>1</sup> Used as a shout for servants.

<sup>2</sup> A collection of towns or villages smaller than a district.

He is a very respectable man	<i>wuh barā 'izzatdār ādmī hai.</i>
Our Subadar Major belongs to a respectable family.	<i>hamāre subedār sāhib khān-dānī ādmī haiñ.</i>
It is the Colonel's strict order.	<i>(yih) karnail sāhib kâ sakht hukm hai.</i>
The sun is very strong to-day.	<i>āj dhūp bahut tez hai.</i>
Was it yours or his ?	<i>wuh tumhārā thā yā uskā ?</i>
He is an old servant of mine.	<i>wuh hamārā purānā naukar hai.</i>
(At) what time ?	<i>kis waqt ?</i>
(In) which direction ?	<i>kis taraf ?</i>
(At) what place ?	<i>kis jaga ?</i>

## Lesson X.

### Tenses (contd.)

128 There are altogether nine principal tenses ; three are formed from the root, three from the Present Participle, and three from the Past Participle.

**Tenses of the root :—**

- (i) Imperative
- (ii) Present Subjunctive
- (iii) Future

**Tenses of the Present Participle :—**

- (iv) Past Conditional.
- (v) Present (Indicative).
- (vi) Imperfect (Past).

**Tenses of the Past Participle :—**

- (vii) Preterite (or Past Indefinite).
- (viii) Perfect
- (ix) Pluperfect.

9

129 The most common form of the second person plural Imperative is formed by adding 'o' to the root. It generally requires immediate compliance, e g:—

Infinitive.	Root.	Imperative.
بول <i>bolnā</i> , to speak	بول <i>bol</i>	بولو <i>bolo</i> .
تھیرنا <i>thairnā</i> , to stop	تھیر <i>thair</i>	تھیرو <i>thairo</i> .
کھولنا <i>kholnā</i> , to open	کھول <i>khol</i>	کھولو <i>kholo</i> .

NOTE —(a) If the root ends in 'o' the addition of another 'o' is obviously unnecessary, e g —

دھو *dhona*, to wash      دھو *dho*, wash (Imperative).

(b) The roots of 'denā' (to give) and 'lenā' (to take) are 'd' and 'l' respectively for all the three tenses formed from the root, e g —

دیدا *denā*, to give      دو *do*, give (Imperative).

لِيَا *lenā*, to take      لَو *lo*, take (Imperative).

130. English sentences, constructed with 'must', 'shall', 'should', 'are to', etc., which have virtually the force of command or order, are advantageously expressed by the Imperative, e g:—

You must go just now,  
 You shall go just now,  
 You should (jolly well)  
     go just now,  
 You are to go just now.

} *abhī jā,o.*  
 (*abhī* = just now).

131. The Respectful or Polite Imperative is formed by adding 'iye' to the root, as :—

آئیے *ā, iye*, be pleased to come; from آ *ānā*, to come.  
بیٹھیں *baithīye*, be pleased to sit down; from بیٹھنا *baithnā*  
to sit down.

لکھیے *likhīye*, be pleased to write; from لکھنا *likhnā*, to write.

سُنَّیْ sunīye, be pleased to listen, from سُنَّ sunnā, to listen, to hear.

NOTE.—(a) The addition of *gā* ( گ ) to this form gives it a future signification, as :—

جلد آئیگا *jald ā, iyegā*, you will be pleased to come soon.

(b) For Impersonal use of the Respectful Imperative vide 269 to 271.

132. Very much allied to the Polite form given above is what we, for want of a better name, might call the Future Advisory or Monitory Imperative. It is formed by adding 'īyo' (instead of 'īye') to the root, as :—

وہاں نہ جائیو *wahān na jāīyo*, never go there (I advise or warn you).

NOTE.—This form implies a sense of superiority (real or assumed) on the part of the speaker.

133. The following verbs form their Respectful and Advisory Imperatives slightly irregularly :—

Infinitive.	Root.	Resp. Imp.	Adv. Imp.
کرنا <i>karnā</i> , to do	کر <i>kar</i>	کیجیئے <i>kījīye</i>	کیجیئو <i>kījīyo</i> .
دینا <i>denā</i> , to give	دے <i>de</i>	دیجیئے <i>dījīye</i>	دیجیئو <i>dījīyo</i> .
لینا <i>lenā</i> , to take	لے <i>le</i>	لیجیئے <i>lijīye</i>	لیجیئو <i>lijīyo</i> .
پینا <i>pīnā</i> , to drink	پی <i>pī</i>	پیجیئے <i>pījīye</i>	پیجیئو <i>pījīyo</i> .
ہونا <i>honā</i> , to be	ہو <i>ho</i>	ہوجیئے <i>hūjīye</i>	ہوجیئو <i>hūjīyo</i> .

134. The Infinitive is also used as :—

(a) Present Polite Imperative.

(b) Future Imperative.

As Present Imperative it is generally supplemented by *zarā* (just, a little, for a while), or 'to' (just, etc.), or both, as :—

<i>yih kitāb denā,</i> <i>zarā yih kitāb denā,</i> <i>yih kitāb to denā,</i> <i>zarā yih kitāb to denā.</i>	} Just give (me) this book, } will you ?
--	---

As Future Imperative it is not necessarily polite, as :—

*hafte ke ba'd ānā* = (you might) come after a week.  
(*hafte* = week.)

135. The root itself also expresses the Second Person Singular Imperative but its use is confined to cases defined in Sec. 101 (iii), e.g.:—

*Ai kḥudā, mere gunāh mu'āf kar* = O God, forgive my sins. (*mu'āf karnā*, to forgive.)

*Beṭā, merī bāt sun* = O son, listen to what I say (my words).

*Idhar ā* = Come here (you silly fool). (*idhar* = here.)

### VOCABULARY.

Quickly (adv.)	} <i>jaldī</i> جلدی	Without thinking	<i>be soche</i>
Rapidity (f.)		<i>samjhe</i> سمجھے	
To hurry up,	} <i>jaldī karnā</i> جلدی کرنا	Clearly, Distinctly	<i>sāf sāf</i> صاف صاف
To make haste.			
Silent (adj.)	} <i>chup</i> چپ	Standing (adj.)	<i>kharā (hūā)</i> کھڑا (ہوا)
Silence (f.)			
Inside	<i>aṇdar</i> اندر	Sitting (seated)	<i>baiṭhā (hūā)</i> بیٹھا (ہوا)
Outside	<i>bāhir</i> باہر		
Noise	<i>shor</i> شور	To stand up	<i>kharā honā</i> کھڑا ہونا
To make a noise	<i>shor karnā</i> شور کرنا	To fear	<i>ḍarnā</i> <sup>1</sup> ڈرنا
To keep quiet	<i>chup rahnā</i> چپ رہنا	Window	<i>khīrkī</i> کھڑکی
Again	<i>phir</i> پھر	Bath	<i>ghuṣl</i> غسل
Loudly,	} <i>zor se</i> زور سے	To have a bath	<i>ghuṣl karnā</i> غسل کرنا
Forcibly,			
Strongly.			
And, Other, More	<i>aur</i> اور	To light,	} <i>jalānā</i> جلانا
Cake	<i>kek</i> کیک	To burn (tr.)	
		To put out,	} <i>bujhānā</i> بجھانا
		To extinguish.	

<sup>1</sup> Takes 'se' (from) after the object feared.



Lamp	{ 1. <i>lamp</i> (m.) 2. <i>battā</i> (f.)	لمپ بتی	To lie down	{ 1. <i>leṭnā</i> 2. <i>leṭ jānā</i>	لیٹنا است جانا
Wick	<i>battī</i>	بتی	Very far	<i>bahut dūr</i>	بہت دور
Fire (f)	<i>āg</i>	آگ	Answer	<i>javāb</i>	جواب
To forget	<i>bhūlnā</i>	بھولنا	Paper	<i>kāghaz</i>	کاغ
Bicycle	<i>bā,īsikal</i>	بائیسکل	At 4-30	<i>sāṛhe chār bajē</i>	سارھے چار بجے
Back (adv.)	<i>wāpis</i>	واپس	First of all	<i>sab se pahle</i>	سب سے پہلے
To turn (intr.)	<i>ghūmnā</i>	گھومنا	To eat,	{ <i>khānā</i>	کھانا
To turn (tr.)	<i>ghumānā</i>	گھمانا	Food (m.)		
To the right	<i>dā,ēn hāth</i>	دائیں ہاتھ	Drill (f.)	<i>qawā'id</i>	قواعد
To the left	{ <i>bā,ēn hāth</i> بائیں ہاتھ		To send for	{ 1. <i>maṅgānā</i> 2. <i>maṅgwānā</i>	مذگنا مذگوانا
A little	<i>thorā</i>	تھوڑا	(inferiors and things).		
Clerk (native)	<i>bābū</i>	بابو	To send for	{ <i>bulwānā</i>	بلوانا
Boots	<i>būt</i>	بوت	(persons in general).		
Repairs (f.)	<i>marammat</i>	مرمت	Prisoner	<i>qaidi</i>	قیدی
To repair	<i>marammat karnā</i>	مرمت کرنا	Near (adv.)	<i>nazdik</i>	نزدیک
To enquire	<i>pūchhnā</i>	پوچھنا	Onward, Ahead (adv.)	<i>āge</i>	آگے
To go on,	{ <i>chalā' jānā</i>	چلا جانا	Pace	<i>qadam</i>	قدم
To go away.			To keep up pace	<i>qadam</i>	قدم ملانا
Here	{ 1. <i>yahān</i> 2. <i>idhar</i>	یہاں ادھر	Heel (f.)	<i>erī</i>	ایڑی
There	{ 1. <i>wahān</i> 2. <i>udhar</i>	وہاں ادھر	To keep heels together	<i>erī</i>	ایڑی ملانا
To bring up,	{ <i>pesh karnā</i>	پیش کرنا		<i>milānā</i>	
To submit.					

1 'Chalā' also changes its 'ā' to agree with the subject.



To fix bayonet	<i>saṅgīn char-</i>	Bull's eye	<i>gulzari</i> گلزری
<i>hānā</i>	سنگین چڑھانا	Moon	<i>chānd</i> چاند
To press	<i>dabānā</i> دبانا	Seven o'clock	<i>sāt baje</i>
Slowly,	} <i>āhista</i> آہستہ	Straight	<i>sīdhā</i> سیدھا
Gently			
To pull,	} <i>kheñchnā</i> کھینچنا	Roll call,	} <i>gintī</i> گنتی
To draw.		Strength	
Brown (almond color)	<i>bādāmī</i>	(numerical).	
Target	<i>nishāna</i> بادامی نشانہ	At once	{ 1. <i>ek dam</i> ایک دم 2. <i>ḡauran</i> فوراً

## EXERCISE 12.

1. Call my bearer.<sup>1</sup> 2. Call him here. 3. Bring him up to-morrow. 4. Don't be afraid 5. Shut the door. 6. Open the window. 7. Take these papers at once to the office. 8. First of all teach them drill 9. Write down their names. 10. Wait for the answer. 11. Show this to me. 12. Speak again. 13. Bring an answer. 14. Speak distinctly and slowly. 15. Send for him quickly. 16. Send for the dinner at once 17. Don't go very far. 18. Don't forget again 19. Take my brown boots for repairs. 20. Come back before roll-call time. 21. Don't speak so quickly. 22. Look straight towards the target. 23. Don't wake me up before 7 o'clock 24. Be pleased to write to him just now. 25. Be pleased to come in and sit down. 26. Will you be pleased to let me have a look at the map. 27. Just call my bearer, will you? 28. Never answer in haste (I advise or warn you). 29. Come to my office after two weeks. 30. Bring food for the dog.

<sup>1</sup> Personal Pronouns and human beings occurring as direct objects are generally put in the Dative.

## EXERCISE 12 (a).

- (1) ہمارے سائیس کو بلاؤ - (2) اور نزدیک آؤ - (3) آگے  
 مت جاؤ - (4) ذرا آہستہ بولو - (5) ہماری ہندوستانی کتاب  
 لاؤ - (6) بڑا بوت لاؤ - (7) کھانے کی واسطے کچھ تازہ میوہ لاؤ -  
 (8) ہمکو تھپک چار بچے جگاؤ - (9) سب دھا آگے چلے جاؤ -  
 (10) ادھر ادھر مت دیکھو - (11) ہماری بات سنو - (12) سچ  
 سمجھ بولو - (13) جھوٹ مت بولو - (14) میر پر رکھو -  
 (15) دو کرسیاں باہر لاؤ - (16) کتے کو ادھر مت باندھو -  
 (17) دوڑو نہیں - آہستہ آہستہ چلو - (18) ہمارا بوت اتارو -  
 (19) اپنا مطلب بتلاؤ - (20) بنگلے پر جا کر ہمارا "ٹائیکل" لاؤ -  
 (21) دفتر جا کر بابو سے پوچھو - (22) مسکوت جا کر ایک  
 "کیک" لاؤ - (23) کرنیل صاحب سے پوچھئیے - (24) میرے  
 اردلی کو اپنے ساتھ لیجائیے - (25) یہ بات کسی سے نہ کہئیگا -  
 (26) جواب جلد دیجئیگا - (27) ذرا یہ ہماری رول پکڑنا -  
 (28) اپنی جگہ سے ادھر ادھر مت جانا - (29) بریت سے  
 غیر حاضر نہ ہونا - (30) پرسوں پھر آنا - (31) دیکھ بچا  
 بے سوچے سمجھے کوئی کام نہ کیجیو \*

*Miscellaneous Colloquial Sentences.*

Turn to the right.	dā, en hāth ghūmo.
Turn to the left.	bā, en hāth ghūmo.
Keep up step.	qadam milā, o.
Heels together.	erī milā, o.
Don't press (it) violently.	zor se mat dabā, o.
Press (it) gently.	āhista dabā, o.
Fix bayonet.	sangīn chāḥā, o.
Pull vigorously.	zor se kheñcho.
Come here.	idhar ā, o.

Don't go there.	<i>udhar mat jā,o.</i>
Take care (or, look out).	<i>khabardār.</i>
Hurry up.	<i>jaldī karo.</i>
Don't make a noise.:	<i>shor mat karo.</i>
Keep quiet.	<i>chup raho.</i>
Take off (your) clothes	<i>kapre utāro</i>
Stand up straight.	<i>sīdhe khare ho.</i>
Lie down.	<i>letjā,o</i>
Wait a little	<i>zarā (or thorā) thairo.</i>
Bring him up before the C O	<i>usko karnail s̄ahib ke sāmne pesh karo.</i>
Take this letter to the Adjutant	<i>yih chitthī Ajitan Sāhib ke<sup>1</sup> pās lejā,o</i>
Bring an answer quickly.	<i>jawāb jaldī lā,o.</i>
It is very hot to-day.	<i>āj bahut garmī<sup>2</sup> hai.</i>
It is very cold to-day	<i>āj bahut sardī<sup>3</sup> (or thand)<sup>1</sup> hai.</i>
He is rather annoyed.	<i>wuh kuchh khafā hai.</i>
You are very lazy.	<i>tum bahut sust ho.</i>
Who is this sepoy <sup>2</sup>	<i>yih jawān<sup>4</sup> kaun hai?</i>

## Lesson XI.

### Tenses (contd.).

*Present Subjunctive (or as it is miscalled Aorist).*

136. The Present Subjunctive is formed by adding to the root:—

<sup>1</sup> 'To' of motion to persons is expressed by 'ke pās' (near).

<sup>2</sup> *Garmī* = heat, warmth.

<sup>3</sup> *Sardī* (or *thand*) = coldness.

<sup>4</sup> '*Jawān*' (youth, a young man) is often used for a soldier as a compliment.

'*ni*' for First Person Sing.    '*en*' for First Pers. Pl (we).  
(I).

'e' for Second Person Sing.      'o' for Second Pers Pl.  
(thou).                                      (you).

'e' for Third Person Sing.    'en' for Third Pers Pl.  
(he, she, it, etc.)                    (they, etc.)

e.g. بولنا, *bolnā*, to speak; root بول *bol*.

*main bolūn* = I may speak, etc. میں بولوں

تو بولے *tū bole* = Thou mayest speak, etc.

وہ بولے، *wuh bole* = He, she, it may speak, etc.

ہم بولیں *ham bolen* = We may speak, etc.

تم بولو *tum bolo* = You may speak, etc.

وہ بولیں *wuh bolēn* = They may speak, etc.

NOTE.—If the root ends in a long vowel, 'w' is occasionally met with inserted before the above terminations. For instance instead of أَيُّو *wuh ā*, *e* (he may come, etc.) you sometimes come across أَيُّوْ *wuh āwe*. But this latter form is now considered inelegant and is fast falling out.

137. The Present Subjunctive is chiefly used :—

(i) To express future conditions (especially if the main clause is in the Imperative), as :—

*Agar wuh ā,e*, if he comes (i.e. should come).

*Jab wuh ā,e*, when he comes (i.e. should come).

*Jab* <sup>1</sup> *tak wuh na ā,e*, until he comes (i.e. should come).

(ii) To make doubtful statements, in which case the sentence is generally introduced by '*shāyad*' (perhaps) as :—

*Shāyad wuh pūchhe* = He might enquire.

*Shāyad main waqt par na pahunchūn* = I might not arrive in time.

1 'Jab tak' (as long as) when used for 'until' takes the verb in the negative because 'until he comes' = 'as long as he does *not* come.'

(iii) To ask permission or advice or to express a wish, request, etc. as :—

*Main jā,ūn?* May (or shall) I go?

*Wuh jā,e yā na?* Should he go or not?

*Ab main kyā karūn?* What should (or can) I do now?

*Khudā kare wuh kāmyāb hojā,e,* God grant that he should succeed.

*Kāsh-ki wuh ā,e,* Would that he were to come.

*Ab* = now.

*Khudā kare* = God grant.

*Kāmyāb* = successful

*Kāmyāb honā* (or, *hojānā*) = to succeed.

*Kāsh ki* = would that.

(iv) To express contingent subordinate clauses expressive of purpose, etc., as :—

*Darwāza kholo ki hawā andar ā,e* = open the door that the air may come in.

(*Ki* = that, in order that, etc.)

(v) For the missing persons of the Imperative, as :—

*Ā,o koshish karen* = come let us try.

*Koshish karnā* = to try.

### Future.

138. The Future Tense is formed by adding 'gā' to the Present Subjunctive; 'gā' becomes 'ge' for masculine plural and 'gī' for feminine, singular and plural, e.g. :—

M. F.

(میں بولوں گا) *māin bolūngā (gī)* = I shall speak

(تو بولیگا) *tū bolegā (gī)* = thou wilt speak.

(وہ بولیگا) *wuh bolegā (gī)* = he, she, it will speak.

(ہم بولیں گے) *ham boleṅge (gī)* = we shall speak.

(تم بولو گے) *tum bologe (gī)* = you will speak.

(وہ بولیں گے) *wuh boleṅge (gī)* = they will speak.

NOTE—(a) Apart from expressing simple future actions or events it is often used to express future conditions, especially when the main clause is in the future, as:—

*Agar wuh ā, egā to main jā, ūngā* = If he comes I shall go.

*agar* = if.

*to* = then.

(b) It is occasionally used to express wish or intention as:—

*Main pahle dekhūngā kī uskī rā, e kyā hai* = first of all I would (or want to) see what his opinion is.

### VOCABULARY.

Opinion (f.)	<i>rā, e</i>	راے	To dismiss	<i>dismis karnā</i>	ڈسمس کرنا
Thought,	}	<i>khayāl</i>	To dismiss (from service)	<i>manquf karnā</i>	موقوف کرنا
Idea,					
Opinion.					
In my opinion	}	1. <i>mere, khayāl meñ</i>	Cells (mily.)	<i>kāñjī haus</i>	کانجی ہوس
		میرے خیال میں	Examination	<i>imtiḥān</i>	امتحان
		2. <i>merī rā, e meñ</i>	How long (time)	<i>kitnī der</i>	کتنی دیر
		میری راے میں	To accept,	<i>mānnā</i>	ماننا
Chimney	}	<i>chimnī</i>	To agree,		
To blow,			To follow (advice),		
To sound,			To carry out		
To play			(order).		
(music).	}	<i>baḡānā</i>	Otherwise,	1. <i>nahīn to</i>	نہیں تو
			or else.	2. <i>warna</i>	ورنہ
Alarm		<i>alāram</i>	Advice (f.)	<i>ṣalāḥ</i>	صلاح
Airship,	}	<i>hawā, ī jahāz</i>	Cart,	<i>gārī</i>	گاری
Aeroplane.			Carriage,		
Yes		<i>hāñ</i>	Trap		
This evening		<i>āj shām</i>	Train	1. <i>gārī</i>	گاری
To-night		<i>āj rāt</i>		2. <i>relgārī</i>	ریل گاری

To miss a train	<i>gārī se rah-jānā</i>	گاری سے رہجانا	Sock(s),	{ 1. <i>mauza</i> (m.)	موزہ
A show (amusing)	<i>tamāshā</i>	تماشا	Stocking(s.)	{ 2. <i>jurrāb</i> (f.)	جراب
A march	<i>kūch</i>	کوچ	Hat,	{ <i>topī</i>	ٹوپي
To march	<i>kūch karnā</i>	کوچ کرنا	Cap	{	
To report (against) ( <i>kī</i> )	<i>rapot karnā</i>	(کی) رپوت کرنا	Specimen,	{ <i>namūna</i>	نمونہ
To start,	<i>rawāna<sup>1</sup> honā</i>	روانہ ہونا	Sample.	{	
To set out.			Cigarette (f.)	<i>sigret</i>	سگریٹ
			Small case,	{ <i>dibyā</i>	دبیا
Early in the	{ 1. <i>subah sawere</i>	صبح سویرے	Casket (f.)	{	
morning	{ 2. <i>barī fajār</i>	بڑی فجر	To refuse to (se)	<i>inkār karnā</i>	(سے) انکار کرنا
At what time	<i>kis waqt</i>	کسوقت	Help,	{ <i>madad</i>	مدد
Finished	<i>khatam</i>	ختم	Reinforcement	{	
To finish	<i>khatam karnā</i>	ختم کرنا	(f.)	{	
To be finished	<i>khatam honā</i>	ختم ہونا	Musketry,	{ <i>chāndmārī</i>	چاند مارے
			Butts.	{	
			Beginning	<i>shurū'</i>	شروع
			To begin (tr.)	<i>shurū' karnā</i>	شروع کرنا
To be broken	{ 1. <i>tūṭnā</i>	ٹوٹنا	To be begun	<i>shurū' honā</i>	شروع ہونا
	{ 2. <i>tūt jānā</i>	ٹوٹ جانا			
To break (tr.)	<i>torṇā</i>	ٹورنا	To work	<i>kām karnā</i>	کام کرنا
To explain,	{ <i>samjhānā</i>	سمجھانا	War, Battle,	{	
To argue,	{		Fight, Cam-	{ <i>larā, ī</i>	لڑائی
To remonstrate.	{		paign, Active	{	
News (f.)	<i>khabar</i>	خبر	service.	{	

## EXERCISE 13.

1. If you follow my advice. 2. If the train arrives in time. 3. If you stop in Lahore. 4. If he works well

<sup>1</sup> 'Rawāna' does not change.



(does good work). 5. You might miss the train. 6. He might not tell the truth. 7. They might report to the C.O. 8. May I call him? 9. Shall I send for it now? 10. Come, let us see the show. 11. God grant that he should recover (become healthy). 12. Would that he were to follow my advice. 13. I shall go to Delhi (دہلی) to-morrow. 14. When will you come back? 15. What time will he arrive there? 16. We shall march early in the morning. 17. Who will do this work? 18. When will this war be finished? 19. They will start to-morrow. 20. I shall explain to him. 21. What time will the train arrive? 22. I shall not have a bath to-night. 23. I shall bring you up before the C.O. 24. How far will you go? 25. I shall deduct its price from your pay. 26. How long will you stay there? 27. I shall pay (give) you its price. 28. The ship will set sail to-morrow.

#### EXERCISE 13 (a).

- (1) اگر سچ پوچھو - (2) اگر ہفتے کی واسطے کافی نہ ہو -  
 (3) اگر وہ پھر شور کرے - (4) اگر وہ آپکا حکم نہ مانے - (5) اگر وہ انکار کرے - (6) اگر وہ چھٹی مانگے - (7) اگر اسکی چھاتی پوری نہ ہو - (8) اگر ہم کل تک واپس نہ آئیں - (9) اگر تم چاہو - (10) اگر کپتان صاحب پوچھیں - (11) شاید وہ نہ مانے  
 (12) شاید مدد وقت پر نہ پہنچے - (13) اگر وہ پوچھے تو میں اس سے کیا کہوں؟ (14) شاید وہ مجھکو نہ بتلائے - (15) چاند ماری شروع کریں؟ (16) حضور اب کمپنی کو قسمنس کریں؟  
 (17) حضور میں پریت پر جاؤں؟ (18) آؤ ہم تم دونوں کوشش کریں - (19) ہاں وہ اب جائیں - (20) کاشکہ ہمارے کپتان



- صاحب کمان افسر ہو جائیں - (21) اسکو کانجی ہوس میں  
 بدد کرو کہ بھاگ نہ جائے - (22) اسکو بولو کہ ادھر آئے -  
 (23) سب سے پہلے تم فواعد سیکھو گے - (24) کل ایک ہوائی  
 جہاز آریگا - (25) ہم کراچی سے جہاز پر جائینگے - (26) ہم وہاں  
 بس ہفتے ٹھہریں گے - (27) تم آج نہیں جاؤ گے - (28) ہمارے  
 کرنیل صاحب دو بین دن تک چپٹی پر جائینگے - (29) آپ کب  
 امتحان میں جائینگے - (30) خبردار چمنی ٹوٹ جائیگی -  
 (31) میں آپکو وہ بنگلہ دکھاؤنگا - (32) میرے خیال میں وہ نہیں  
 مانیگا - (33) آج کھانے پر کتنے صاحب لوگ آئینگے - (34) اگر  
 کل تک جواب نہ آئیگا ہم پھر لکھینگے - (35) ہم اسکو سمجھائینگے  
 کہ یہ ٹھیک نہیں ہے \*

*Miscellaneous Colloquial Sentences.*

What is the latest news *āj tāza khabar kyā hai?*  
 to-day?

How old are you? *tumhārī 'umar kyā (or kitnī)*  
*hai?*

Do you know? *tum ko ma'lūm hai?*

How long have you been *tumhārī naukrī kitnī hai.*  
 in service?

How long have you been *tum kab se bīmār ho?*  
 ill?

Whose belt is this? *yih kiskī peṭī hai?*

It is his mistake. *yih uskī ghaṭī hai* *ghaṭāī*

Take these recruits to the *in raṅgrūṭōṅ ko dāktar sāhib*  
 doctor. *ke pas lejā, o.*

That hill is not within the *wuh pahārī hamārī topoṅ kī,*  
 range of our guns. *mār meṅ nahīṅ (hai).*

How deep you think is that nullah ?	<i>tumhāre khayāl meñ wuh nālā kitnā gahrā hai ?</i>
Is this book yours ?	<i>yih kitāb tūmharī hai ?</i>
Is it a big city ?	<i>(kyā) barā shahr hai ?</i>
No, it is a small village.	<i>nahīñ, chhoṭāsā<sup>1</sup> gāon hai.</i>
There was a big forest in our rear.	<i>hamāre piche ek barā jaṅgal thā.</i>
The roads are very bad there	<i>udhar rāste bahut kharāb haiñ.</i>
How many new recruits are there ?	<i>kitne na,e raṅgrūt haiñ ?</i>
He is an old sepoy.	<i>wuh purānā sipāhī hai.</i>
He is a very good orderly.	<i>wuh bahut achchha ardalī hai.</i>
What is the name of this city ?	<i>is shahr kā nām kyā hai ?</i>
I will dine out to-night.	<i>āj rāt ham khānā bāhir khā,enge.</i>
It is very good news.	<i>yih bahut achchhī khabar hai.</i>
Whose fault is this ?	<i>yih kiskā quṣūr hai ?</i>
If not yours, (then) is it mine ?	<i>agar tumhārā nahīñ to hamārā hai ?</i>
Don't go that way.	<i>ustaraḥ mat jā,o.</i>
Come this way.	<i>is tarāḥ ā,o.</i>

## Lesson XII.

### Tenses (contd.)

#### Past Conditional. (First Form.)

139. The Past Conditional is expressed by the Present Participle *itself* in both its clauses. The 'if' clause (Pro-

<sup>1</sup> 'sā' intensifies 'chhoṭā' (i.e. very small).

tasis) is generally introduced by 'agar'<sup>1</sup> (if), while the main clause (apodosis) takes 'to' (then) at the beginning of it. One or both of these conjunctions may, however, be understood when the sense is clear without them.

*Protasis or 'if' Clause.*

M. F.

(بولتی) اگر میں بولتا *agar main boltā (boltī)* = If I had spoken.

(بولتی) اگر تو بولتا *agar tū boltā (boltī)* = If thou hadst spoken.

(بولتی) اگر وہ بولتا *agar wuh boltā (boltī)* = If he, she, it had spoken.

(بولتیں) اگر ہم بولتے *agar ham bolte (boltīn)* = If we had spoken.

(بولتیں) اگر تم بولتے *agar tum bolte (boltīn)* = If you had spoken.

(بولتیں) اگر وہ بولتے *agar wuh bolte (boltīn)* = If they had spoken.

*Apodosis or Main Clause.*

M. F.

(بولتی) تو میں بولتا *to main boltā (boltī)* = then I <sup>would</sup><sub>should</sub> have spoken.

(بولتی) تو تو بولتا *to tū boltā (boltī)* = then thou <sup>wouldst</sup><sub>shouldst</sub> have spoken.

(بولتی) تو وہ بولتا *to wuh boltā (boltī)* = then he, she, it <sup>would</sup><sub>should</sub> have spoken.

(بولتیں) تو ہم بولتے *to ham bolte (boltīn)* = then we <sup>would</sup><sub>should</sub> have spoken.

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<sup>1</sup> 'jab' (when) and 'jābtak' (as long as) with their correlatives 'tab' (then) and 'tabtak' (until then) respectively are also used in conditional sentences. 'jo' (if) is also occasionally met with instead of 'agar.'

(بولتیں) تو تم بولتے *to tum bolte (boltīn)* = then you <sup>would</sup> <sub>should</sub> have spoken.

(بولتیں) تو وہ بولتے *to wuh bolte (boltīn)* then they have spoken.

140. The Optative is also expressed by the Present Participle itself but it is appropriately introduced by 'kāshki' (would that) instead of 'agar'; as:—

M. F.

(بولتی) کاشکہ میں بولتا *kāshki main boltā (boltī)* = would that I had spoken

(بولتی) کاشکہ تو بولتا *kāshki tū boltā (boltī)* = would that thou hadst spoken.

(بولتی) کاشکہ وہ بولتا *kāshki wuh boltā (boltī)* = would that he, she, it had spoken.

(بولتیں) کاشکہ ہم بولتے *kāshki ham bolte (boltīn)* = would that we had spoken.

(بولتیں) کاشکہ تم بولتے *kāshki tum bolte (boltīn)* = would that you had spoken.

(بولتیں) کاشکہ وہ بولتے *kāshki wuh bolte (boltīn)* = would that they had spoken.

141. The most notable feature about this tense (Past Conditional or Optative) is that it refers to conditions, wishes, etc., which might have been realised but, as circumstances or ill luck would have it, were never realised. In cases of wishes it implies a cherished hope for their realisation.

142. It may even be used with reference to present or future but then it is always assumed, as a foregone conclusion, that the action or event denoted by the verb, has no chance of coming to pass, e.g. :—

*Agar wuh ātā* = (i) If he had come (but he did not).

(ii) If he were to come (but he won't).

*Kāshki wuh ātā* = (i) Would that he had come (but he did not)

(ii) Would that he were to come (but he won't).

As it is it is rarely used for anything but the past.

143. In case of doubtful suppositions the sentence is generally introduced by '*shāyad*' (perhaps), as:—

*shāyad wuh ātā* = he might have come (i.e., supposing he had come).

144. There is, however, a Second Form of this tense as well, which is formed by adding the Present Participle of '*honā*' (to be) to the Past Participle, as:—

#### *Protasis.*

اگر وہ بولا ہوتا *agar wuh bolā hotā* = If he had spoken.

اگر وہ بولی ہوتی *agar wuh bolī hotī* = If she had spoken.

اگر وہ بولے ہوتے *agar wuh bole hote* = If they (m.) had spoken.

اگر وہ بولی ہوتیں *agar wuh bolī hotīñ* = If they (f.) had spoken.

#### *Apodosis.*

تو وہ بولا ہوتا *to wuh bolā hotā* = then he <sup>would</sup><sub>should</sub> have spoken.

تو وہ بولی ہوتی *to wuh bolī hotī* = then she ,, have spoken

تو وہ بولے ہوتے *to wuh bole hote* = then they (m.) ,, have spoken.

تو وہ بولی ہوتیں *to wuh bolī hotīñ* = then they (f.) ,, have spoken.

#### *Optative.*

کاشکہ وہ بولا ہوتا *kāshki wuh bolā hotā* = would that he had spoken.

کاشکہ وہ بولی ہوتی *kāshki wuh bolī hotī* = would that she had spoken.

کاشکہ وہ بولے ہوتے *kāshki wuh bole hote* = would that they (m.) had spoken. :

کاشکہ وہ بولی ہوتیں *kāshki wuh bolī hotīn* = would that they (f.) had spoken.

145. The first form is much more common than the second; they are interchangeable so far as they relate to past. The second form, unlike the first, is used in reference to the past only and aims at the finality of an action or event. In either case the condition or wish is believed to have been possible of realization but was never realised.

## VOCABULARY.

Flag signalling <i>jhañḍī kā</i>	Complaint <i>shikāyat</i> شکایت
<i>kām</i> چھنڈی کا کام	To complain of (or against)
To reply to <i>-(kā) jāwāb denā</i>	<i>-(ki) shikāyat karnā</i>
(کا) جواب دینا	(کی) شکایت کرنا
Address, Trace <i>pata</i> پتہ	Opportunity <i>mauqa'</i> موقع
To be punished <i>sazā pānā</i>	Certainly <i>zarūr</i> ضرور
سزا پانا	Necessary, urgent, impor-
To punish <i>-(ko) sazā denā</i>	tant <i>zarūrī</i> ضروری
سزا دینا	Need, necessity } <i>zarūrat</i> ضرورت
Day (Hindi) <i>din</i> دن	Petition, request (f.) } <i>'arz</i> عرض
Day (Persian) <i>roz</i> روز	To petition, to request } <i>'arz karnā</i> عرض کرنا
Every day { 1. <i>har roz</i> ہر روز 2. <i>roz roz</i> روز روز	Reasonable (proper) } <i>wājibī</i> واجبہ
Day by day { 1. <i>roz ba roz</i> روز بروز 2. <i>din ba din</i> دن بدن	Petition (written) } <i>'arzi</i> عرضی
To oppress, to tease } <i>sitānā</i> ستانا	Neck (f.) <i>gardan</i> گردن

What sort of ? } <i>kaisā</i> کیسا	To gain victory <i>fatāḥ pānā</i> فتح پانا
How ? }	
Arm, weapon <i>hathyār</i> ہتھیار	Defeat <i>shikast</i> شکست
Arm (part of body) } <i>bāzū</i> بازو	To suffer defeat <i>shikast</i> شکست کھانا
Tool <i>auzār</i> اوزار	To defeat -(ko) <i>shikast denā</i> (کو) شکست دینا
To surrender (to lay down arms) <i>hathyār dāl denā</i> ہتھیار ڈال دینا	Enlistment <i>bhartī</i> بھرتی
Reward <i>in'ām</i> انعام	To enlist (tr) <i>bhartī kar nā</i> بھرتی کرنا
To bathe <i>nahānā</i> نہانا	To enlist (intr.) <i>bhartī honā</i> بھرتی ہونا
Loyal, faithful <i>wafādār</i> وفادار	
Disloyal <i>bewafā</i> بیوفا	Recruiting { 1. <i>bhartī kā kām</i> بھرتی کا کام
Guide { 1. <i>badraqa</i> بدرقا	'duty' { 2. <i>galle kā kām</i> گلے کا کام
2. <i>rahnumā</i> رہنما	
To lose one's way <i>rāsta bhūlnā</i> راستہ بھولنا	Recruiting office { 1. <i>bhartī kā daftar</i> بھرتی کا دفتر
To fire { 1. <i>fair karnā</i> فیر کرنا	2. <i>galle kā daftar</i> گلے کا دفتر
2. <i>chalānā</i> <sup>1</sup> چلانا	
To kill <i>mārdālnā</i> مار ڈالنا	Recruiting officer { 1. <i>bhartī wālā saḥib</i> بھرتی والا صاحب
To cause to fly, } <i>urānā</i> اڑانا	2. <i>galle wālā saḥib</i> گلے والا صاحب
To blow up, }	
To gallop hard. }	
Bag, sack <i>borī</i> بوری	
Sentry { 1. <i>santrī</i> سنتری	
2. <i>pahrewālā</i> پہرے والا	
Victory (f.) <i>fatāḥ</i> فتح	Sense, wisdom (f.) <i>'aql</i> عقل

<sup>1</sup> 'Chalānā' means 'to let off,' 'to let go'. Whatever is let off has got to be mentioned. For instance 'golī chalānā' (to fire a bullet), 'pistaul chalānā' (to fire a pistol).



To learn wisdom	'aql sīkhnā	عقل سیکھنا
Inside	andar	اندر
Outside	bāhir	باہر
Wheel	pahīya	پہیہ
To cover	dhāṇknā	ڈھانکنا
Before, earlier	pahle	پہلے
To delay	der lagānā	دیر لگانا
Rebel	bāghī	باغی
To sanction,	manzūr	منظور
To approve of,	karnā	کرنہ
Sanctioned (acceptable)	manzūr	منظور
To be sanctioned	manzūr	منظور ہونا
Mule (f.)	khachchar	خچر
To charge	1. lenā (to take)	لینا
(price)	2. māṅgnā (to ask for)	مانگنا
To buy	1. (mol) lenā	(مول) لینا
	2. kharīdnā	خریدنا
Thoroughly,	1. khūb	خوب
Well.	2. achchhī	اچھی طرح
Recommendation	siṭāish	سفارش
To recommend (kī)	siṭāish	سفارش کرنا
To pull, to draw	kheṇchnā	کھینچنا
To pardon, to forgive	mu'āf	معاف کرنا
To load	lādnā	لادنا
Load (bulk)	bojh	بوجھ
Load (weight)	wazn	وزن
Tarpaulin (f.)	tirpāl	تیرپال
Wet	gīlā	گیلا
Dry	1. sūkhā	سوکھا
	2. khushk	خشک
To commit a fault	guṣūr	گُصُور کرنا
To work hard	mīḥnat	میہنات کرنا

## EXERCISE 14.

1. If he had come I would have gone. 2. If you had written me I should have answered. 3. If you had worked hard you would have succeeded. 4. If they had hoisted (showed) white flag we should not have fired. 5. If they had remained loyal the Government would have rewarded them. 6. If our guide had not lost his way we should have reached in time. 7. Had you accepted it, it would



have been all right. 8. If the sentry had not fired the rebel would have killed him. 9. If we had not blown up the fort we could not have gained victory. 10. If the enemy had remained hidden in the trenches they would not have been defeated. 11. If I had not enlisted in the army I should not have been a subadar to-day. 12. If your ghée had not been bad I should not have complained. 13. If you had charged (asked for) reasonable price I should have bought it from you. 14. If you had done this well I would have recommended you. 15. If you had not pulled it so violently it would not break. 16. If you had loaded it lightly the wheel would not break. 17. If you had covered these bags with tarpaulin, they would not be wet. 18. If you had seen it before sending it to me you would not have sent it. 19. If you had asked for leave a couple of weeks earlier I could have given it to you. 20. If you had not committed this fault I should not have punished you. 21. Would that they had been literate. 22. Would that you had not brought this bad news.

Translate into Second Form :—

23. If you had come yesterday I should not have gone to Rawalpindi. 24. If he had arrived day before yesterday there would not have been so much trouble. 25. Would that you had brought this news a week earlier.

#### EXERCISE 14 (a).

- (1) اگر تم دیر نہ لگاتے تو اتنی تکلیف نہ ہوتی - (2) اگر وہ تمہارا پتہ پوچھتا تو میں<sup>1</sup> بتا دیتا - (3) اگر ہم ہر روز کوچ نہ کرتے تو وقت پر نہ پہنچتے - (4) اگر تم اسکو نہ ستاتے تو وہ تمہاری شکایت نہ کرتا - (5) اگر میں موقع پاتا تو ضرور کمان افسر صاحب سے پوچھتا -

<sup>1</sup> 'Batā denā' is intensive form of 'batānā' (to tell).

- (6) اگر تو کل عرض کرنا تو شاید تمہاری عرض منظور<sup>۱</sup> ہو جاتی۔ (7)
- اگر وہ ہتھیار دے دیتے تو لڑائی ختم<sup>۱</sup> ہو جاتی۔ (8) اگر تم جھوٹ نہ بولتے تو ہم تمکو<sup>۲</sup> معاف کر دیتے۔ (9) اگر تم تھنڈے پانی سے نہ نہاتے تو بیمار نہوتے۔ (10) اگر وہ وقت پر آتے تو بہت اچھا ہوتا۔ (11) اگر وہ اسوقت زندہ ہوتا تو سرکار اُسے بہت انعام دیتی۔ (12) اگر یہ اتنا بیماری نہ ہوتا تو آپکا نوکر اسے ساتھ لے گیا ہوتا۔ (13) اگر آپ میری سفارش نہ کرتے تو میں<sup>۳</sup> سپاہی کا سپاہی رہتا۔ (14) اگر کمان افسر صاحب چھٹی منظور نہ کرتے تو میرا بہت نقصان ہوتا۔ (15) اگر تم اُن باغیوں کا کچھ پتہ بتلاتے تو انعام پاتے۔ (16) اگر تم میری صلاح مانتے تو کامیاب ہوتے۔ (17)
- اگر ہم صبح سویرے روانہ ہوتے تو کل<sup>۴</sup> پہنچ جاتے۔ (18) اگر تم کل چاند ماری سے غیر حاضر نہوتے تو سزا نہ پاتے۔ (19) اگر تم اچھی طرح کام کرتے تو ہم تم کو موفوف نہرتے۔ (20) اگر تم یہ کام کل شروع کرتے تو آج ختم<sup>۱</sup> ہو جاتا۔ (21) اگر تم جمعدار صاحب کو رپوت کرتے تو فوراً بندوبست<sup>۱</sup> ہو جاتا۔ (22) اگر مجھکو معلوم ہوتا تو میں ضرور آپ کو بتلاتا۔ (23) اگر راستے خراب نہوتے تو ہم کل پہنچ گئے ہوتے۔ (24) اگر ہم انکو وقت پر مدد بھیجتے تو وہ شکست نہ کھاتے۔ (25) کاشکہ ہم دشمن پر فتح پاتے۔ (26) کاشکہ وہ نہ مرنا۔ (27) کاشکہ ہندوستان کی عورتیں لکھی پڑھی ہوتیں \*

<sup>۱</sup> 'Ho jānā' is intensive form of 'hōnā' (to be).

<sup>۲</sup> 'Mu'āf kardenā' is intensive form of 'mu'āf karnā' (to pardon).

<sup>۳</sup> 'Sipāhī kā sipāhī' = sepoy as before (or, as ever).

<sup>۴</sup> 'Pahunch jānā' is intensive form of 'pahunchna' (to arrive).

*Miscellaneous Colloquial Sentences.*

Come in.	<i>añdar ā,o.</i>
Where is the key of this box ?	<i>is bakas kī chābī kahāñ hai ?</i>
The first attack was very violent.	<i>pahlā ḥamla bahut sakḥt thā.</i>
Whose round was it last night ?	<i>kal rāt kiskī gasht thī ?</i>
I shall stop this custom.	<i>ham yih dastūr bañd kareñge</i>
What will the people say ?	<i>log kyā kaheñge ?</i>
Go and report to the Jama-dar.	<i>jākar Jama'dār Ṣāḥib ko rapoṭ karo.</i>
Send one Havildar with them.	<i>ek ḥawāldār unke sāth bhejdo.<sup>1</sup></i>
Put them all in this box.	<i>wuḥ sab is ṣaṇḍūq meñ rakho.</i>
Give me a clean handkerchief.	<i>(hamko) ek sāf rūmāl do.</i>
Give me the other coat.	<i>(hamko) dūsrā kot do.</i>
Do you think it is difficult ?	<i>tumhāre khayāl meñ yih mushkil hai ?</i>
I am much pleased with your work.	<i>ham tumhāre kām se bahut khush haiñ.</i>
This rope is not strong enough.	<i>yih rassī kāfī mazbūt nahīñ.</i>
Everything is dear here.	<i>yahān sab chīzeñ mahīngī haiñ.</i>
What time will the train arrive there ?	<i>gārī wahāñ kis waqt pahuñ-chegī ?</i>
Keep it with you (yourself).	<i>apne pās rakho.</i>
Don't tell it to anybody.	<i>yih bāt kisī se<sup>2</sup> mat kaho.</i>

<sup>1</sup> 'Bhejdenā' is intensive form of 'bhejnā' (to send).

<sup>2</sup> 'Kahnā' with 'se' after its indirect object means to tell, to relate, to request," and with 'ko' after the object 'to order,' 'to call,' etc.

Don't run, walk slowly.	<i>dauro nahīn, āhista chalo.</i>
Come on quickly.	<i>jaldī chalo.</i>
Stop that noise or I shall beat you.	<i>shor band karo nahīn to ham tumkō māreṅge.</i>
Don't loosen the dog.	<i>kutte ko mat kholo (or, chhoro).</i>
What is its weight?	<i>iskā wazn kitnā hai?</i>
Do you agree (Is it acceptable to you?)	<i>tumko manzūr hai?</i>
Take them to the Recruiting office.	<i>unko bhartī ke daftar meṅ lejā, o</i>
It is a very good opportunity.	<i>yih bahut achchhā mauqa' hai?</i>
Put these clothes in the sun.	<i>yih kapre dhūp meṅ dālo.</i>
Do you know his address?	<i>tumko uskā pata ma'lūm hai?</i>
We want recruits badly.	<i>hamko raṅgrūṭoṅ kī barī zarūrat hai.</i>

### Lesson XIII.

#### Tenses (contd.).

##### Present (Indicative).

146. The Present Tense is formed by adding the Present auxiliary to the Present Participle, as :—

M. F.

میں بولتا (بولتی) ہوں *main boltā (boltī) hūn* = I speak or am speaking

تو بولتا (بولتی) ہے *tū boltā (boltī) hai* = thou speakest or art speaking.

وہ بولتا (بولتی) ہے *uh boltā (boltī) hai* = he, she it speaks or is speaking.

ہم بولتے (بولتی) ہیں *ham bolte (boltī) haiṅ* = we speak or are speaking.

تم بولتے (بولتی) ہو *tum bolte (boltī) ho* = you speak  
or are speaking.

وہ بولتے (بولتی) ہیں *wuh bolte (boltī) haiñ* = they  
speak or are speaking.

147. This tense has three chief significations :—

- (i) Habitual or frequentative (i.e. repeated action).
- (ii) Incomplete continuous (i.e. one action in course of progress).
- (iii) General or universal truth, in which there is naturally no restriction of time.

Examples :—

- (i) *Wuh har roz yahāñ ātā hai* = he comes here every day.

*Tumharā bāp kyā kām kartā hai ?* = what does your father do ?

*wuh dūsre baṅgle meñ rahtā hai* = he lives (or is living) in the other bungalow

*Ṣāhib khānā khāte<sup>1</sup> haiñ* = Ṣāhib is dining.

<sup>2</sup> *Kyā karte ho ?* = what are you doing ?

*Sher kā bachcha sher hotā hai* = a tiger's cub is (naturally) a tiger.

148. It is occasionally used for :—

- (i) Immediate future.
- (ii) Past (to represent it vividly).

E.g. :—

*Main abhī ātā hūñ* = I shall come (or be coming) presently.

*Abhī* = (i) just now (present), (ii) quite lately (past), (iii) presently (future), (iv) as yet, (v) still.

<sup>1</sup> 'Ṣāhib' is always treated as plural for respect.

<sup>2</sup> 'Tum' understood.

*Shakespear ek jaga likhtā hai* = Shakespear has written (lit. writes) in a place.

*Jab main andar giyā to kyā dekhtā hūn ki merā wafādār naukar marā parā hai* = when I went in I saw (lit. what do I see (but)) that my faithful servant was (lit. is) lying dead.

*Main usko muddat se jāntā hūn* = I have known him for a long time (and still know him)

*Marā* = dead (Past Participle from 'marnā,' to die)

*Parā* = lying (lit. laid. Past Participle from 'parnā,' to fall, to be lying)

*Muddat* (f.) = long time.

### *Imperfect (Past).*

149 The Imperfect Tense is formed by adding the Past auxiliary to the Present Participle, as :—

M.                      F.

(بولتی تھی) *main boltā thā (boltī thī)* = I was speaking or used to speak.

(بولتی تھی) *tū boltā thā (boltī thī)* = thou wast speaking or spokest (habitually).

(بولتی تھی) *wuh boltā thā (boltī thī)* = he, she, it was speaking or used to speak

(بولتی تھیں) *ham bolte the (boltī thīn)* = we were speaking or used to speak

(بولتی تھیں) *tum bolte the (boltī thīn)* = you were speaking or used to speak

(بولتی تھیں) *wuh bolte the (boltī thīn)* = they were speaking or used to speak.

150. This tense is chiefly used to express—

(i) A single act actually taking place in the past time for once, as :—

*Main us waqt akhbār parh̄tā thā* = I was reading newspaper then

*Akhbār* = newspaper (m.)

(ii) A repeated or lasting action.

*Ham har roz nau bajē qawā'id karte the* = we drilled (or used to drill) every day at 9 o'clock.

151 The most notable feature about this tense is that it sets no definite limit, i.e. it does not take into consideration the final end of an action or event. That is why it is so often used for the English Preterite when the latter denotes duration or repetition without reference to termination, as :—

*wuh likhtā thā* = (i) he was writing (still)

(ii) he was (still) in the habit of writing.

In either case the action is represented as incomplete.

#### VOCABULARY.

Whole day long.	{	1. <i>din bhar</i>	Full, Filled <i>bharā hūā</i> بہرا ہوا
		دن بھر	Empty <i>khālī</i> خالی
	{	2. <i>sārā din</i>	Ready <i>tayyār</i> تیار
		سارا دن	This time <i>is daf'a</i> اس دفعہ
To play		<i>khelnā</i> کھیلنا	To cry <i>ronā</i> رونا
Quietly		<i>chupke</i> چپکے	To cook, to bake <i>pakānā</i> پکانا
To slip away		<i>khisak jānā</i> کھسک جانا	
Innocent,	{	<i>be guṣūr</i>	Rain { 1. <i>bārish</i> (f.) بارش
Without any fault.		بے قصور	2. <i>meñh</i> مہنہ
Heart, mind		<i>dil</i> دل	To rain { 1. <i>bārish honā</i> بارش ہونا
Attentively (with the heart in it)	<i>dil lagākar</i> دل لگا کر	2. <i>pānī parnā</i> پانی پڑنا	
To fill,	{	<i>bharnā</i>	Season <i>mausim</i> موسم
To load (gun, etc.)		دھرنا	



Winter	{ 1. <i>jārā</i> جازا 2. <i>sardī kā mausim</i> سردی کا موسم	To weigh	{ 1. <i>tolnā</i> تولنا 2. <i>wazn karnā</i> وزن کرنا
Summer	<i>garmī kā mausim</i> گرمی کا موسم	Fool, foolish	<i>bewaqūf</i> بیوقوف
To waste	<i>zā, i'ā karnā</i> ضائع کرنا	To appear, to seem, to transpire, to become known	<i>ma'lūm honā</i> معلوم ہونا
For nothing	<i>muft</i> مفت	Road (broad) (f.)	<i>sarak</i> سڑک
To know	<i>jānnā</i> جاننا	Farmer	{ 1. <i>zamīndār</i> زمیندار 2. <i>kisān</i> کسان
Always	<i>hamesha</i> ہمیشہ	Whenever	<i>jab kabhī</i> جب کبھی
Ever (at any time)	<i>kabhī</i> کبھی	Why?	<i>kyōn</i> کیوں
Wound	<i>zakhm</i> زخم	What for	<i>kiswāste?</i> کس واسطے؟
Pain, ache	<i>dard</i> درد	Sometimes,	{ <i>kabhī kabhī</i> کبھی کبھی
To pain, to ache	<i>dard karnā</i> درد کرنا	Occasionally.	{ <i>kabhī kabhī</i> کبھی کبھی
To find out, to investigate	<i>daryāft karnā</i> دریافت کرنا	Bread, or	{ <i>rotī</i> روٹی
Search (f.)	<i>talāsh</i> تلاش	A loaf of bread (f.)	{ <i>rotī</i> روٹی
To search,	{ 1. <i>(kī) talāsh karnā</i> (کی) تلاش کرنا 2. <i>dhūndnā</i> ڈھونڈنا	Crop	<i>ḥaṣṭ</i> فصل
To look for.	{ 1. <i>(kī) talāsh karnā</i> (کی) تلاش کرنا 2. <i>dhūndnā</i> ڈھونڈنا	Milk	{ 1. <i>dūd</i> دودھ 2. <i>dūdḥ</i> دودھ
To change	<i>badalnā</i> بدلنا	Sugar	<i>chīnī</i> چینی
Relief, transfer	<i>badlī</i> بدلی	Morning	{ 1. <i>ṣubāḥ</i> (f.) صبح 2. <i>ḥajar</i> (f.) فجر
To transfer, to relieve (kī)	<i>badlī karnā</i> (کی) بدلی کرنا	Evening	<i>shām</i> (f.) شام
To be transferred, to be relieved	<i>(kī) badlī honā</i> (کی) بدلی ہونا	This morning	<i>āj ṣubāḥ</i> آج صبح
		This evening	<i>āj shām</i> آج شام
		Defect	<i>nuqs</i> نقص
		Slowly, gently	<i>āhista āhista</i> آہستہ آہستہ



Whistle	سیٹی	To feel happy	khush honā
To blow, to sound, to play			خوش ہونا
(music)	bajānā		
To be played,		Only	1. sirf
To be sounded.	bajnā		2. faqat
			3. khālī
			صرف فقط خالی

## EXERCISE 15.

1. Who is making noise? 2. My wound is paining.  
 3. What are you looking for? 4. Sāhib is having  
 (drinking) his tea. 5. Whenever he gets an opportunity  
 he quietly slips away. 6. They are playing 'tennis'  
 (تینس). 7. Sāhib is changing his clothes. 8. When  
 the rain falls the farmers feel happy. 9. He comes here  
 occasionally. 10. You are wasting my time. 11. The  
 adjutant is measuring the recruits. 12. What are you  
 doing here? 13. What price does he ask for? 14. He  
 is learning flagwagging. 15. I want only one week's leave.  
 16. Whenever they commit a fault we punish them.  
 17. Do you ever report this to the Q M. or not? 18. What  
 time does the musketry begin? 19. Does he refuse to go  
 on active service? 20. What time does the train start  
 from here? 21. I shall pardon you this time. 22. Why  
 do you not work hard? 23. He always told lies. 24. I  
 was having my Hindustani lesson (reading Hindustani)  
 then. 25. My bearer (usually) woke me up at 6 o'clock.  
 26. They lived (were living) in Lahore. 27. What were  
 you saying? 28. What time did you (as a rule) close the  
 office? 29. He was repairing your bike, Sir. 30. We  
 were both having our bath then.

## EXERCISE 15 (a).

- (1) وہ ہر روز سارے چار بجے کلب کو چلا جاتا ہے۔  
 (2) رنگروت ہر روز صبح کیوقت دو تین گھنٹے قواعد کرتے ہیں۔

- (3) ہم ہفتے میں تین دفعہ چاند ماری کرتے ہیں۔ (4) تم کہاں رہنے ہو؟۔ (5) آج یہ لوگ کیوں چھٹی مانگتے ہیں؟۔ (6) یہ کیسا کام کرتا ہے؟۔ (7) آپ اسکو کیا طلب دیتے ہیں۔ (8) میں اجیٹن صاحب سے کچھ عرض کرنا چاہتا ہوں۔ (9) میں اسکو اچھی طرح جانتا ہوں۔ (10) کرنیل صاحب تمہاری سفارش کرتے ہیں۔ (11) وہ کیا مانگتا ہے۔ (12) تم ہمیشہ دیر لگاتے ہو۔ (13) تم کیا دیتے ہو؟۔ (14) ہمارا بہرا کیا کرتا ہے؟۔ (15) حضور وہ روٹی کھاتا ہے۔ (16) زمیندار لوگ کب فصل کاٹتے ہیں؟۔ (17) وہ تمکو کیا صلاح دیتا ہے؟۔ (18) آپ چاند ماری کسوقت شروع کرتے ہیں؟۔ (19) ہم ہر روز کوئی پچیس سگریٹ پیتے ہیں۔ (20) ابک خچر پر کتنا بوجھ لادتے ہو؟۔ (21) جب وہ موقع پاتے تھے حملہ کرتے تھے۔ (22) وہ تمہاری شکایت کرتا تھا۔ (23) کرنیل صاحب اسوقت ”کت پریت“ دیکھتے تھے۔ (24) جب ہماری توپیں چلتی تھیں تو انکے سب مورچے اورچے اڑ جاتے تھے۔ (25) پہلے ہر ایک پلٹن میں صرف دو ”مشین گن“ ہوتی تھیں۔ (26) پہلے اس ملک میں ہر ایک چیز سستی ہوتی تھی۔ (27) جب ہمارے ہوائی جہاز حملہ کرتے تھے تو وہ مورچوں میں چھپ جاتے تھے۔ (28) جب ہم سنگینوں کے ساتھ حملہ کرتے تھے تو وہ بھاگ جاتے تھے۔ (29) وہ ہمیشہ جھوٹی خبریں لاتے تھے۔ (30) وہ اسکی کیا قیمت مانگتا تھا \*

1 'Worche' is a meaningless appositive implying 'etc.'

*Miscellaneous Colloquial Sentences.*

He seems (to be) a fool.	<i>wuh bewaqūf ma'lūm hotā hai.</i>
Does this path lead to the station ?	<i>yih rāsta 'steshan' ko jātā hai ?</i>
What is wrong with this ?	<i>is meñ kyā kharābī (or nuqs) hai ?</i>
He always tells lies.	<i>wuh hamesha jhūṭ boltā hai ?</i>
Just weigh it please, will you ?	<i>zarā yih tolnā to ?</i>
There will be no parade this evening.	<i>āj shām preṭ nahīn hogī.</i>
This is not fresh milk.	<i>yih dūd tāza nahīn hai.</i>
Is the tea ready ?	<i>chā tayyār hai ?</i>
Why do you not come in time ?	<i>tum waqt par kyon nahīn āte.</i>
What time will you be relieved ?	<i>tumhārī badlī kiswaqt hogī ?</i>
It is very cold here during the winter.	<i>jāre meñ yahān bahut sardī hotī hai.</i>
It is very hot here during the summer.	<i>garmīon meñ yahān bahut garmi hotī hai.</i>
Learn (your) drill attentively.	<i>qawā'id dil lagākar sīkho.</i>
I am going to play polo.	<i>ham polo khelne jāte haiñ.</i>
He plays whole day long.	<i>wuh sārā din (or din bhar) kheltā hai.</i>
Why do you fight among yourselves ?	<i>tum āpas meñ kyon larte ho ?</i>
Is it (f.) loaded or empty ?	<i>yih bharī hū,ī hai yā khālī ?</i>
He is cooking (his) food.	<i>wuh khānā pakātā hai.</i>
Please forgive me this time, I shall never do so again.	<i>is daf'a mu'āf kījiye, phir aisā kabhī nahīn karūngā.</i>

Put a tarpaulin on these bags.	<i>in borīon par tīrpāl dāldo,<sup>1</sup></i>
Don't wash (your) clothes here.	<i>yahān kapre mat dho.</i>
This water is for drinking purposes.	<i>yih pānī pīne ke wāste hai.</i>
Try once more.	<i>ek daf'a aur koshish karo.</i>
How long will it take you to reach there ?	<i>tum kitnī der meñ wahān pahūñchoge ?</i>
Is there any prisoner in the cells to-day ?	<i>āj kāñjī haus meñ ko,ī qaidī hai ?</i>
You will miss the train again.	<i>tum phir gārī se rahjā,oge.</i>
Give me my cigarette case.	<i>(hamārī) sigret kī dībyā do.</i>
You mind your business.	<i>tum apnā kām karo.</i>
Do you think it will be finished by to-morrow ?	<i>tumhāre k̥hayāl meñ yih kal tak k̥hatam hojā,egā ?</i>
Your 'sight' is too fine.	<i>tumhārā 'sā,īt' bahut nīchā hai.</i>
Your 'sight' is too full.	<i>tumhārā 'sā,īt' bahut ūñchā hai.</i>
Do you know him ?	<i>tum usko jānte ho ?</i>
Do you know (how) to make a trench ?	<i>tum morcha banāna jānte ho ?</i>

## Lesson XIV.

### Tenses (contd.)

#### Preterite.

152. The Preterite is expressed by the Past Participle itself, i.e. without the aid of any auxiliary, as :—

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<sup>1</sup> From 'Dāldenā' intensive of 'dālnā.'

M. F.

(میں بولا) *main bolā (bolī)* = I spoke.(تو بولا) *tu* „ „ = Thou spokest.(وہ بولا) *wuh* „ „ = He, she, it spoke.(ہم بولے) *ham bole (bolīn)* = We spoke.(تم بولے) *tum* „ „ = You „(وہ بولے) *wuh* „ „ = They „

153. This tense denotes what took place once at a definite time in the past: in contradistinction to the Imperfect it always represents an action complete and terminated, e g. :—

*Ham shām ko wahān pahūnche* = we arrived there in the evening.

*Jab gārī kharī hū,ī* = when the train stopped.

*Main sirf ek hafta kalkatte meñ thairā* = I stayed only one week in Calcutta.

REMARK.—(a) Whenever the English Preterite denotes repetition or duration and does not aim at finality Hindustani Imperfect must be used, as :—

*Jokuchh wuh kahtā thā main kartā thā* = I used to do whatever he told me to.

*Jab kabhī wuh sachchī khabar lāte the ham unko bahut in'ām dete the* = we rewarded them liberally whenever they brought true news.

*Main pahle se jāntā thā* = I knew it already.

*Ek shahr meñ ek saudāgar rahtā thā* = a merchant lived in a city.

*Pahle se* = already.

*Saudāgar* = merchant.

*Ma'lūm hotā thā ki* = it seemed that; but *ma'lūm hūā* = it transpired or became known.

(b) When two or more such actions are described the auxiliary 'thā' etc. is often understood or may come once at the end, as :—

*Jab kabhī wuh ko,ī khush-khabrī latā hum use in'ām dete* = whenever he brought any happy news we rewarded him.

154. It is occasionally used presumptively for the Future (immediate or absolute), as :—

*Āyā huzūr* = I am coming, Sir (and shall be with you in no time).

*Agar wuh āyā* = if he comes (i.e. if it is taken for granted that he will come).

*Bas wuh āyā aur main giyā* = in a word the moment he comes I shall be off

NOTE.—‘*Aur*’ in such cases has the sense of ‘as soon as,’ implying concomitance or immediate succession.

### Perfect Tense.

155. The Perfect Tense is formed by adding the Present Auxiliary to the Past Participle, as :—

M      F.

میں بولا (بولی) ہوں *mūn bolā (bolī) hūn* = I have spoken

تو بولا (بولی) ہے *tū bolā (bolī) hai* = Thou hast spoken.

وہ بولا (بولی) ہے *wuh bolā (bolī) hai* = He, she, it has spoken.

ہم بولے (بولی) ہیں *ham bole (bolī) haiñ* = We have spoken.

تم بولے (بولی) ہو *tum bole (bolī) ho* = You have spoken.

وہ بولے (بولی) ہیں *wuh bole (bolī) haiñ* = They have spoken.

156. The peculiarity of this tense is that it invariably connects a complete past action or event with the present through its results, etc., as :—

*Chirāgh bujhgiyā hai* = the lamp has gone out (and therefore it is dark now).

*Zarūr kahīn bārish hū,ī hai* = surely it has rained somewhere (for I am feeling its effect now).

*Huẓūr Munshī Ṣāhib<sup>1</sup> āye haiṅ<sup>1</sup>* = the Munshi has come, Sir (and is still here).

157. There is, however, conceivable difference between  
 (i) the sequence of a completed action, and  
 (ii) the perpetuation of the action itself.

In the latter case Hindustani uses the Present Tense.

*Wuh yih kām tīn sāl se kartā hai* = he has been doing this for three years past (and is still doing).

*Main usko bachpan se jāntā hūṅ* = I have known him from his infancy (and still know him).

#### *Pluperfect Tense.*

158. The Pluperfect is formed by adding the Past Auxiliary to the Past Participle, as:—

M.                  F.

(بولی تھی) میں بولا تھا *main bolā thā (bolī thī)* = I had spoken.

(بولی تھی) تو بولا تھا *tū bolā thā (bolī thī)* = thou hadst spoken.

(بولی تھی) وہ بولا تھا *wuh bolā thā (bolī thī)* = he, she, it had spoken.

(بولی تھیں) ہم بولے تھے *ham bole the (bolī thīṅ)* = we had spoken.

(بولی تھیں) تم بولے تھے *tūm bole the (bolī thīṅ)* = you had spoken.

(بولی تھیں) وہ بولے تھے *wuh bole the (bolī thīṅ)* = they had spoken.

159. This tense is chiefly used to express :—

- (i) What took place long ago (Remote Past).  
 (ii) What, in a comparative sense, took place anterior to another action (expressed or implied). It is immaterial

<sup>1</sup> Plural for respect on account of 'Ṣāhib'

whether the succeeding action is directly antithetical or otherwise.

(iii) What took place once irrespective of the idea of proximity or remoteness of time, and was treated as a thing past and gone until it happened to be mentioned again, e.g. —

(i) *Yih shahr pañdrah san tīs 'iswī meñ banā thā* = this city was built in 1530 A.D.

(ii) (a) *Mere pahunchne se pahle wuh chalā giyā thā* = he had left before I arrived.

(b) *Wuh kal shām ko āyā thā* = he came (lit. had come) here yesterday evening (but is not now here).

(iii) *Āj subah khabar āyī thī* = the news was received this morning.

160. In English the Pluperfect is chiefly used to contrast priority of one action to another [vide example (ii a) above], but in Urdu it expresses much more than that. That is why it is so frequently used for the English Preterite [vide examples (i), (ii) (b) and (iii) above].

161. When no contrast is aimed at and it is desired to state things in the order in which they took place Preterite is used, as :—

*Pahle main Lahore giyā, wahāñ ek haftā thairā, phir Bombay chalāgiyā* = First I went to Lahore, stayed there for a week, and then left for Bombay.

162. It is occasionally presumptively used for what very nearly came to pass, as :—

*Agar tum na āte to main chalāgiyā thā* = If you had not come I was gone (to all intents and purposes).

*Main margiyā thā, magar wuh waqt par pahunchgiyā* = But for his timely arrival I should have (certainly) died.



## VOCABULARY.

To feel frightened or confused	$\left\{ \begin{array}{l} 1. \text{ghabrānā} \\ \text{گھبراانا} \\ 2. \text{ghabrā-jānā} \\ \text{گھبرا جانا} \end{array} \right.$	To retreat	<i>pichhe haṭnā</i> پیچھے ہٹنا
To feel tired	$\left\{ \begin{array}{l} 1. \text{thaknā} \\ \text{تھکنا} \\ 2. \text{thakjānā} \\ \text{تھک جانا} \end{array} \right.$	Club	<i>kalab ghar</i> گلاب گھر
To win (in a competition)	<i>jītnā</i> جیتنا	Several times	<i>ka,ī daf'a</i> کئی دفعہ
To lose (in a competition)	<i>hārnā</i> ہارنا	To bespread	$\left\{ \begin{array}{l} 1. \text{phailnā} \\ \text{پھیلنا} \\ 2. \text{phailjānā} \\ \text{پھیل جانا} \end{array} \right.$
To burst,	$\left\{ \begin{array}{l} 1. \text{phatna} \\ \text{پھٹنا} \\ 2. \text{phatjānā} \\ \text{پھٹ جانا} \end{array} \right.$	Tied	<i>bandhā hūā</i> بندھا ہوا
To explode,		To break lose	$\left\{ \begin{array}{l} 1. \text{chhūtnā} \\ \text{چھوٹنا} \\ 2. \text{chhutjānā} \\ \text{چھوٹ جانا} \end{array} \right.$
To be torn.		To decrease	$\left\{ \begin{array}{l} 1. \text{ghaṭnā} \\ \text{گھٹنا} \\ 2. \text{kam honā} \\ \text{کم ہونا} \end{array} \right.$
Head	<i>sir</i> سر	To climb,	$\left\{ \begin{array}{l} (\text{par}) \text{charhnā} \\ \text{(پر) چڑھنا} \end{array} \right.$
To feel giddy or nonplussed	$\left\{ \begin{array}{l} 1. \text{chakrānā} \\ \text{چکرانا} \\ 2. \text{chakrājānā} \\ \text{چکرا جانا} \end{array} \right.$	To ascend.	$\left\{ \begin{array}{l} (\text{or } \text{charhjānā}) \\ \text{چڑھ جانا} \end{array} \right.$
To laugh	<i>haṁsnā</i> ہنسنّا	To fall	$\left\{ \begin{array}{l} 1. \text{girnā} \\ \text{گرنا} \\ 2. \text{gir parnā} \\ \text{گر پڑنا} \end{array} \right.$
To be conquered (to fall, a place)	<i>fataḥ honā</i> فتح ہونا	A little after midday	<i>din dhale</i> دن گھلے
To move	<i>hilnā</i> هلنا	To feel shy	$\left\{ \begin{array}{l} \text{sharmānā} \\ \text{شرمانا} \end{array} \right.$
To shake,	<i>hilānā</i> هلانا	(intr.),	
To stir.		To put to shame (tr.)	
Luggage,	<i>sāmān</i> سامان	To force entrance	<i>ghusjānā</i>
Equipment.			<i>ghusjānā</i> گھس جانا
To bark	<i>bhauṅknā</i> بھونکنا		
To move aside,	<i>haṭnā</i> ہٹنا		

Last time	<i>pichhlī daf'a</i>	پچھلی دفعہ	To pass (intr.)	<i>guzarnā</i>	گذرنا
To meet,	{ <i>milnā</i>	ملنا	To be opened	<i>khulnā</i>	کھلنا
To be mixed.			To be saved,	{ 1. <i>bachnā</i>	بچنا
Ago	<i>hū,ā</i> <sup>1</sup>	ہوا	To escape.		
To die	{ 1. <i>marnā</i>	مرنا	To sink (intr.),	{ 1. <i>dūbnā</i>	دوبنا
	{ 2. <i>marjānā</i>	مرجانا			
To smile	<i>muskarānā</i>	مسکرانا	To be drowned.	{ 2. <i>dūbjānā</i>	دوب جانا
To wrap (tr.)	<i>lapetnā</i>	لپیٹنا			
To dig	<i>khodnā</i>	کھودنا	Bomb	{ 1. <i>bam</i>	بم
To be surround- ed	{ 1. <i>ghirnā</i>	گھرنا		{ 2. <i>golā</i>	گولا
			Cannon ball,	{ <i>golā</i>	گولا
			Shell,		
To hit (to strike against)	<i>lagnā</i>	لگنا	Bullet, pill	<i>golī</i>	گولی
Arm	<i>bāzū</i>	بازو	Whole year	{ 1. <i>sāl-bhar</i>	سال بھر
To swim	<i>tarnā</i>	تیرنا			
Furlough (f.)	<i>razā</i>	رضا		{ 2. <i>sārā sāl</i>	سارا سال
To rain,	{ <i>barasnā</i>	برسنا	Hut	<i>jhoṇprī</i>	جھونپڑی
To pour down.			(In the) last year	<i>pichhle sāl</i>	پچھلے سال
To slip	<i>phisalnā</i>	پھسلنا	Yet, so far,	{ <i>abhī tak</i>	ابھی تک
Special	<i>khās</i>	خاص	Up till now.		
Long time	<i>muddat</i>	مدت			

## EXERCISE 16.

1. All of us (we all) went to the butts. 2. When did you come back from Bombay? 3. They arrived here last night. 4. We did not stay in Calcutta 5. How did this

<sup>1</sup> Changes to 'hū,ə', 'hū,i,' etc., to agree with the subject.

'Honā,' among its other meanings, signifies "to lapse" as well, and 'hū,ā' (lapsed) is its past tense

glass break? 6. It rained heavily last night. 7. They were drowned with the ship. 8. When he brought the letter. 9. The horse was frightened and fell into the 'khud.'<sup>1</sup> 10. The dogs of the village barked at us. 11. He laughed and went away. 12. How was this torn? 13. The bomb exploded and his hand was blown off. 14. We all felt tired. 15. We passed by<sup>2</sup> a hut. 16. The horse broke loose. 17. The bullet hit (in) his head. 18. Have you brought my luggage from the station? 19. Where has my servant gone (to)? 20. How has this been discovered? 21. The news spread throughout the whole city. 22. They have retreated to a new position. 23. How many men have gone on furlough? 24. All the buildings have fallen down. 25. Has the rain stopped? 26. This building was made two centuries ago. 27. Long long ago Alexander<sup>3</sup> came into this country. The sun had not yet risen when (ki) we started. 29. They had not yet got up when we arrived. 30. How many men went on furlough last year?

#### EXERCISE 16 (a)

- (1) تم کب آئے؟ - (2) جب گاڑی جہلم سے چلی - (3) جب گاڑی کبڑی ہوئی - (4) وہ کام ابھی تک ختم ہوا ہے یا نہیں؟ - (5) جب بارش شروع ہوئی - (6) تم یہاں کیسے آئے؟ - (7) جب میں اٹھاسات بیچے دیے - (8) ایک سال گذرا - (9) دو ہفتے ہوئے - (10) ہم سب گھبرا گئے - (11) میں سال بھر (or) سال (سال) وہاں رہا - (12) جب سورج چڑھا - (13) جب بگل بجا - (14) جب بارش ٹپیر گئی - (15) ہم کو دیکھتے ہی

<sup>1</sup> 'Khud' (کھد), ravine, down the precipice.

<sup>2</sup> 'Ke pās se' (کے پاس سے), from near.

<sup>3</sup> Sikandar.

- دشمن بھاگ گئے - (16) میرا پاؤں پھسلا اور میں گر پڑا - (17)  
 ہم دن دھلے پڑاؤ پر پہنچے - (18) یہ چٹھي کون لایا ہے ؟ -  
 (19) صاحب کلب گھر گئے ہیں - (20) صاحب آئے ہیں یا  
 نہیں ؟ - (21) پانچ مہینے گذرے ہیں - (22) حوالدار بہادر  
 سنگھ چٹھي سے واپس آیا ہے یا نہیں ؟ - (23) میں کئی دفعہ  
 ہوائی جہاز میں آرا ہوں - (24) اس سال بارش بالکل نہیں  
 ہوئی - (25) ہم ایک خاص مطلب کیواسطے یہاں آئے ہیں -  
 (26) میں گرمی سے چکرا گیا ہوں - (27) کتنے بچے ہیں -  
 (28) کیا بچا ہے - (29) اسکا بازو ٹوٹ گیا ہے - (30) یہ  
 صندوق کسہیر میں بنا ہوا - (31) ہماری فوج ایک جگہ گھر گئی  
 تھی لیکن بہادری سے لڑی اور بچ کر نکل آئی - (32) پچھلے  
 سال پنجاب میں بہت بارش ہوئی تھی - (33) ابھی ہم  
 پہنچے نہ تھے کہ قلعہ فتح ہو گیا - (34) تم پچھلی دفعہ کتنے  
 رنگروت لائے تھے ؟ \*

*Miscellaneous Colloquial Sentences.*

Don't be uneasy.	<i>ghabrā, o mat.</i>
Who, you think, will win ?	<i>tumhāre khayāl meñ kaun jīteḡā ?</i>
Shall we win or lose ?	<i>ham jīteḡe yā hāreḡe ?</i>
Don't laugh.	<i>hañso mat.</i>
Why do you smile ?	<i>tum kyoñ muskrāte ho ?</i>
Don't move.	<i>hilo mat.</i>
Move aside, } (leave the	<i>haṭo (or haṭjā, o).</i>
Save yourself. } road).	<i>bacho (or bachjā, o).</i>
Your pagri is not well tied.	<i>tumhāri pagrī thīk bandhī hū, ī nahīn.</i>

We arrived there a little after midday.	<i>ham dīn dhale wahān pahunchē.</i>
He is quite innocent	<i>wuh bilkul bequṣūr hai.</i>
Mr. Fraser has gone to play tennis.	<i>Fraser Ṣāhib tainis khelne gaye haiṅ.</i>
Are the crops good this year?	<i>is sāl faṣl achchhe haiṅ?</i>
Do you know (how) to swim?	<i>tum tainā jānte ho?</i>
What time will the guard change?	<i>gārd kis waqt badlegī?</i>
Show (me) some other sample.	<i>ko,ī aur namūnā dikhā,o.</i>
Keep your accoutrement always clean.	<i>apnā sāmān hamesha ṣāf rakho.</i>
Try to take him alive	<i>usko zīndah pakarne kī koshish karo.</i>
What time do you dine, Sir?	<i>āp kis waqt khānā khāte haiṅ?</i>
He is lazy, does not take pains	<i>wuh sust hai, koshish nahīṅ kartā.</i>
Is he a relation of the head clerk.	<i>wuh bare bābū kā rishtadār hai?</i>
You are a young and strong man, why do you not enlist in the army?	<i>tum jāwān aur mazbūt ho, fauj meṅ bhartī kyon nahīṅ hote?</i>
I cannot understand you (your words).	<i>tumhārī bāt merī samajh meṅ nahīṅ ātī.</i>
Government will pay for it.	<i>sarkār iski qīmat degī.</i>
Is there a well near the camp?	<i>kampū ke pās ko,ī kuāṅ hai?</i>
Is the water of the well good?	<i>us kūen kā pānī achchhā hai?</i>
Where is this made?	<i>yih kahāṅ bantā hai?</i>

## Lesson XV.

### Additional Tenses.

163. Apart from the nine principal tenses given in Section 120 there are five others occasionally met with :—

- (i) Present Continuons Subjunctive.
- (ii) Past Continuous Subjunctive.
- (iii) Perfect Subjunctive.
- (iv) Imperfect Future
- (v) Perfect Future.

164. The Present Continuous Subjunctive is formed by adding the Present Subjunctive of 'honā' to the Present Participle, e.g. :—

	M.	F.
اگر میں بولتا (بولتی) ہوں	<i>agar main boltā (boltī) hūñ</i>	= If I am (may be) speaking.
اگر تو بولتا (بولتی) ہو	<i>agar tū boltā (boltī) ho</i>	= If thou art (mayest be, speaking.
اگر وہ بولتا (بولتی) ہو	<i>agar wuh boltā (boltī) ho</i>	= If he, she, it is (may be) speaking.
اگر ہم بولتے (بولتی) ہوں	<i>agar ham bolte (boltī) hoñ</i>	= If we are (may be) speaking.
اگر تم بولتے (بولتی) ہو	<i>agar tum bolte (boltī) ho</i>	= If you are (may be) speaking.
اگر وہ بولتے (بولتی) ہوں	<i>agar wuh bolte (boltī) hoñ</i>	= If they are (may be) speaking

165. The Past Continuous Subjunctive is formed by adding the Present Participle of 'honā' to the Present Participle of another verb, e.g. :—

	M.	F.
اگر میں بولتا ہوتا (بولتی ہوتی)	<i>agar main boltā hotā (boltī hotī)</i>	= If I had been speaking.

M. F.

اگر تو بولتا ہوتا (بولتی ہوتی) *agar tū boltā hotā (boltī hotī)* = If thou hadest been speaking.

اگر وہ بولتا ہوتا (بولتی ہوتی) *agar wuh boltā hotā (boltī hotī)* = If he, she; it had been speaking.

اگر ہم بولتے ہوتے (بولتی ہوتیں) *agar ham bolte hote (boltī hotīn)* = If we had been speaking.

اگر تم بولتے ہوتے (بولتی ہوتیں) *agar tum bolte hote (boltī hotīn)* = If you had been speaking.

اگر وہ بولتے ہوتے (بولتی ہوتیں) *agar wuh bolte hote (boltī hotīn)* = If they had been speaking

166. The Perfect Subjunctive is formed by adding the Present Subjunctive of 'honā' to the Past Participle, e.g. :—

M. F.

اگر میں بولا (بولی) ہوں *agar main bolā (bolī) hūn* = If I have (may have) spoken.

اگر تو بولا (بولی) ہو *agar tū bolā (bolī) ho* = If thou hast (mayest have) spoken.

اگر وہ بولا (بولی) ہو *agar wuh bolā (bolī) ho* = If he, she, it has (may have) spoken.

اگر ہم بولے (بولی) ہوں *agar ham bole (bolī) hōn* = If we have (may have) spoken.

اگر تم بولے (بولی) ہو *agar tum bole (bolī) ho* = If you have (may have) spoken.

اگر وہ بولے (بولی) ہوں *agar wuh bole (bolī) hōn* = If they have (may have) spoken

167. The Imperfect Future is formed by adding the Future of 'honā' to the Present Participle, e.g. :—



M.

F.

( بولتی ہونگی ) میں بولتا ہوں گا *main boltā hūngā (boltī hūngī)* = I shall be speaking.

( بولتی ہوگی ) تو بولتا ہوگا *tū boltā hogā (boltī hogī)* = Thou wilt be speaking.

( بولتی ہوگی ) وہ بولتا ہوگا *wuh boltā hogā (boltī hogī)* = He, she, it will be speaking.

( بولتی ہونگی ) ہم بولتے ہوں گے *ham bolte hongē (boltī hongī)* = We shall be speaking.

( بولتی ہوگی ) تم بولتے ہو گے *tum bolte hoge (boltī hogī)* = You will be speaking.

( بولتی ہونگی ) وہ بولتے ہوں گے *wuh bolte hongē (boltī hongī)* = They will be speaking.

168. The Perfect Future is formed by adding the Future tense of 'honā' to the Past Participle, e g. :—

M.

F.

( بولی ہونگی ) میں بولا ہوں گا *main bolā hūngā (bolī hūngī)* = I shall (or may) have spoken.

( بولی ہوگی ) تو بولا ہوگا *tū bolā hogā (bolī hogī)* = Thou wilt (or mayest) have spoken.

( بولی ہوگی ) وہ بولا ہوگا *wuh bolā hogā (bolī hogī)* = He, she, it will (or may have spoken.)

( بولی ہونگی ) ہم بولے ہوں گے *ham bole hongē (bolī hongī)* = We shall (or may) have spoken.

( بولی ہوگی ) تم بولے ہو گے *tum bole hoge (bolī hogī)* = You will (or may) have spoken.

( بولی ہونگی ) وہ بولے ہوں گے *wuh bole hongē (bolī hongī)* = They will (or may) have spoken.



169. Of the above five tenses only the last two, namely

(i) The Imperfect Future, and

(ii) The Perfect Future,

require special notice. While the primary use of these tenses is, as their names indicate, to present an action in a state of progress and completion respectively at some future time, they are, in fact, very seldom used in this sense. They are chiefly used for the Past, occasionally for the Present and rarely for the Future. This is due to the various significations of 'hogā' which does not mean only 'will be,' but 'may be,' 'must be,' 'may have' 'must have' etc. as well, e g. :—

*Wuh ātā hogā* = (i) He  $\frac{\text{may}}{\text{must}}$  have been coming (Past).

(ii) He  $\frac{\text{may}}{\text{must}}$  be coming (Present).

(iii) He will be coming (Future).

*Wuh āyā hogā* = (i) He  $\frac{\text{may}}{\text{must}}$  have come, i.e. possibly, probably or positively he came, or has come (Past) \*

(ii) He will have come (Future).

To avoid the ambiguity context or tone often comes to assistance. Besides these tenses are often qualified by supplementary adverbs like—

شاید *shāyad* = perhaps

غالباً *ghāliban* = probably.

ضرور *zarūr* = certainly.

بیشک *bishak* = doubtless, undoubtedly.

#### VOCABULARY.

By that time,	1. <i>us waqt tak</i>	Lame	<i>laṅgrā</i>	لنگرا
	اسوقت تک	To limp	<i>laṅgrānā</i>	لنگرانا
Until then.	2. <i>tab tak</i>	Newspaper	<i>akhbār</i>	اخبار
	تب تک	To read	<i>paṛhnā</i>	پڑھنا

That is why, In fact that is why.	1. <i>isī wāste</i>	Turn (f.)	<i>bārī</i>	باری
	2. <i>jabhī to</i>	In turns	<i>bārī bārī</i>	باری باری
	3. <i>tabhī to</i>	Lying (things, etc.)	<i>parā</i>	پرا (هوا)
Also	<i>bhī</i> <sup>1</sup>	Lying (animate beings)	<i>leṭā</i>	لہتا ہوا
	<i>soyā (hūā)</i>	Good for nothing,	<i>nikammā</i>	نکما
	Asleep	Unemployed.		
Like this,	1. <i>aīsā (e, ī.)</i>	Bottle (f.)	<i>botal</i>	بوتل
	2. <i>aīse</i> <sup>2</sup>	Cooly (porter)	<i>qulī</i>	فلی
So, Such.	<i>ā, indāh</i>	Responsible	<i>zimma-wār</i>	ذمہ دار
Future,				
In future		Responsibility	<i>zimma-wārī</i>	ذمہ داری
Health,	<i>mizāj (m.)</i>			
Disposition.	<i>tabī'at</i>	Post Office	<i>dāk khāna</i>	ڈاک خانہ
Greetings,		Telegraph Office	<i>tārghar</i>	تار گھر
Good morning,	<i>salām</i>			
Good evening,		A match (to light)	<i>diyā salā, ī</i>	دیا سلائی
etc.		Match box	<i>diyā salā, ī kī</i>	دیا سلائی کی
Satisfied	<i>rāzī</i>		<i>dībyā</i>	دیا سلائی کی دیا
Rent, Hire, Fare,				
Freight, Pass-	<i>kirāya</i>			
age money.				

## EXERCISE 17.

1. If he is telling the truth. 2. He might be feeling shy  
3. If you are searching for the key. 4. They might be  
wishing to come. 5. If he had been working hard. 6. If  
you had been replying my letters. 7. If he has come  
back 8. If they have deserted. 9. If you have brought  
an answer. 10. He might have felt uneasy. 11 I shall

<sup>1</sup> Always follows the word it emphasizes.

<sup>2</sup> 'Aise,' 'waise,' 'kaise' and 'jaise' are used when they qualify a verb.

be doing that work. 12. I shall be going to Calcutta on Sunday. 13. The train may have arrived at the station. 14. He will have been dead by that time. 15. Probably the ship was drowned. 16. He must have fallen off the horse that is why he is limping. 17. They must have won; that is why they are (feeling) so glad.

### EXERCISE 17 (a).

- (1) اگر صاحب غسل کرتے ہوں - (2) اگر وہ تذبذب مرمت کرتے ہوں - (3) اگر ہم اسوقت سوتے ہوں - (4) شاید وہ اخبار پڑھتا ہو - (5) شاید تم اسوقت کھانا کھاتے ہو - (6) اگر تم فواید کرتے ہوئے - (7) اگر تم نفسیے کا کام جانتے ہوئے - (8) اگر وہ روانہ نہ ہوئے ہوں - (9) اگر وہ جواب لایا ہو - (10) اگر میری چہتی منظور ہوگئی ہو - (11) شاید یہ بارش وہاں بھی ہوئی ہو - (12) یہ لوگ کس طرح گدارہ کرتے ہونگے - (13) اتنے اونچے ہانبی پر کیسے چڑھتے ہونگے - (14) میرے خیال میں صاحب سوتے ہونگے - (15) وہ اصلی بات سمجھ چھپاتا ہوگا - (16) وہ اسوقت 'ٹینس' کھیلتے ہونگے - (17) وہ گاڑی شاید کراچی جانی ہوگی - (18) جب ہم وہاں پہنچیں گے تو وہ چلا گیا ہوگا - (19) شاید وہ اسکا مطلب نہ سمجھا ہوگا - (20) غالباً وہ جواب لایا ہوگا - (21) شاید دس بجے ہونگے - (22) وہ ضرور کل یہاں آیا ہوگا - (23) کیا بچا ہوگا - (24) میرے خیال میں پونے دس ہونگے \*

### Miscellaneous Colloquial Sentences.

Good morning, Jamadar.	Jama'dār ṣāhib, salām
How do you do ?	āpkā mizāj <sup>1</sup> kaisā hai ?
Who is responsible ?	kāun zimmarwār hai.

<sup>1</sup> To be used only for persons of distinction

It is your responsibility.	<i>yih tumhārī zimma-wārī hai.</i>
It is very urgent.	<i>yih bahut zarūrī hai.</i>
Take this at once to the Telegraph Office.	<i>yih fauran (or, ekdam) tārghar (ko) lejā, o.</i>
Does this road lead (go) to the Post Office?	<i>yih rāsta dākḥāne (ko) jātā hai?</i>
Call two coolies quickly.	<i>do gulī jaldī bulā, o.</i>
Who is lying on the ground?	<i>zamīn par kaun letā hūā hai?</i>
It is lying on my table.	<i>hamārī mez par paṛā (hūā) hai</i>
Whose turn is now?	<i>ab kiskī bārī hai?</i>
Come in turns.	<i>bārī bārī ā, o.</i>
Are you quite satisfied now?	<i>ab tum bilkul rāzī ho?</i>
Never do so in future.	<i>ā, inḍah aise mat karo.</i>
Is he asleep?	<i>wuh soyā hūā hai?</i>
What is the rent of this bungalow?	<i>is baṅglé kā kirāya kyā hai?</i>
What is the railway fare from here to Pīndī?	<i>yahān se Pīndī tak kyā kirāya hai?</i>
I am very pleased with your work.	<i>ham tumhāre kām se bahut khush haiṁ.</i>
Give us a match please, will you?	<i>diyā salā, ī denā.</i>
What are you doing there?	<i>wahān kyā karte ho?</i>
It looks very old.	<i>bahut purānā ma'lūm hotā hai.</i>
I am very busy to-day.	<i>āj hamko bahut kām hai.</i>
What is wrong with him?	<i>usko kyā hūā hai?</i>
Who is it?	<i>kaun hai?</i>
Come on in.	<i>aṇḍar ājā, o.</i>
Who is that coming?	<i>wuh kaun ātā hai?</i>
I have forgotten your name.	<i>ham tumhārā nām bhūlgaye haiṁ.</i>
What do you want?	<i>tum kyā chāhte ho?</i>

Has he gone ?	<i>wuh chalāgiyā hai ?</i>
When did he go ?	<i>kab giyā ?</i>
How do you know it ?	<i>tumko kaise ma'lūm hai ?</i>
What will you do now ?	<i>ab kyā karoge ?</i>
Is this bungalow to let ?	<i>yih baṅgla kirāye ke wāste</i> (or <i>khālī</i> ) <i>hai ?</i>

## Lesson XVI.

### Tenses (concl'd.)

#### *Present and Past Continuous (Indicative).*

170. As was pointed out in Sections 147 and 150 the Present and Imperfect tenses have more than one signification, as :—

*Wuh likhtā hai* = (i) He writes (usually).

(ii) He is writing.

*Wuh likhtā thā* = (i) He used to write.

(ii) He was writing.

171. This plurality of meaning is sometimes ambiguous, to avoid which Hindustani has quite a peculiar and better construction to express the incomplete continuous phase of them, thus reserving, to a degree, the above forms to express the habitual and frequentative sense.

172. The Perfect tense of 'rahnā' (to remain, to continue) added to the root of another verb imparts to it the present incomplete continuous meaning while its pluperfect similarly added gives it the past incomplete continuous sense, e.g. :—

#### *Present Continuous.*

M. F.

میں بول رہا (رہی) ہوں *main bol rahā (rahī) hūn* = I am speaking.

- تُو بول رہا (رہی) ہے *tū bol rahā (rahī) hai* = Thou art speaking.
- وہ بول رہا (رہی) ہے *wuh bol rahā (rahī) hai* = He, she it is speaking.
- ہم بول رہے (رہی) ہیں *ham bol rahe (rahī) haiṅ* = We are speaking.
- تم بول رہے (رہی) ہو *tum bol rahe (rahī) ho* = You are speaking.
- وہ بول رہے (رہی) ہیں *wuh bol rahe (rahī) haiṅ* = They are speaking.

*Past Continuous.*

- |  |    |    |
|--|----|----|
|  | M. | F. |
|--|----|----|
- (رہی تھی) میں بول رہا تھا *maiṅ bol rahā thā (rahī thī)* = I was speaking.
- (رہی تھی) تُو بول رہا تھا *tū bol rahā thā (rahī thī)* = Thou wast speaking.
- (رہی تھی) وہ بول رہا تھا *wuh bol rahā thā (rahī thī)* = He, she, it was speaking.
- (رہی تھیں) ہم بول رہے تھے *ham bol rahe the (rahī thīṅ)* = We were speaking.
- (رہی تھیں) تم بول رہے تھے *tum bol rahe the (rahī thīṅ)* = You were speaking.
- (رہی تھیں) وہ بول رہے تھے *wuh bol rahe the (rahī thīṅ)* = They were speaking.

. REMARK.—Both these constructions denote a *single* act or event actually taking place (and hence incomplete), in the present and the past respectively.

173. This finishes all the tenses. As will have been observed from the preceding examples under various tenses, the Present and Past Participles used in the formation of tenses change their final 'ā' for the purposes of agreement, to

‘ e ’ for masculine, plural, and to

‘ i ’ for feminine, singular and plural

unless the Participles occur, as they often do, as the finite verb in a sentence, without the auxiliaries, in which case the feminine plural takes ‘ īn ’ instead of only ‘ i. ’ Such cases occur when the auxiliaries either do not come into the formation of a tense or are idiomatically discarded.

e.g. :—

اگر وہ عورتیں بولتیں *agar wuh 'aurateñ boltīñ* =  
If those women had  
spoken. (Past Condi-  
tional).

وہ عورتیں بولیں *wuh 'aurateñ bolīñ* = Those  
women said. (Preter-  
ite).

اچھی عورتیں جھوٹ نہیں بولتیں *achchhi 'aurateñ jhūṭ nahīñ boltīñ* = Good women do  
not tell lies. (Negative  
Present).

وہ عورتیں جھوٹ نہیں بولیں *wuh 'aurateñ jhūṭ nahīñ bolīñ* = Those women  
have not told a lie  
(Negative Perfect).

وہ عورتیں ہر روز آتیں اور گانا سنائیں *wuh 'aurateñ har roz ātīñ aur gānā sunātīñ* = Those  
women came every day  
and sang songs. (Imper-  
fect.)

گانا *gānā* = (i) Song, singing (m.)

(ii) To sing (verb).

سنانا *sunānā* = To cause to hear, to relate,  
to repeat, to announce

In the first two examples the auxiliaries do not enter into the formation of the tenses while in the last three the auxiliaries have been idiomatically omitted.

‘Hotā,’ the Present Participle from ‘honā’ (to be), used to form the Second Form of the Past Conditional (or Optative) follows the same rule, as :—

اگر وہ عورتیں بولی ہوتیں *agar wuh 'aurateñ bolī hotīñ* = If those women had spoken.

کاشکہ وہ عورتیں بولی ہوتیں *kāshki wuh 'aurateñ bolī hotīñ* = Would that those women had spoken.

#### VOCABULARY.

Smoking pipe (hubble bubble)	<i>hugqa</i> حقہ	Cards (playing)	<i>tāsh</i> تاش
To smoke	<i>hugqa pīnā</i> حقہ پینا	Telegram, wire	<i>tār</i> تار
		Tentpegging	<i>neza bāzī</i> نیزہ بازی
Dust { 1. <i>gard</i> (f.) گرد		To tentpeg	<i>nezā bāzī karnā</i> نیزہ بازی کرنا
2. <i>gardā</i> (m.) گردا			
Campaign, active service (f.)	<i>lām</i> لام	To pitch (tent)	<i>lagānā</i> لگانا
Post, mail (f.)	<i>ḍāk</i> ڈاک	Hunting, game, } <i>shikār</i> شکار	
English	<i>walāyatī</i> ولایتی	victim, prey. }	
English mail	<i>walāyatī ḍāk</i> ولایتی ڈاک		
Among ourselves, yourselves, themselves	<i>āpas meñ</i> آپس میں	To hunt, } 1. <i>shikār khelnā</i> شکار کھیلنا	
		To shoot (game). }	2. <i>shikār karnā</i> شکار کرنا
All round	<i>chāron tarāf</i> چاروں طرف	Depôt	<i>dīpo</i> ڈیپو
		Bandsman	<i>bāje wālā</i> باجے والا
To cannonade, } (par) <i>gole</i>		Band, piano, } <i>bājā</i> باجا	
To shell. }	<i>barsānā</i> (پر) گولے برسانا	harmonium. }	



Agreeable, pleasing <i>pasand</i>	Native place <i>watan</i>	وطن
To put on (clothes etc.) <i>pahinnā</i>	Witness <i>gawāh</i>	گواہ
To remind <i>yād dilānā</i>	Evidence <i>gawāhī</i>	گواہی
	Statement <i>biyān</i>	بیان
	Anxiety (f) <i>fikar</i>	فکر
To bear in mind <i>yād rakhnā</i>	Heed, care (f.) <i>parwāh</i>	پروراه
	Separate, apart, <i>alag</i>	الگ
To try to recollect, <i>yād</i>	Separately <i>alag alag</i>	الگ الگ
To learn by heart. <i>karnā</i>	Rope (thick and big) <i>rassā</i>	رسا
Candle <i>mom ba'tī</i>	To put out, <i>bujhānā</i>	بچھانا
Wax <i>mom</i>	Extinguish. }	
To burn (tr.) <i>jalānā</i>	To go out (be	1. <i>bujhnā</i>
To burn (intr.) <i>jalnā</i>	extinguished). }	2. <i>bujhjānā</i>
To rebel <i>sir uthānā</i>		بچھ جانا
District <i>zila'</i>	Preparation <i>tayyārī</i>	تیاری
Annual <i>sālānah</i> <sup>1</sup>	To make preparation for (kī)	
To load (animals etc.) <i>lādnā</i>	<i>tayyārī karnā</i>	(کی) تیاری کرنا
Wages (workman's) <i>mazdūrī</i>		

## EXERCISE 18

1. Sahibs are dining 2. I am doing some important work. 3. He is doing office work. 4. What are you doing? 5. Our regiment is going on active service 6. Why are you making noise? 7. What is taking place here? 8. I am writing English mail. 9. Why are you fighting among yourselves? 10. Cavalry people are busy at tentpegging. 11. Look! a big airship is coming. 12. Is

<sup>1</sup> Or, 'sālāna' (Indeclinable). Vide 62.

it raining outside? 13. I am reading to day's paper. 14. The bandsmen were playing the band. 15. They were having tug-of-war. 16. He was writing witness' statements. 17. What was he saying? 18. Rebels were rising up from all round. 19. The troops on (of) both the sides were shelling each other. 20. Bullets were falling from all sides. 21. Dust was flying all round. 22. We were doing musketry then. 23. They were having (drink-ing) tea. 24. What was he looking for? 25. The Adjutant was recommending you to the C.O.

#### EXERCISE 18 (a). ✓ -

- (1) تم کیوں گھبرا رہے ہو؟ - (2) ہمارا سر کچھ چکرا رہا ہے -
- (3) وہ اب پیچھے ہٹ رہے ہیں اور ہم آگے بڑھ رہے ہیں -
- (4) دریا میں کون تیر رہا ہے؟ - (5) وہ شرما رہا ہے - (6) در صاحب اندر ناش کھیل رہے ہیں - (7) سڑک پر کون جا رہا ہے؟ -
- (8) نم دیر لگا رہے ہو؟ - (9) رنگروت بھرتی ہو رہے ہیں -
- (10) اب جرمن لوگ دن بدن شکست کھا رہے ہیں - (11) وہ ہماری شکایت کر رہا ہے - (12) یہ لوگ چھنڈی کا کام سیکھ رہے ہیں -
- (13) رنگروت قواعد کر رہے ہیں - (14) صاحب غسل کر رہے ہیں - (15) صاحب ہماری شکایت کر رہے تھے - (16) وہ آپکی رفل صاف کر رہا تھا - (17) میں آسکواس چٹھی کا مطلب سمجھا رہا تھا - (18) تم کیا کام کر رہے تھے؟ - (19) وہ سب ملکر کوشش کر رہے تھے - (20) رنگروت چاند ماری شروع کر رہے تھے -
- (21) صاحب لڑائی کا نقشہ دیکھ رہے تھے - (22) چاروں طرف ہوائی جہاز اُڑ رہے تھے - (23) کرنیل صاحب کچھ حکم دے

رہے نیے - (24) ہم سب اسوقت 'ہریت' پر جا رہے تھے۔

(25) وہ حملے کی تیاریاں کر رہے تھے \*

*Miscellaneous Colloquial Sentences.*

What regiment are you in ?	<i>tum kis palṭan meṅ ho ?</i>
What is the number of your regiment ?	<i>tumhārī palṭan kā nambar kyā hai ?</i>
What Company are you in ?	<i>tum kis kampanī meṅ ho ?</i>
When did you enlist ?	<i>tum kab bhartī hu, e the ?</i>
How long have you been in service ?	<i>tumhārī naukrī kitnī hai ?</i>
Do you like soldiering ?	<i>tumko fauj kī naukrī pasand hai ?</i>
Have you ever been on active service ?	<i>tum kabhī lām par ga, e ho ?</i>
What is your rank ?	<i>tumhārā 'uhdā kyā hai ?</i>
How many N.C.O.'s are in this Company ?	<i>is kampanī meṅ kitne 'uhde-dār haiṅ ?</i>
What district do you belong to ?	<i>tumhārā ghar kis zilā'<sup>1</sup> meṅ hai ?</i>
How many Indian officers are in your Depôt ?	<i>tumhārī dīpo meṅ kitne sirdār haiṅ ?</i>
The ration arrangement was splendid.	<i>rāshan (or, rasad) kā baṇdo-bast bahut achchhā thā.</i>
How many Infantry regiments are (stationed) in this Cantonment ?	<i>is chhā, onī meṅ kitnī palṭaneṅ haiṅ ?</i>
What station is your regiment (stationed) in ?	<i>tumhārī palṭan (or tumhārā risālā) kis chhā, onī meṅ hai ?</i>

<sup>1</sup> Pronounce like 'e' (oblique).

There will be company drill this evening.	āṇ sham "kampanī drīl" hogī
When will the annual musketry be finished?	sālāna chāṇdmārī kab khatam hogī?
Who was on duty on the guard room?	'gārd rūm' par kiskī naukrī thī?
It is not a definite order.	yih pakkā hukm nahīn hai?
What time do you parade?	tum kis waqt (or, kitne bajē) pret karte ho?
How many times a day?	din meṇ kitnī daḡ'a?
What time do you get up?	kis waqt uthte ho?
Don't fire as yet.	abhi 'ḡair' mat karo.
What is your defence (to an accusation)?	tumhārā kyā ḡawāb hai?
Take this man back to the hospital.	is admī ko haspatāl meṇ wāpis leḡā, o.
Is he senior to you (in service)?	wuh tum se daḡne <sup>1</sup> hai?
No, he is junior to me.	nahīn, bā, eṇ <sup>2</sup> hai.

## Lesson XVII.

### The Agentive Case.

The use of *نے* 'ne'.<sup>3</sup>

174 It was laid down in Section 121 that, unless otherwise stated, the verb agrees with its subject in gender, number and person. In this lesson we intend to deal with the exception to the rule; but before we do so we would

<sup>1</sup> Lit 'To the right.'

<sup>2</sup> Lit. 'To the left.'

<sup>3</sup> Some grammarians assert that it equals 'by.' We are afraid we cannot agree with them and would prefer to call it simply the sign of the Agentive case.

point out that the rules we are about to give below are very important.

Rule:—(i) When a transitive verb is used in any of the tenses formed from the Past Participle, namely,

- (a) Preterite (Sec. 152),
- (b) Perfect (Sec. 155),
- (c) Pluperfect (Sec. 157),
- (d) Second Form of the Past Conditional or Optative. (Sec. 144),
- (e) Perfect Subjunctive (Sec. 165),
- (f) Perfect Future (Sec. 167),<sup>1</sup>

the subject is put in the Agentive case, i.e. it takes 'ne' after it, and the verb then agrees, *not* with its Subject, but with its *direct object*, if any, provided the object is not followed by 'ko', as:—

(a) Preterite.

I wrote a letter = *main ne chitṭhi likhā* (agrees with 'letter')

I gave him two rupees = *main ne usko do rupai diye* (agrees with 'rupees').

(b) Perfect.

Have you read this book = *tum ne yih kitāb parhī hai?* (agrees with 'book').

(c) Pluperfect.

I had not seen the place before = *main ne yih jagā pahle nahīn dekhī thī* (agrees with 'place').

(d) Second Form of the Past Conditional or Optative.

If you had read the books = *agar tum ne wuh kitāben parhī hotīn* (agrees with 'books').

(e) Perfect Subjunctive.

If you have read the order = *agar tum ne wuh hukm parhā ho* (agrees with 'order').

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<sup>1</sup> In some grammars this tense is called "Past Dubious."

(f) Perfect Future.

You must have seen the photo = *tum ne zarūr wuh taṣwīr dekhī hogī* (agrees with 'photo').

REMARK.—In case of several nouns of different genders and numbers the verb agrees with the last, as :—

We bought one male and two horses = *ham ne ek ghorī aur do ghore kharīde* (agrees with 'horses')

We bought two horses and one mare = *ham ne do ghore aur ek ghorī kharīdī* (agrees with 'mare')

(ii) If no object is expressed (or understood), or if the object is followed by 'ko' (or put in the second form of the Dative in the case of pronouns) the verb becomes independent and is, then, put *invariably* in the third person, masculine, singular, as :—

We said = *ham ne kahā*.

Why have you beaten him = *tum ne usko (or use) kyon mārā hai?*

I had seen the man before = *main ne is ādmī ko pahle dekhā thā*.

175. 'Ne' acts as a postposition for the purposes of declension, except in the case of first and second personal pronouns (singular and plural), 'wuh' (they) and 'jo' (who, plural) are preferably changed to 'unhon' (or 'inhon') and 'jinhon' respectively instead of 'un' (or 'in') and 'jin' only, as :—

My elder brother said = *mere bare bhā,ī ne kahā*.

He said = *us (or is) ne kahā*.

They said = *unhon (or inhon) ne kahā*.

(Those) who said = *jinhon ne kahā*.

176. With several nouns as subjects the 'ne' follows the last only, but if they are pronouns the 'ne' is added to each of them, as :—

The king and the minister said = *bādashāh aur wazīr ne kahā*.

He and I both explained to him = *maiñ ne aur us ne donoñ ne usko samjhāyā*.

وزیر *wazir* = minister.

سمجھانا *samjhānā* = to explain.

177. If there is a noun, an adjective or a phrase in apposition to the subject, 'ne' follows the appositive, as :—

A person, called Akbar, said = *ek shakhs Akbar nām (or, nāmī) ne kahā*.

We, the wretched, said = *ham kambakhtoñ ne kahā*.

I, the wretched, said = *mujh<sup>1</sup> kambakht ne kahā*.

Akbar, his elder brother, said = *Akbar uske bare bhāī ne kahā*.

178. The following verbs, however, do not take 'ne' i.e. they are treated as intransitive and hence always agree with their subject :—

بولنا *bolnā*, to speak.

بکنا *baknā*, to talk nonsense.

بھولنا *bhulnā*, to forget

دَرنا ( سے ) *(se) dārnā*, to tear.

چڑھنا ( پر ) *(par) chaṛhnā*, to climb, to embark, to entrain, to rise (as sun, etc.).

لڑنا ( سے ) *(se) lārnā*, to fight (against).

ملنا ( سے ) *(se) milnā*, to meet, to see (a person).

پہنچنا *pahunchnā*, to reach, to arrive.

لانا *lānā*, to bring.

لے جانا *lejānā*, to take away.

لے آنا *le ānā*, to fetch.

چیخنا *chīkhnā*, to scream.

چلانا *chillānā*, to yell, to shout, to exclaim, to cry out.

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<sup>1</sup> 'main' (I) and 'tū' (thou) become 'mujh' and 'tujh' respectively in such cases.



پکارنا *pukārnā*, to cry out (but when it means 'to call' it takes 'ne').

جاننا *jānnā*, to give birth to.

179. It is optional to use 'ne' with the following verbs:—

سمجھنا *samajhnā*, to understand, to think.

جیتنا *jītnā*, to win (in competition).

ہارنا *hārnā*, to lose (in competition).

سیکھنا *sikhnā*, to learn.

180. In the case of intensive compound verbs, if one of the components is intransitive, the whole is treated as such for the purposes of 'ne', as:—

کھا جانا *khā jānā*, to eat up.

پی جانا *pī jānā*, to drink up.

چل دینا *chaldenā*, to start off.

ہو لینا *ho lenā*, to be finished.

181. If two or more sentences are joined into one by the Conjunctive Participle the subject takes or does not take 'ne' according to the last verb; but if the sentences are joined by 'aur' (and), the use of 'ne' is determined by the verb in the first sentence, as:—

Having written the letter he went away = *wuh chitthī likh kar chalāgayā*.

He wrote the letter and went away = *us ne chitthī likhī aur chalāgayā*.

REMARK.—The subject being common to all such sentences, its repetition is considered unnecessary.

### *The Use of کو 'ko' with the Object.*

182. With the exception of such cases as require special postpositions instead of 'ko,' the object of a transitive verb is put either in the Dative (i.e. with 'ko' after it) or in the nominative<sup>1</sup> (i.e., without any postposition after it).

<sup>1</sup> Or more correctly the Accusative, which happens to be identical with the Nominative in Hindustani. (Vide Remark under Sec. 42.)



183. There are two kinds of objects; (i) direct, and (ii) indirect, as:—

I gave him (indirect) two rupees (direct).

Do you teach them (indirect) Hindustani (direct)?

184. The indirect object is invariably put in the Dative (i.e. with 'ko'), as:—

I gave him two rupees = *main ne usko do rupai diye.*

Do you teach them Hindustani? *Ap unko Hindustani parhāte haiñ?*

*पढ़ाते हैं* *parhānā* = to teach (lit. to cause to read).

First of all teach the recruits (their) drill = *sub se pahle rangi ūṭon ko qawā'id sikhā, o.*

185. As will be observed from the above examples the direct object is generally put in the Nominative form. But should the direct object be a pronoun denoting a human being it *must* also be in the dative. In such cases recourse is had to the Second form of the dative to avoid the uneuphonic repetition of 'ko,' as:—

The Colonel gave him to me = *Karnail Sāhib ne usko mujhe dediyā.<sup>1</sup>*

REMARK.—Ordinarily the direct object follows the indirect one but when both of them are in the dative the order is reversed and the preceding one always denotes the direct object.

CAUTION.—Care should be taken not to confuse the ordinary dative with the dative of interest, which, latter, is followed by 'ke waste,' as:—

Get me (for me) a cup of <sup>2</sup> tea = *hamāre wāste ek piyāla chā lā, o.*

Make me (for me) a pair of <sup>2</sup> boots = *hamāre wāste ek jorā būṭ banā, o.*

186. Most of the verbs have, however, a single object and the following rules seem to govern the use of 'ko' with it:—

(i) If the object is a *pronoun* denoting a human being it *must* be put in one or the other form of the dative, as:—

<sup>1</sup> 'Dedenā' is the intensive form of 'donā' to give.

<sup>2</sup> Nouns denoting number, quantity, etc., are expressed without 'of.'

Bring him here = *usko* (or, *use*) *yahān lā, o.*

Whom did you see there? = *tum ne kisko* (or, *kise*) *wahān dekhā thā?*

(ii) If the object is a noun denoting a human being it is generally (not invariably) put in the Dative, as :—

Call my bearer = *hamāre bahre ko bulā, o.*

Did you bring up the recruits? = *tum ne un raṅgrūṭon ko pesh kiyā thā?*

REMARK.—The addition of 'ko' in such cases requires that the object should be definite. Should the object be very indefinite, or should it be intended to treat it indifferently the 'ko' is omitted as :—

We saw some men of the enemy = *ham ne dushman ke kuchh ādmā dekhe.*

Bring (any) five coolies at once = *pāñch qulī jaldī lā, o.*

(iii) If the object is an irrational creature or a lifeless thing it is generally put in the Nominative form, as :—

Bring the horse this way = *ghoṛā idhar lā, o.*

I bought the horse = *main ne wuh ghoṛā kharīd<sup>1</sup> liyā.*

Who has broken this lamp? = *yih lamp kisne torā hai?*

REMARK.—'Ko' is, however, occasionally added to irrational creatures and lifeless things, as well, to give them the idea of conspicuous importance or marked definiteness, as :—

The Colonel saw the (particular) horses = *Karnail Śāhib ne un ghoṛon ko dekhā.*

Why did you tear the (so important a) letter = *tum ne us chitṭhī ko kyon phārā?*

187. Occasionally 'ko' is added merely to avoid ambiguity, as :—

When a tiger sees an elephant = *jab sher hāthī ko dekhtā hai.*

Omit the 'ko' and 'hāthī' (elephant) might be mistaken for the subject.

Some verbs *must* have 'ko' after their object, they can not do without it, as :—

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<sup>1</sup> 'Kharīdlenā' is the intensive form of *kharīdnā*, to buy.

Why did you threaten my servant ? = *tum ne hamāre naukar ko kyon darāyā ?*

darānā = to threaten, or to try to threaten.

188. In case of several nouns occurring as objects the 'ko', if it must be added, is added to the last only, as :—

Call all the boys and the girls = *sab larḱon aur larḱion*  
(or, *larḱe larḱion*) *ko bulāo*

REMARK—If the nouns are coupled without 'aur', as in the case of 'larḱe larḱion' bracketted above, the first noun takes its oblique singular form. It must, however, be noted that this coupling together is permissible in the case of such nouns only as can go in pairs on account of their affinity, etc.

### VOCABULARY.

Native	<i>desī</i>	دیسوی	To prepare, to get ready (tr.)
Washerman	<i>dhobī</i>	دھوبی	<i>tayyār karnā</i> نیا کرنا
Glass (looking glass or pane of glass)	<i>shīsha</i>	شیشہ	To chase, to pursue ( <i>kā</i> )
Glass (drinking)	<i>gilās</i>	گلاس	<i>pīchhā karnā</i> (ک) پیچھا کرنا
Collected	<i>jama'</i>	جمع	Fish (f.) <i>machhlī</i> مچھلی
To collect	<i>jama' karnā</i>	جمع کرنا	Last time <i>pichhlī daf'a</i> پچھلی دفعہ
To be collected	<i>jama' honā</i>	جمع ہونا	Advice, counsel (f.) <i>salāh</i> صلاح
The whole circumstance	<i>sab hāl</i>	سب حال	Help, assistance, reinforcement, succour (f.) <i>madad</i> مدد
Pony	<i>ṭaṭṭū</i>	تٹو	Gladly, voluntarily <i>khushī se</i> خوشی سے
To suffer loss (tr.)	<i>nuqsān uṭhānā</i>	نقصان اٹھانا	At least <i>kam se kam az kam</i> کم سے کم کم از کم
To save, to defend	<i>bachānā</i>	بچانا	At the most <i>ziyādah se ziyādah</i> زیادہ سے زیادہ زیادہ
Poor	<i>gharīb</i>	غریب	To push <i>dhakelnā</i> دھکیلنا
Tailor	<i>darzī</i>	درزی	
To sew	<i>sīnā</i>	سینا	

To recognise	<i>pahchānnā</i>	پہچاننا	Handkerchief	<i>rūmāl</i>	رومال
Pistol	<i>pistaul</i>	پستول	Promotion	<i>taraqqī</i>	ترقی
To frighten	<i>darānā</i>	ڈرانا		1. (ko) <i>taraqqī</i>	
Companion, comrade	<i>sāthī</i>	ساتھی		<i>denā</i>	
Game, stake	<i>bāzī</i>	بازی	To promote	(کو) ترقی دینا	
Adversity, catastrophe				2. (kī) <i>taraqqī</i>	
<i>musibat</i>	مصیبت			<i>karnā</i> (کی)	کرنے
Disloyal	<i>namak ḥarām</i> <sup>1</sup>	نمک حرام	Khākī	<i>khākī</i>	خاکی
Desperately	<i>jān tor kar</i>	جان توڑ کر	Letter	<i>khatt</i>	خط
Woollen (adj.)	<i>ūnī</i>	اونی	Mile	<i>mīl</i>	میل
Cotton (adj.)	<i>sūtī</i>	سوٹی	All, whole	<i>tamām</i>	تمام
Carpet (woollen)	<i>qālin</i>	قالین	What various	<i>kyā kyā</i>	کیا کیا
Carpet (cotton)	<i>darī</i>	دری	Water-carrier,	} <i>bahishtī</i>	بہشتی
At dawn	<i>tarke</i>	ترکے	Bhisti.		
Early in the morning ( <i>ṣubāḥ</i> )			Dooly bearer	<i>kahār</i>	کھار
<i>sawere</i> (صبح) سویرے			Dooly, stretcher,	} <i>dolī</i>	دولی
Garden	<i>bāgh</i>	باغ	palanquin.		
To pluck (fruit, etc.)	<i>tornā</i>	تورنا	Deer (m.)	<i>hīran</i>	ھرن
Feigning ignorance	<i>anjān</i>	انجان	Spy	<i>jāsūs</i>	جاسوس
<i>bankar</i>		بنکر	Unworthy	<i>nālā, iq</i>	نالایق
Shop (f.)	<i>dukān</i>	دکان	To have been (to a place)		
Life (f.)	<i>jān</i> <sup>2</sup>	جان	(se) <i>hoānā</i>		(سے) ہو آنا
Duster (c.)	<i>jhāran</i>	جھارن	Police (f.)	<i>pulīs</i>	پولیس
To dust, to sweep	<i>jhārnā</i>	جھارنا	Anywhere	} 1. <i>kahīn</i>	کہیں
				2. <i>kīsī jagā</i>	کسی جگہ

<sup>1</sup> Literally 'false to one's salt,' used of servants only.

<sup>2</sup> 'Jān' = life (vitality, not 'lifetime').

## EXERCISE 19.

1 What did you explain to him ? 2. We put on (our) uniforms and went off to the parade. 3 Who broke this glass ? 4. He collected a big force preparatory to (for) attack. 5. Why did you not tell me the truth ? 6. They suffered a heavy loss. 7. Who saved you from such a catastrophe ? 8. Why did you beat the poor old man ? 9. The Police chased them for (up to) three miles. 10. We caught ten fish last time. 11. Who gave you this advice ? 12. Who showed him the road to (of) the village ? 13. He has asked for 3 months' leave. 14. I have bought a nice pony. 15. Have you put out the lamp ? 16 Why have you not lighted the fire ? 17. The spy may have seen him. 18. If you had asked for leave one week earlier (before = 'pahle'), I should have gladly given (it) to you (Second Form). 19. If you had asked for help I should have sent at least one Company. 20. If you had reminded me this morning I should have asked the Adjutant about it. 21. I had told them before your arrival. 22. Did you interview (meet) him yesterday ? 23. They fought desperately. 24. Who has taken away my bicycle ? 25. Our ships arrived there at dawn. 26 How many recruits have you brought ? 27. I shouted for help. 28. The bearer and the orderly both beat him. 29 He and I, both of us, collected the remaining troops 30. His elder brother threatened me with a pistol. 31. The stretcher bearers took up the dooly and off they went to the hospital. 33. Having gone into the shop we bought some dusters and handkerchiefs 33. How did you climb up the wall ?

## EXERCISE 19 (a).

(1) میں نے اسکو بہت سمجھایا۔ (2) سرکار نے اسکو برقی دی۔  
(3) ہم سب نے خاکی وردی پہنی اور چاند ماری کو چلے گئے۔

- (4) ہم نے بڑے دفتر کو لکھا ہے جب جواب آئیگا ہم تمکو خبر دینگے۔
- (5) یہ لمپ کس نے توڑا؟ - (6) کرنیل صاحب نے رسالے کو حملہ کرنے کا حکم دیا۔ (7) تم نے وہاں کیا کیا خریدا۔ (8) ہم سب نے نقصان اٹھایا۔ (9) میں نے ایک ہفتے کی چھٹی مانگی تھی لیکن کرنیل صاحب نے منظور نہ کی۔ (10) ہم کپڑے بدل کر مسکوت کو چلے گئے۔ (11) جب میں تین سال کے بعد لڑائی سے واپس آیا تو میری ماں نے بھی مجھے نہ پہچانا۔ (12) درزی نے ابھی تک ہمارا کوٹ تیار کیا ہے یا نہیں؟ - (13) اُس نے کیا کیا؟ - (14) اسنے مجھکو یہ صلاح دی کہ حملہ کرنا اچھا ہوگا۔ (15) میں نے اُس سے پوچھا نہ لیکن اُس نے کچھ جواب نہ دیا۔ (16) ہمنے کلکتہ دیکھا ہے؟ - (17) آپ نے آج کا اخبار پڑھا ہے؟ - (18) میں نے سنا ہے کہ ”کوآرٹر ماسٹر“ صاحب چھٹی پر جانیوالے ہیں اور آپ انکی جگہ کام کرینگے۔ (19) میں نے اسکو بہت شرمایا۔ (20) ہم نے اُس حملے میں پانچ میل ”ادوانس“ کیا۔ (21) شاید اُس نمک حرام نے اِس جاسوس کو یہاں کا راستہ بتایا ہوگا۔ (22) اگر تم نے ہمکو یاد دلایا ہوتا تو ہم نے منشی صاحب سے پوچھا ہوتا۔ (23) اگر تم نے کہیں دیکھا ہو تو بنادو۔ (24) انہوں نے ہم پر گولے برسائے۔ (25) وہ دونوں سپاہی جنہوں نے ہماری جان بچائی تھی اب جمعہ دار ہیں۔ (26) اُن دونوں نے ہماری بہت مدد کی تھی۔ (27) اُس ہورے آدمی نے کہا۔ (28) سرداروں اور عہدیداروں نے بہت اچھا کام کیا۔ (29) اُس نے اور میں نے دونوں نے کرنیل صاحب سے عرض کی۔ (30) سکھ اور گورکھ بڑی بہادری سے لڑے۔ (31) اردائی اُس چھٹی



کا جواب لایا ہے یا نہیں؟ - (32) تم وہاں کب پہنچے تھے؟ -  
 (33) کوئی آدمی پیچھے سے ہکارا دیکھنا آگے نہ جانا۔ (34) دھوبی  
 کپڑے لایا ہے؟ - (35) ہم ان کو دشمن سمجھے۔ (36) میں  
 یورپ کے سب ملک دیکھ آیا ہوں۔ (37) ہم وہ لڑائی ہارے نہیں  
 نہ جیتے نہ \*

*Miscellaneous Colloquial Sentences.*

We shall go on route march *kal ham 'raut march' par*  
 to-morrow. *jā,enge.*  
 When was your regiment *tumhārī palṭan kab kharī*  
 raised? *hu ī thī?*  
 When did you last go on *tum pichhli daṛ'a kab chhuṭṭī*  
 leave? *par gaye the?*  
 How much leave does he *kitnī chhuṭṭī maṅgtā hai?*  
 want?  
 What will you do with one *ek mahinā kyā karoge?*  
 month?  
 One week is enough, I think. *hamāre khaṇḍ meṅ ek hafta*  
*kāfī hogā.*  
 Do you remember? *tum ko (or, āpko) yād hai?*  
 No, I do not remember *nahīn, hamko (or, mujhko)*  
 exactly. *thī k yād nahīn.*  
 Do you know the way to the *tumko steshan kā rāsta ma'lūm*  
 railway station? *hai?*  
 Don't take my bicycle, go on *hamārā bā,īsikal mat lejā,o,*  
 foot. *paidal jā,o.*  
 Do you want employment? *naukrī karoge?*  
 Let me see your chits *chitṭhīān dīkhā,o.*  
 What pay will you take? *kyā lalab (or, tankhuvāh) loge?*  
 Do you agree? *tumko manzūr hai?*  
 I hear that there is illness *ham ne sunū hai ki shahr*  
 in the city. *meṅ bīmārī hai*

Tell the men that the city is out of bounds for a fort- night	<i>sipāhīon ko hukm sunādo kī do hafte ke wāste shahr men jānā band hai.</i>
How many men shall I send there, Sir ?	<i>huzūr, wahān kitne ādmī bhejūn ?</i>
One N.C.O and four men	<i>ek uhdedār aur chār sipāhī</i>
Go and bring a parcel of mine from the station	<i>jākar hamārā ek pārsal steshan se le-ā, o.</i>
You are young and strong.	<i>tum jāwān aur mazbūt ho</i>
Why do you not enlist ?	<i>bhartī kyon nahīn hote.</i>
The pay is decent and rations free.	<i>tanḱhṡāḱ achchhī hai aur 'rāshan' muft hai</i>
What is the price of this carpet ?	<i>is qālīn kī qīmat kyā hai ?</i>
Give me a clean handker- chief.	<i>(hamko) ek ṡāḱ rūmal do.</i>

## Lesson XVIII.

### Tenses.

189 In this lesson we propose to summarise the various tenses for the reader's convenience :—

#### PRINCIPAL TENSES.

##### (a) Intransitive Verb

Infinitive. *bolnā* (to speak) Root *bol*.

Present Participle *boltā* (speaking). Past Participle.  
*bolā* (spoken).

The Agent. *bolnewālā* (speaker, etc.) Conjunctive Part  
*bolkar*, or *bolke* (having spoken).

Adverbial Participle or phrase. *bolte hī* (immediately on  
speaking).

##### (i) Imperative.

*Bolo*, speak (common form).



*Bolīye*, be pleased to speak (Respectful or polite form).

*Bolīyegā* (or, *bolī, egā*), you will be pleased to speak (Future Polite Imp.).

*Bolīyo* (or, *bolī, o*), speak or make a practice of speaking in future (Future Advisory Imperative).

*Bolnā*, speak, will you? or speak later on (Present Polite or Future Imperative).

*Bol*, speak (thou).

(ii) Present Subjunctive.

(If) I should speak, I may (or might) speak, etc.

Singular.	Plural.
I. <i>Main bolūn.</i>	<i>ham boleñ.</i>
II. <i>Tū bole.</i>	<i>tum bolo.</i>
III. <i>Wuh bole.</i>	<i>wuh boleñ.</i>

No change on account of gender.

(iii) Future.

I shall speak, etc.

M.	F.	M.	F.
I. <i>Main bolūngā (gī)</i>		<i>ham boleñge (gī).</i>	
II. <i>Tū boleḡā (gī).</i>		<i>tum bologe (gī).</i>	
III. <i>Wuh boleḡā (gī).</i>		<i>wuh boleñge (gī).</i>	

(iv) Past Conditional or Optative

If (or, would that) I had spoken, etc.

First Form.

M.	F.	M.	F.
I. <i>Main boltā (ī).</i>		<i>ham bolte (īñ).</i>	
II. <i>Tū boltā (ī).</i>		<i>tum bolte (īñ).</i>	
III. <i>Wuh boltā (ī).</i>		<i>wuh bolte (īñ).</i>	

## Second Form.

	M.	F.		M.	F.
I.	<i>Main</i>	<i>bolā hotā (bolī hotīñ).</i>	<i>ham bole hote (bolī hotīñ).</i>		
II.	<i>Tū</i>	<i>bolā hotā (bolī hotīñ).</i>	<i>tum bole hote (bolī hotīñ).</i>		
III.	<i>Wuh</i>	<i>bolā hotā (bolī hotīñ).</i>	<i>wuh bole hote (bolī hotīñ).</i>		

## (v) Present (Indicative).

## Frequentative or Continuous.

I speak or am speaking, etc.

	M.	F.		M.	F.
I.	<i>Main</i>	<i>boltā (ī) hūñ.</i>	<i>ham bolte (ī) haiñ.</i>		
II.	<i>Tū</i>	<i>boltā (ī) hai.</i>	<i>tum bolte (ī) ho.</i>		
III.	<i>Wuh</i>	<i>boltā (ī) hai.</i>	<i>wuh bolte (ī) haiñ.</i>		

## Continuous (exclusively).

I am speaking (but not I speak) etc

	M.	F.		M.	F.
I.	<i>Main</i>	<i>bol rahā (ī) hūñ.</i>	<i>ham bol rahe (ī) haiñ.</i>		
II.	<i>Tū</i>	<i>bol rahā (ī) hai.</i>	<i>tum bol rahe (ī) ho.</i>		
III.	<i>Wuh</i>	<i>bol rahā (ī) hai.</i>	<i>wuh bol rahe (ī) haiñ.</i>		

## (vi) Imperfect (Past).

## Frequentative and Continuous.

I used to speak or I was speaking, etc.

	M.	F.		M.	F.
I.	<i>Main</i>	<i>boltā thā (boltī thī).</i>	<i>ham bolte the (boltī thīñ).</i>		
II.	<i>Tū</i>	<i>boltā thā (boltī thī).</i>	<i>tum bolte the (boltī thīñ).</i>		
III.	<i>Wuh</i>	<i>boltā thā (boltī thī).</i>	<i>wuh bolte the (boltī thīñ).</i>		

## Continuous (exclusively).

I was speaking (but not I used to speak) etc.

M.	F.	M.	F.
I. <i>Main bol rahā thā (rahī thī).</i>		<i>ham bol rahe the (rahī thīn)</i>	
II. <i>Tū bol rahā thā (rahī thī).</i>		<i>tum bol rahe the (rahī thīn).</i>	
III. <i>Wuh bol rahā thā (rahī thī).</i>		<i>wuh bol rahe the (rahī thīn).</i>	

## (vii) Preterite or Simple Past.

I spoke, etc

M	F.	M.	F.
I. <i>Main bolā (ī).</i>		<i>ham bole (īn).</i>	
II. <i>Tū bolā (ī)</i>		<i>tum bole (īn).</i>	
III. <i>Wuh bolā (ī)</i>		<i>wuh bole (īn).</i>	

## (viii) Perfect

I have spoken, etc

M.	F.	M	F.
I. <i>Main bolā (ī) hūn.</i>		<i>ham bolc (ī) haiñ.</i>	
II. <i>Tū bolā (ī) hai</i>		<i>tum bole (ī) ho.</i>	
III. <i>Wuh bolā (ī) hai.</i>		<i>wuh bole (ī) hain</i>	

## (ix) Pluperfect.

I had spoken, etc

M.	F.	M.	F
I. <i>Main bolā thā (boli thī)</i>		<i>ham bole the (boli thīn)</i>	
II <i>Tū bolā thā (boli thī).</i>		<i>tum bole the (boli thīn).</i>	
III. <i>Wuh bolā thā (boli thī).</i>		<i>wuh bole the (boli thīn).</i>	

## ADDITIONAL TENSES.

## (x) Present Continuous Subjunctive.

(If) I am (or, may be) speaking, etc.

M.	F.	M.	F.
I <i>Main boltā (ī) hūn.</i>		<i>ham bolte (ī) hon.</i>	
II. <i>Tū boltā (ī) ho.</i>		<i>tum bolte (ī) ho.</i>	
III. <i>Wuh boltā (ī) ho.</i>		<i>wuh bolte (ī) hon.</i>	

NOTE.—‘bolrahā (e,ī)’ can be optionally substituted for ‘boltā (e,ī).’

(xi) Past Continuous Subjunctive.

(If) I had been speaking, etc.

M. F. M. F.

I. *Maiñ boltā hotā (boltī hotī).* *ham bolte hote (boltī hotīñ).*

II. *Tū boltā hotā (boltī hotī).* *tum bolte hote (boltī hotīñ).*

III. *Wuh boltā hotā (boltī hotī).* *wuh bolte hote (boltī hotīñ).*

NOTE.—‘bolrahā (e,ī)’ can be optionally substituted for ‘boltā (e,ī).’

(xii) Perfect Subjunctive.

(If) I have (or, may have) spoken, etc.

M. F. M. F.

I. *Maiñ bolā (ī) hūñ.* *ham bole (ī) hoñ.*

II. *Tū bolā (ī) ho.* *tum bole (ī) ho.*

III. *Wuh bolā (ī) ho.* *wuh bole (ī) hoñ.*

(xiii) Imperfect Future.

I shall be speaking, etc.

M. F. M. F.

I. *Maiñ boltā hūngā (boltī hūngī).* *ham bolte hoñge (boltī hoñgī).*

II. *Tū boltā hogā (boltī hogī).* *tum bolte hoge (boltī hogī).*

III. *Wuh boltā hogā (boltī hogī).* *wuh bolte hoñge (boltī hoñgī).*

NOTE.—‘bolrahā (e,ī)’ can be optionally substituted for ‘boltā (e,ī).’

(xiv) Perfect Future.

I <sup>shall</sup>  
may have spoken, etc.  
<sub>must</sub>

M. F. M. F.

I. *Maiñ bolā hūngā (bolī hūngī).* *ham bole hoñge (bolī hoñgī).*

	M.	F.	M	F.
II.	<i>Tū bolā hogā</i>	<i>(bolī hogī).</i>	<i>tum bole hoge</i>	<i>(bolī hogī).</i>
III.	<i>Wuh bolā hogā</i>	<i>(bolī hogī).</i>	<i>wuh bole hoṅge</i>	<i>(bolī hoṅgī)</i>

NOTE.—First person, plural (we) has no feminine declension throughout except in the Punjab.

(b) *Transitive Verb.*

The conjugation of a transitive verb is exactly like that of the intransitive given above except in the following tenses in which 'ne' is used :—

*Kahnā*, to say.

(i) *Preterite.*

I said, etc

I.	<i>Main ne kahā.</i>	<i>ham ne kahā.</i>
II	<i>Tū ne kahā.</i>	<i>tum ne kahā.</i>
III.	<i>Us ne kahā</i>	<i>unhoṅ ne kahā.</i>

(ii) *Perfect.*

I have said, etc.

I.	<i>Main ne kahā hai.</i>	<i>ham ne kahā hai.</i>
II.	<i>Tū ne kahā hai.</i>	<i>tum ne kahā hai.</i>
III.	<i>Us ne kahā hai.</i>	<i>unhoṅ ne kahā hai.</i>

(iii) *Pluperfect.*

I had said, etc.

I.	<i>Main ne kahā thā.</i>	<i>ham ne kahā thā.</i>
II.	<i>Tū ne kahā thā.</i>	<i>tum ne kahā thā.</i>
III.	<i>Us ne kahā thā.</i>	<i>unhoṅ ne kahā thā.</i>

## (iv) Past Conditional (Second Form).

If (or, would that) I had spoken, etc.

I.	<i>Maiñ ne kahā hotā</i>	<i>ham ne kahā hotā</i>
II.	<i>Tū „ „ „</i>	<i>tum „ „ „</i>
III.	<i>Us „ „ „</i>	<i>unhoñ „ „ „</i>

## (v) Perfect Subjunctive.

(If) I have (or, may have) said, etc.

I.	<i>Maiñ ne kahā ho.</i>	<i>ham ne kahā ho</i>
II.	<i>Tū „ „ „</i>	<i>tum „ „ „</i>
III.	<i>Us „ „ „</i>	<i>unhoñ „ „ „</i>

## (vi) Perfect Future.

shall  
I may have said, etc.  
must

I.	<i>Maiñ ne kahā hogā.</i>	<i>ham ne kahā hogā.</i>
II.	<i>Tū „ „ „</i>	<i>tum „ „ „</i>
III.	<i>Us „ „ „</i>	<i>unhoñ „ „ „</i>

NOTE.—Since no object is mentioned in the above paradigms the verb is independent and is, therefore, put in the Third Person, Masculine, Singular. But if the object is expressed without 'ko' after it, the verb, of course, agrees with it. (Vide 173(1))

190. We take this opportunity to give below the conjugation of 'honā' (to be, etc.)<sup>1</sup> which is extensively used:—

Infinitive, *honā*, to be, to be done, to take place, etc.  
Root, *ho* Present Part, *hotā* (being). Past Part., *hū, ā* (been). The Agent, *honestālā* (be-er, or about to be, etc.)  
Conj. Part., *hokar* or, *hoke* (having been). Adverbial Participle, *hote hī* (immediately on being, happening, etc.).

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<sup>1</sup> *Honā* = to be, to lapse, to take place, to happen, to accrue, to ensue, to be done, etc.

*Principal Tenses.*

(i) Imperative. Be, etc.

*Ho* = be (you or thou).*Hūjīye* (or *hūjī,e*) = be pleased to be (Respectful or polite form).*Hūjīyegā* (or *hūjī,egā*) = you will be pleased to be (Future Polite Imp.).*Hūjīyo* (or *hūjī,o*) = be or make a practice of being in future (Future Advisory Imp.)*Honā* = be, will you? or be later on (Present Polite or Future Imp.).

(ii) Present Subjunctive.

I may or might be, etc.

I. <i>Mañ hūñ.</i>	<i>ham hoñ.</i>
II. <i>Tū ho.</i>	<i>tum ho.</i>
III. <i>Wuh ho.</i>	<i>wuh hoñ.</i>

No distinction of gender.

(iii) Future.

I shall be, etc.

M	F.	M.	F.
I. <i>Mañ hūngā (gī).</i>		<i>ham hoñge (gī).</i>	
II. <i>Tū hogā (gī).</i>		<i>tum hoge (gī).</i>	
III. <i>Wuh hogā (gī).</i>		<i>wuh hoñge (gī).</i>	

(iv) Past Conditional or Optative

If (or would that) I had been, etc.

First Form.

M.	F.	M.	F.
I. <i>Mañ hotā (ī).</i>		<i>ham hote (īñ).</i>	
II. <i>Tū hotā (ī).</i>		<i>tum hote (īñ)</i>	
III. <i>Wuh hotā (ī).</i>		<i>wuh hote (īñ).</i>	

## Second Form.

	M.	F.		M.	F.
I.	<i>Maiñ hū,ā hotā</i> ( <i>hū,ī hotī</i> ).			<i>ham hū,e hote</i> ( <i>hū,ī hotīñ</i> ).	
II.	<i>Tū</i> „ „ ( „ „ ).			<i>tum</i> „ „ ( „ „ ).	
III.	<i>Wuh</i> „ „ ( „ „ ).			<i>wuh</i> „ „ ( „ „ ).	

(v) Present (Indicative).

I am, etc.

First Form. (Accomplished Fact).

I.	<i>Maiñ hūñ.</i>	<i>ham haiñ.</i>
II.	<i>Tū hai.</i>	<i>tum ho.</i>
III.	<i>Wuh hai.</i>	<i>wuh haiñ.</i>

No distinction of gender.

Second Form (Frequentative and Continuous).

I am (usually), etc.

	M.	F.		M.	F.
I.	<i>Maiñ hotā</i> ( <i>ī</i> ) <i>hūñ.</i>			<i>ham hote</i> ( <i>ī</i> ) <i>haiñ.</i>	
II.	<i>Tū</i> „ „ ( <i>ī</i> ) <i>hai.</i>			<i>tum</i> „ „ ( <i>ī</i> ) <i>ho.</i>	
III.	<i>Wuh</i> „ „ ( <i>ī</i> ) <i>hai.</i>			<i>wuh</i> „ „ ( <i>ī</i> ) <i>haiñ.</i>	

Third Form. Continuous (exclusively).

	M.	F.		M.	F.
I.	<i>Maiñ ho rahā</i> ( <i>ī</i> ) <i>hūñ.</i>			<i>ham ho rahe</i> ( <i>ī</i> ) <i>haiñ.</i>	
II.	<i>Tū</i> „ „ ( <i>ī</i> ) <i>hai.</i>			<i>tum</i> „ „ ( <i>ī</i> ) <i>ho.</i>	
III.	<i>Wuh</i> „ „ ( <i>ī</i> ) <i>hai.</i>			<i>wuh</i> „ „ ( <i>ī</i> ) <i>haiñ.</i>	

(vi) Imperfect (Past).

I used to be, etc.

First Form. (Frequentative and Continuous).

	M.	F.		M.	F.
I.	<i>Maiñ hotā thā</i> ( <i>hotī thī</i> ).			<i>ham hote the</i> ( <i>hotī thīñ</i> ).	
II.	<i>Tū</i> „ „ ( „ „ ).			<i>tum</i> „ „ ( „ „ ).	
III.	<i>Wuh</i> „ „ ( „ „ ).			<i>wuh</i> „ „ ( „ „ ).	



## Second Form. (Continuous exclusively).

	M.	F.		M.	F.
I.	<i>Maiñ</i>	<i>ho rahā thā</i> ( <i>rahī thī</i> ).	<i>ham</i>	<i>ho rahe the</i> ( <i>rahī thīñ</i> ).	
II.	<i>Tū</i>	,, , ( , , ).	<i>tum</i>	,, , ( , , ).	
III.	<i>Wuh</i>	,, , ( , , ).	<i>wuh</i>	,, , ( , , ).	

## (vii) Preterite or Simple Past.

## First Form. (Accomplished fact as it already existed).

	M.	F.		M.	F.
I.	<i>Maiñ</i>	<i>thā</i> ( <i>ī</i> ).	<i>ham</i>	<i>the</i> ( <i>thīñ</i> ).	
II.	<i>Tū</i>	,, ( <i>ī</i> ).	<i>tum</i>	,, ( , , ).	
III.	<i>Wuh</i>	,, ( <i>ī</i> ).	<i>wuh</i>	,, ( , , ).	

## Second Form. (I became, etc.).

	M.	F.		M.	F.
I.	<i>Maiñ</i>	<i>hū,ā</i> ( <i>ī</i> ).	<i>ham</i>	<i>hū,e</i> ( <i>īñ</i> ).	
II.	<i>Tū</i>	,, ( <i>ī</i> ).	<i>tum</i>	,, ( <i>īñ</i> ).	
III.	<i>wuh</i>	,, ( <i>ī</i> ).	<i>wuh</i>	,, ( <i>īñ</i> ).	

## (viii) Perfect.

## I have been, etc.

	M.	F.		M.	F.
I.	<i>Maiñ</i>	<i>hū,ā</i> ( <i>ī</i> ) <i>hūñ</i> .	<i>ham</i>	<i>hū,e</i> ( <i>ī</i> ) <i>havñ</i> .	
II.	<i>Tū</i>	,, ( <i>ī</i> ) <i>hai</i> .	<i>tum</i>	,, ( <i>ī</i> ) <i>ho</i> .	
III.	<i>Wuh</i>	,, ( <i>ī</i> ) <i>hai</i> .	<i>wuh</i>	,, ( <i>ī</i> ) <i>haiñ</i> .	

## (ix) Pluperfect.

## I had been, etc.

	M.	F.		M.	F.
I.	<i>Maiñ</i>	<i>hū,ā thā</i> ( <i>hū,ī thī</i> ).	<i>ham</i>	<i>hū,e the</i> ( <i>hū,ī thīñ</i> ).	
II.	<i>Tū</i>	,, , ( , , ).	<i>tum</i>	,, , ( , , ).	
III.	<i>Wuh</i>	,, , ( , , ).	<i>wuh</i>	,, , ( , , ).	

*Additional Tenses.**(x) Imperfect Continuous Subjunctive.*

(If) I am usually, etc.

M.	F.	M.	F.
I. <i>Main hotā (ī) hūñ.</i>		<i>ham hote (ī) hoñ.</i>	
II. <i>Tū „ (ī) ho.</i>		<i>tum „ (ī) ho.</i>	
III. <i>Wuh „ (ī) ho.</i>		<i>wuh „ (ī) hoñ</i>	

NOTE.—‘*ho rahā (e,ī)*’ can be optionally substituted for ‘*hotā (e,ī)*.’

*(xi) Past Continuous Subjunctive.*

(If) I had been usually, etc.

M.	F.	M.	F.
I. <i>Main hotā hotā (hotī hotī).</i>		<i>ham hote hote (hotī hotīñ).</i>	
II. <i>Tū „ „ ( „ „ ).</i>		<i>tum „ „ ( „ „ ).</i>	
III. <i>Wuh „ „ ( „ „ ).</i>		<i>wuh „ „ ( „ „ ).</i>	

NOTE.—‘*ho rahā (e,ī)*’ can be optionally substituted for the first ‘*hotā (e,ī)*.’

*(xii) Perfect Subjunctive*

(If) I have (or, may have) been, etc.

M.	F.	M.	F.
I. <i>Main hū,ā (ī) hūñ.</i>		<i>ham hū,e (ī) hoñ.</i>	
II. <i>Tū „ (ī) ho.</i>		<i>tum „ (ī) ho.</i>	
III. <i>Wuh „ (ī) ho.</i>		<i>wuh „ (ī) hoñ.</i>	

*(xiii) Imperfect Future.*

I shall be in the course of being made, etc.

M.	F.	M.	F.
I. <i>Main hotā hūngā (hotī hūngī).</i>		<i>ham hote hoñge (hotī hoñgī).</i>	
II. <i>Tū hotā hogā (hotī hogī).</i>		<i>tum hote hoge (hotī hogī).</i>	
III. <i>Wuh hotā hogā (hotī hogī).</i>		<i>wuh hote hoñge (hotī hoñgī).</i>	

NOTE.—‘*ho rahā (e,ī)*’ can be optionally substituted for ‘*hotā (e,ī)*.’

(xiv) Perfect Future.

<sup>shall</sup>  
I <sup>may</sup> have been, etc.  
<sub>must</sub>

	M.	F.	M.	F.
I.	<i>Main hū,ā hūngā</i>	<i>(hū,ī ham hū,e hoṅge</i>	<i>(hū,ī hoṅgi).</i>	
	<i>hūngī).</i>			
II.	<i>Tū hū,ā hogā</i>	<i>(hū,ī hogī). tum hū,e hoge</i>	<i>(hū,ī hogī).</i>	
III.	<i>Wuh hū,ā hogā</i>	<i>(hū,ī wuh hū,e hoṅge</i>	<i>(hū,ī hoṅgi).</i>	
	<i>hogī).</i>			

REMARK.—Like all other verbs this verb has, throughout, no feminine declension for the First Person, Plural (we) except in the Punjab.

*Distinction between ‘hai’ and ‘hotā hai.’*

191. As will be observed from the above paradigm ‘*hona*’ has three forms for the Present (Indicative). The difference between the second and the third, which it shares with other verbs, has already been explained in Lesson XVI, Section 169 to 171. Here we intend to explain the distinction between the first and the second forms.

192. The first form ‘*hai*’ etc. denotes what is or exists as an accomplished fact in the present, as :—

There is (only) one God = *khudā ek hai*.

I am a Hindu = *main Hindū hūn*.

He is very intelligent = *wuh bahut hoshyār hai*.

You are a fool = *tum bewaqūf ho*.

The second form ‘*hotā hai*’ etc. (as in the case of other verbs—vide Sec. 147) expresses :—

(i) What takes place repeatedly.

(ii) A general truth.

(iii) What is taking place now (rare).

E.g.:—

There is a parade every day = *har roz preḍ (or preṭ) hotī hai.*

Inhabitants of cold countries are (as a rule) of fair colour = *sard mulkon ke rahnewāle gore hote haiñ.*

گورā *gorā* (noun) = a British private or an N.C.O.  
(adj.) = of fair colour.

What is happening there ? = *wahāñ kyā hotā hai* (or better ' *ho rahā hai* ' ) ?

*Difference in ' thā,' etc., ' hotā thā,' etc., and ' hū, ā,' etc.*

193. 'Thā' expresses what was an accomplished fact already in existence at a particular point of time in the past, as :—

He was in the office at 2 o'clock = *wuh do bajē daṣṭār meñ thā.*

They were all spies = *wuh sab jāsūs the.*

' Hotā thā ' etc. expresses —

- (i) What used or continued to be, or took place repeatedly (without any reference to its end).
- (ii) What was actually taking place and was hence yet incomplete.

E.g.:—

- (i) Rajputs were (used to be) very brave people = *rājput bare bahadur log hote the.*

Whenever he was (fell) ill = *jab kabhī wuh bīmār hotā thā.*

- (ii) The battle was (still) in progress = *larā, ī hotī thī*  
(or, *ho rahī thī*)

' Hū, ā ' etc express what took place or happened to be at a particular time, as :—

There was (took place) a fierce battle the next day = *dūsre dīn saḥī larā, ī hū, ī.*

If the idea of change from one state into another is conspicuous or the finality or completion is emphasized 'hogayā' etc. (Preterite of 'hojānā' = to become, to be over) is used, as:—

Doctor gave him a medicine and he was instantly all right = *dāktār ṣāhib ne usko ko,ī dawā dī aur wuh ṣauran achchhā hogayā.*

CAUTION.—Since all the above phases of meaning can be expressed by 'was' in English, one has to be very careful while translating it into Hindustani according to its sense.

194. When 'to be' implies duration, it is often optionally expressed by 'rahnā' (to remain, to continue to be), as:—

This place is always dirty = *yih jagā har waqt marī hotī hai* (or, *rahtī hai*).

He was ill (for) three days = *wuh tin din bīmār thā* (or, *rahā*).

He was always cheerful = *wuh har waqt khush hotā thā* (or, *rahtā thā*).

#### VOCABULARY.

Counter-attack	<i>jawābī ḥamla</i>	Pantaloons (f.)	<i>paṭlūn</i>	پتلون
	جوابی حملہ	Trousers	<i>pājāma</i>	پاجامہ
At last	<i>ākhir</i>	Shorts	<i>jāngīa</i>	جانگیہ
	آخر	Puttie (or bandage)	<i>paṭṭī</i>	پٹی
On the alert	<i>chaukas</i>			
Snow, ice (f.)	<i>barf</i>			
	برف			
Waistcoat (f.)	{ 1. <i>wāskat</i> 2. <i>kurtī</i>	Towel	<i>taulīa</i> (or <i>tauliya</i> )	تولیہ
	واسکت	Doubt	<i>shak</i>	شک
	کرتی	Narrow, tight	<i>taṅg</i>	تنگ
Shirt (with cuffs and collar)		Pocket (f.)	<i>jeb</i>	جیب
"	<i>gamīz</i> (f.)	Quinine (f.)	<i>kunīn</i>	کونین
	قمیض	Native vety. asstt.	<i>salotrī</i>	سلوتری
Shirt (without cuffs and collar)	<i>kurtā</i>			
	کرتہ			

Wine (f.)	<i>sharāb</i>	شراب	Letter-paper	<i>chitṭhī līkhne kā</i>	
			<i>kāghaz</i>	چٹھی لکھنے کا کاغذ	
Soda water	{ 1. <i>sodā</i>	سودا	Pen	<i>qalam</i>	قلم
	2. <i>khārī pānī</i>	کھاری پانی	Breakfast,	{ (f.) <i>hāzīrī</i>	حاضری
Brackish	<i>khārī</i>	کھاری	Presence.		
			Lunch, tiffin	<i>ṭifan</i>	ٹفن
Lemonade	{ 1. <i>lamned</i>	لمنڈ	Supper	<i>rāt (or shām) kā khānā</i>	رات ( or شام ) کا کھانا
	2. <i>mīṭhā pānī</i>	میٹھا پانی			
Sweet	<i>mīṭhā</i>	میٹھا	Toast	<i>tos</i>	توس
Bitter	<i>karwā</i>	کڑوا	Coal	<i>koila</i>	کوئلہ
Spoon	{ <i>chamcha</i>	چمچہ	Without	<i>ke baghair</i>	کے بغیر
	<i>chamach</i>	چمچ	Tennis	<i>ṭainas</i>	ٹینس
Fork (also, thorn, spur, hook)	<i>kāntā</i>	کانٹا	Rank, degree, class	<i>darja</i>	درجہ
Table-knife	<i>chhurī</i>	چھری	Polo	<i>polo</i>	پولو
Pen-knife	<i>chāqū</i>	چاقو	Football	<i>fuṭ bāl</i>	فٹ بال
Plate	{ 1. <i>plet</i> (c.)	پلٹ	Hockey	<i>hāki</i>	ہاکی
	2. <i>rakābī</i> (f.)	رکابی	Cricket	<i>kirkat</i>	کرکٹ
Cow	<i>gā,e</i>	گائے	Bat	{ 1. <i>baṭ</i>	بٹ
Unconscious	<i>be-hosh</i>	بیہوش		2. <i>ballā</i>	بلا
All of a sudden	<i>yakā yak</i>	یکایک	Racket	<i>raikat</i>	ریکت
Remaining	<i>bāqī</i>	باقی	Too (much),	{ <i>bahut hī</i>	بہت ہی
That, so that	<i>ki</i>	کہ	Extremely.		
Shop (f.)	<i>dukān</i>	دکان	To the right of	<i>kī dā, in ṭaraf</i>	کے دائیں طرف
Scissors	<i>qaiṇchī</i>	قینچی	To the left of	<i>kī bā, in ṭaraf</i>	کے بائیں طرف
Ink	<i>siyāhī</i>	سیاہی	Result	<i>natija</i>	نتیجہ
Ink-pot (f.)	<i>dawāt</i>	دوات	In those days	<i>un dinon</i>	ان دنوں
Pencil (f.)	<i>pinsal</i>	پنسل			
Blotting paper	<i>siāhī chūs</i>	سیاہی چوس	Free	<i>āzād</i>	آزاد

## EXERCISE 20.

1. India is a very big country. 2. He is not my enemy, he is my friend. 3. There is a big forest to the right of it. 4. There is a strict order of the General about it. 5. They are not men, they are beasts. 6. We are residents of Shahpur. 7. Is he the bazar Chaudhrī<sup>1</sup>? 8. (As a rule) the people of Madras are of black color. 9. The result of such actions is (generally) bad. 10. Cow's milk is sweet. 11. This is generally the case in every country. 12. There is a daily parade in this regiment. 13. Perhaps somebody's marriage is taking place. 14. It was a bitter medicine. 15. The wind was very strong (*tez*). 16. What was the time? 17. There were green fields on both sides of the road. 18. The food arrangement was excellent. 19. There was ample shooting (to be had) in this forest before. 20. Every individual was free in those days. 21. Whenever there was a doubt. 22. Whenever there was a holiday. 23. It was raining. 24. There was a big attack on Tuesday.<sup>2</sup> 25. He fell down from the horse and was lame.

## EXERCISE 20 (a).

(1) ہمارے خیال میں وہ بالکل بے قصور ہے۔ (2) یہ تمہاری کوششوں کا نتیجہ ہے۔ (3) یہ سگریٹ بہت خراب ہیں واپس لیجاء۔ (4) یہ جرابیں بہت تنگ ہیں۔ (5) حضور میرا باپ سخت بیمار ہے۔ (6) تمہاری یہ عادت بہت خراب ہے۔ (7) تم کب سے بیمار ہو؟ (8) ہماری طبیعت آج کچھ خراب ہے۔ (9) ہمارے خیال میں یہ سزا بہت تھوڑی ہے۔ (10) سمندر کا

<sup>1</sup> 'Chaudhrī' = headman of market, of quarter of a town, or of a class.

<sup>2</sup> For days of the week see Appendix A.

پانی کھاری ہوتا ہے - (11) کونیں کڑی ہوتی ہے - (12) چینی  
 کڑی نہیں ہوتی میٹھی ہوتی ہے - (13) بہت دفعہ ایسا ہوتا ہے  
 کہ رنگروت بھاگ کر سیدھا گھر کو چلا جاتا ہے - (14) جب اسکی  
 باری ہوتی ہے تو کسیکو ذرا نکلیف نہیں ہوتی - (15) جب اسکی  
 گشت ہوتی ہے تو سب سنتری چوکس رہتے ہیں - (16) جائے  
 میں ان سب پہاروں پر برف ہوتی ہے - (17) یہ کیسا شور ہے  
 شاید کہیں لڑائی ہوتی ہے - (18) کل وہ بالکل تندرست تھا آج  
 یکایک بیمار ہو گیا - (19) ہم تین بھائی فوج میں نوکر تھے در  
 'پنشن' لیکر چلے گئے ہیں ایک میں باقی ہوں - (20) پہلے اس  
 ملک میں یہ دستور نہا (or ہوتا تھا) کہ لوگ بادشاہ کو خدا سے  
 دوسرے درجے پر سمجھتے تھے - (21) اگر وہ بیکار ہونا تھا تو ہم  
 اسکی مدد کرتے تھے - (22) ہمارا بہت کم نقصان ہوا مگر دشمن کا  
 نقصان بہت ہوا - (23) جب رات ہوئی تو ہم نے جوابی حملہ  
 کیا - (24) آخر ہماری فتح ہوئی - (25) گولی اسکے سر میں  
 لگی اور وہ بیہوش ہو گیا \*

*Miscellaneous Colloquial Sentences.*

Is the breakfast ready ?	<i>hāzīrī tayyār hai ?</i>
I shall dine out to-night.	<i>āj shām ko ham bāhir khānā khā,enge.</i>
Look here, this plate is very dirty.	<i>idhar dekho, yih rakābī bahut mailī hai.</i>
Come here, wipe these boots.	<i>idhar ā, o, yih būṭ sāṭ karo.</i>
Give us a small peg of whisky.	<i>ek chhoṭā peg wiskī do (or, wiskī kā ek chhoṭā peg do).</i>
Bring (me) a clean towel.	<i>sāṭ taulyā lā, o.</i>



I shall come after I have had my tiffin.	<i>ham tiffin khākar ā,enge.</i>
There is polo for 3 days in a week.	<i>hafte men tīn daf'a polo hotī hai.</i>
Whom do you want to see?	<i>kis se milnā chāhte ho?</i>
Mr. Fraser has gone to play football.	<i>Fraser Shāhib fut-bāl khelne<sup>1</sup> gaye haiñ.</i>
There is a hockey match to-day.	<i>āj hākī kā maich hai.</i>
What time will the play begin?	<i>khel kis waqt shurū' hogā?</i>
I come back from tennis at 5-30.	<i>maiñ sārhe pāñch bajē tainas se wāpis ātā hūñ.</i>
Where is my pencil, bearer?	<i>Bahrā, hamārī pinsal kahāñ hai?</i>
Has the washerman brought my white pantaloons back?	<i>dhobi hamārī safed patlūn wāpis lāyā hai?</i>
Bring one bottle of soda and one of lemonade.	<i>ek botal sodā (or khūri pānī) aur ek botal lamneḍ (or mīthā pānī) lā,o.</i>
Where did you put (it)?	<i>tum ne kahāñ rakhā?</i>
Look in the upper pocket.	<i>ūpar wālī jeb men dekho.</i>
Is this butter fresh?	<i>yih makkhan tāza hai?</i>
Take this chit to the shop and bring me five pounds of sugar.	<i>yih chitṭhī dukān par lejā,o aur pāñch paunḍ chīnī lā,o.</i>
Give (us) a knife and fork.	<i>chhurī<sup>2</sup> kāñṭā do.</i>
It was in my waist-coat pocket this morning.	<i>āj ṣubah hamārī wāskat kī jeb men thā.</i>

<sup>1</sup> 'Ko' or 'ke wāste' understood after 'khelne.'

<sup>2</sup> Related or allied nouns are often coupled without 'aur' (and).

What time do you take *tum kis waqt khānā khate ho ?*  
your food ?

Why did you go without my *tum hamāre hukm ke baghair*  
orders ? *kyon gaye.*

Why did (you) not do (it) ? *kyon nahin kiya ?*

What time does the mail *dāk kis waqt (or kitne baje)*  
close ? *band hoti hai ?*

Take the dog to the native *kutte ko salotrī ke pās leja, o.*  
Vet.

Have you seen the sea ? *tum ne samundar dekhā hai ?*

I don't like this color *ham ko yih rang pasand*  
*nahin.*

## Lesson XIX.

### Respectful Pronoun *آپ āp*.

195. 'Āp' (your Honor etc.) is much more polite than 'tum' (you), for which it is extensively used. It should not be used for an inferior. Its use is very appropriate in the case of superiors, equals and other persons of distinction. Though very commonly used for the second person and only occasionally for the third person it is treated as belonging to the Third Person, Plural, as :—

Where will you go, Sir ? = *āp kahān jāenge ?*

Jamadar *Ṣāhib*, you might go ahead and arrange for the  
camp = *Jam'adār Ṣāhib, āp age jā-kar kampū ke*  
*wāste bandobast karen.*

You were reading the newspaper then, Sir = *āp us waqt*  
*akhbār parh rahe the.*

NOTE.—Occasionally in Delhi it is given the declension of the second person, plural, but this is not so elegant. For instance they say 'āp kahān jā,oge' instead of 'āp kahān jā,enge' for 'where will you go, Sir.'

196. 'Āp' is occasionally used for the Third Person Singular (he or she) as well, as :—

*Āp likhte hain ki* = he writes that —.

اپ, 'āp' as a Reflexive Pronoun.

197. When 'āp' is used as reflexive pronoun it implies no politeness, as :—

*Main āp* (or *kḥud*) *jā, ūṅgā* = I myself will go.

*Karnail Sāhib āp* (or *kḥud*) *dekheṅge* = The Colonel himself will see (it).

*Ham ne āp* (or *kḥud*) *dekhā thā* = I saw it myself.

*Wuh apne āp ko barā ādmī samajhtā hai* = he thinks himself (to be) a big man.

*Main usko apne sāth legayā* = I took him with myself.

*Apne pās rakho* = keep (it) with yourself.

*The use of (اپ) apnā (one's own).*

198 What requires special notice among the reflexive forms of 'āp' is its genitive 'apnā,' which must be used in the following cases :—

(1) When a possessive pronoun (my, our, thy, your, his, her, its or one's) (1) refers to the subject of a sentence and (2) is governed by a noun *not in the nominative case* it is expressed by 'apnā,' as :—

I am going to my bungalow = *Main apne bangle ko jātā hūn*.

We were going to our village = *ham apne gā,o ko jāṅte the* (or *jā rahe the*).

He has not done his (own) work = *us ne apnā kām nahīn kiyā*.

Why do you not do your work ? = *tum apnā kām kyon nahīn karte ?*

They told their (own) Colonel = *unhoṅ ne apne Karnail Sāhib se kahā*.

Take off (your) clothes = *kapre utāro*.

Do your work (or, mind your business) = *apnā kām karo*.

NOTE.—‘Thy and your,’ in the Imperative of the Second Person, are not translated unless it is emphasised in the sense of ‘thy, or your own and no one else’s’.

(ii) If both the conditions laid down above are not fulfilled or the possessive pronoun does not refer to all the subjects, if more than one, the possessive pronoun must be expressed ordinarily, as :—

I and my brother enlisted together = *main aur merā bhāī ikatthe bhartī hū, e*.

You and your friend are both young men = *tum aur tumhārā dost donon jawān ādmī ho*.

He went to his (someone else’s) house = *wuh uske ghar meñ giyā*.

Why do they ask for their (others’) pay? = *wuh unkī ṭalab kyon māṅgte haiñ?*

The Colonel and I went to my house = *Karnail Sāhib aur main mere ghar gaye*.

In the first two examples the nouns ‘brother’ and ‘friend’ are in the Nominative, whilst in the last two instances the pronouns ‘his’ and ‘their’ do not refer to the subject, *i.e.*, they do not stand for one and the same person or persons. In the last example the ‘house’ does not belong to both the subjects.

199. ‘Apnā’ is also used for a possessive pronoun when the latter stands in a similar relation to the object, as :—

Who told you to put your life in danger? = *tumko apnī jān khatre meñ dālne ke waste kisne kahā thā?*

خطرہ *khatra* = danger.

200. 'Apnā' is also used for emphasis in declarations of ownership etc., as :—

It is not Government property, it is my own = *yih sarkārī nahīn hai, hamārā apnā hai.*

Where is your own rifle ? = *tumhārī apnī rafl kahān hai ?*

201. 'Apnā apnā' signifies each his own, as :—

We went to our respective houses (each to his own house) = *ham apne apne ghar chale gaye.*

Take your respective squads to your respective places = *apnā apnā 'squad' apnī apnī jaga lejāo.*

202. It occasionally officiates for the Genitive of the first person, as :—

*Apnā kām to bilkul āsān hai* = As for my work, it is quite easy.

*Apnī 'ādat meñ yih dākhil nahīn* = This does not enter into my habits (i.e., this is not one of my habits).

*داخل ہونا (میں) (meñ) dākhil honā* = to enter.

203. 'Apne' ('apnoñ,' oblique plural) is sometimes used in the sense of 'one's own kith and kin,' or 'near relations,' as :—

*Apne 'umūman waqt par kām āte haiñ* = One's own kith and kin are generally helpful in time of need.

*Apnoñ meñ ab wuh maḥabbat nahīn rahī* = Relations have no longer their former affections.

*'umūman* = generally.

*کام آنا kām ānā* = to be useful, to fall in a noble strife, as in action.

*وہ wuh* = that, former, yonder.

*محبت maḥabbat* = affection, love.

#### VOCABULARY.

Intention	<i>irāda</i>	ارادہ	Cholera	<i>haiṣa</i>	ہیضہ
Plague (c.)	<i>ṭā'ūn</i>	طاعون	Lantern	<i>lāltāin</i>	لالٹین

To investigate	<i>daryāft karnā</i>	دریافت کرنا	To fetch	<i>leānā</i>	لے آنا
Cash	<i>naqd</i>	نقد	To apply	<i>lagānā</i>	لگانا
Treasury	<i>khazāna</i>	خزانہ	False excuse, pretence	<i>bahāna</i>	بہانہ
Heart, mind	<i>dil</i>	دل	Short time	<i>thorī der</i>	تھوڑی دیر
To wrap	<i>lapetnā</i>	لببٹنا	Long time	<i>bahut der</i>	بہت دیر
To become angry (ko)	<i>ghuṣṣa ānā</i>	(کو) غصہ آنا	How long (time)	<i>kitnī der</i>	کتنی دیر
Shade	<i>sāya</i>	سایہ	So long (time)	<i>itnī der</i>	اتنی دیر
Present	<i>maujūd</i>	موجود	District	<i>ẓila'</i>	ضلع
Mechanic, mason	<i>mistrī</i>	مستری	Tehsil (f.)	<i>tahṣīl</i>	تھسیل
England	{ 1. <i>walāyat</i> 2. <i>Inglīstān</i>	{ ولایت انگلستان	Police station	<i>thāna</i>	تھانہ
Bridge	<i>pul</i>	پل	Lucky	<i>khush qismat</i>	خوش قسمت
Promise	<i>igrār</i>	اقرار	On account of (overwhelmed with)	<i>ke māre</i>	کے مارے
Way, footpath (f.)	<i>rāh</i>	راہ	An advance	{ <i>peshgī</i>	پیشگی
Unworthy	<i>nālā, iq</i>	نالایق	(money etc.),		
On foot	<i>paidal</i>	پیدل	In advance.		
Conversation,	{ 1. <i>bāṭchīt</i> 2. <i>guṭgū</i>	{ باطیبت گفتگو	Inspection	<i>malāhaza</i>	ملاحظہ
talk (f.)			To count	<i>ginnā</i>	گننا
To know	<i>jānnā</i>	جاننا	Bush	<i>jhārī</i>	جھاڑی
To fulfil (as promise),	{ <i>pūrā karnā</i>	پورا کرنا	Cobbler, shoemaker	<i>mochī</i>	موچی
To make up (as a deficiency).			Stamp,	{ <i>ṭīkal</i>	ٹکٹ
			Ticket.		
			Envelope	<i>lifāṭa</i>	لفافہ
			Borrowed	<i>māngū hū, ā</i>	مانگا ہوا

## EXERCISE 21.

1. Are you (feeling) all right to-day, Śubedār Śāhib?
2. Good morning Jamadar Śāhib, when did you return

from leave? 3. You might come again to-morrow, Tehsildar Şahib. 4 What time will you come to-morrow, Munshiji? 5. I myself shall find out about this. 6. You go yourself. 7. He gave himself out as a Captain. 8. Look in front of you. 9. Why did you not keep it with you? 10 Why do you not do your work? 11. He is asking for his pay. 12. I was sitting in my tent. 13. Show me your account. 14. He and his neighbour are both influential men. 15. I and my brother, both of us, were going to the village. 16. This is my own watch. 17. These are their own tents. 18. Stand up in your respective places. 19 Tell us your names 20. They are cleaning their respective rifles.

#### EXERCISE 21(a).

- (1) آپ کسوقت دفتر جائینگے؟ (2) آپ کتنے بجے جاء پئیینگے؟ (3) آپ اسکی بابت کیا خیال کرنے ہیں؟ (4) میرے خیال میں آپ چلے کرنیل صاحب سے دریافت کریں کہ انکا کیا ارادہ ہے۔ (5) اگر آپ مجھے حکم دیتے تو میں اسکو بلا لاتا۔ (6) آپ شام کا کھانا کسوقت کھاتے ہیں؟ (7) ہم نے اپنی آنکھوں سے دیکھا تھا۔ (8) آپ نے کلکتہ دیکھا ہے؟ (9) آپ کس دن یہاں پہنچے تھے؟ (10) اگر آپ چاہیں تو میں لے آؤں؟ (11) انکا پتہ آپ کو معلوم ہے؟ (12) آپکا ہنگلہ کس جگہ ہے؟ (13) حضور۔ میں آپ جاؤنگا۔ (14) اگر آپ کہیں تو میں خود جلا جانا ہوں؟ (15) کرنیل صاحب خود وہاں موجود تھے۔ (16) میرے خیال میں آپ خود اسے دریافت کریں۔ (17) دھوبی آپ نہیں آیا اسکا

<sup>1</sup> 'Āp' can be used here as well, but for the sake of variety 'khud' sounds better.

<sup>2</sup> 'Khud' must be used here to avoid the clumsy repetition of 'āp'.



- لڑکا آیا تھا۔ (18) میں آپ دکان پر گیا تھا وہ کہتے ہیں کہ ابھی  
 نیا مال ولایت سے نہیں آیا۔ (19) اسنے اپنے آپ کو بہت روکا  
 مگر غصہ آہی گیا۔ (20) تم اپنے آپ کو کیا خیال کرتے ہو؟۔  
 (21) تم اُن سب کو اپنے ساتھ لیجاء۔ (22) ہر ایک شخص  
 اپنے واسطے کوشش کرتا ہے۔ (23) جب تک ہم واپس نہ مانگیں  
 اپنے پاس رکھو۔ (24) میں نے اپنی بابت اجیٹن صاحب  
 سے کہا تھا۔ (25) وہ اپنے چچا کے گھر میں رہتا ہے۔  
 (26) ہم اپنے بائیسکل پر جائینگے۔ (27) جرنیل صاحب نے اپنے  
 'ڈویژن' کو حملہ کرنیکا حکم دیا۔ (28) میں نے اپنے دوست سے  
 پوچھا لیکن اسنے کچھ جواب ندیا۔ (29) تم اپنی وردی صاف  
 کیوں نہیں رکھتے۔ (30) میں اور میرا گھوڑا دونوں بھوکے تھے۔  
 (31) تم نے اور تمہارے بھائی نے اسکو کیوں مارا۔ (32) راج اور  
 اسکا بھائی کوشن دونوں خوش قسمت بچے ہیں۔ (33) یہ مانگا  
 ہوا نہیں ہے ہمارا اپنا ہے۔ (34) تمہارا اپنا توشدان کہاں ہے؟۔  
 (35) ہم اپنے اپنے گھوڑوں پر سوار ہوئے \*

*Miscellaneous Colloquial Sentences.*

- First wrap it in a paper and *pahle kisī kaghaz meñ lapeto,*  
 then tie it up with a string. *aur phir tāge ke sāth*  
*bāndhdo.*
- Take this cheque to the *yih chik khazāne meñ lejā,o*  
 Treasury and cash it. *aur rupaya le,āo.*
- Take guard with you, if *agar zarūrat ho to gārd sāth*  
 necessary. *lejā,o.*

<sup>1</sup> 'Hi' is an emphatic particle. The sentence means 'he tried hard to restrain himself but anger did overcome him.'



Bring half in notes and half hard cash.	<i>ādhē not aur ādhē naqd rupai lā,o.</i>
Do you know where he lives ?	<i>tumko ma'lūm hai wuh kahān rahtā hai?</i>
He is an unworthy individual.	<i>wuh barā nālā,iq admī hai.</i>
How many men were present at the roll-call ?	<i>gintī par kitne admī hāzīr the?</i>
But why did you go without permission ?	<i>lekin tum ijāzat ke baghair kyon chale gaye?</i>
Do you agree to what I say ?	<i>jokuchh main kahtā hūn, manzūr hai?</i>
It is good for both of you.	<i>yih tum donoñ ke wāstē achchhā hai.</i>
Plague is a very bad disease. This is merely a pretence. He said so in my presence.	<i>tā'un barī kharāb bīmārī hai, yih sirf bahāna hai. us ne yih mere sāmne kahā thā.</i>
Does he ask for an advance ?	<i>wuh kuchh peshgī māngtā hai?</i>
It is absolutely useless. Hide yourself behind the bush.	<i>yih bilkul befā,ida hai. jhārī ke pichhe chhipjā,o.</i>
Put an anna stamp on this envelope.	<i>is lifāfe par ek āne kā tikaṭ lagā,o.</i>
Take this lantern with you. Have you counted them ? Has the bootmaker brought my boots ?	<i>yih lāltain (apne) sāth lejā,o. tum ne unko ginā hai? mochī hamārā būṭ lāyā hai?</i>
Where have you been for such a long time ?	<i>tum itnī der kahān the?</i>
How long will you take to come back ?	<i>kitnī der meñ wāpis ā,oge?</i>

I shall come back after a little while.	<i>ham thoṛī der ke ba'd wāpis ā, enge.</i>
When will you fulfil your promise ?	<i>tum kab apnā iqrār pūrā karogē ?</i>
I shall go home (to England) next month.	<i>ham agle mahīne walāyat jā, enge.</i>
I said to myself.	<i>maiñ ne apne dil meñ kahā.</i>
It appears from your talk.	<i>tumharī guftgū se ma'lūm hotā hai.</i>
He became pale through fear.	<i>dar ke māre uskā rañg zard hogayā.</i>

## Lesson XX.

### Degrees of Comparison.

204. Hindustani possesses no distinct forms of adjectives to denote degrees of comparison.—The simple form (which, if declinable, of course agrees with its noun or pronoun) is used throughout.

205 Comparative Degree. When comparison is made between two things (or two lots) conceived separately, the thing with which comparison is made is put in the ablative case, i.e. it is followed by 'se', 'which among other things means 'than' or 'compared with' as well, e.g. :—

This is bigger than that = *yih us se barā hai.*

This tree is higher than that building = *yih darakht us makān se ūñchā hai.*

Our guns are bigger than those of the enemy = *hamārī topeñ dushman kī topeñ se barī haiñ.*

Iron is harder than wood = *lohā lakṛī se sakht hotā hai.*

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<sup>1</sup> 'Se' in this sense can always be replaced by 'kī nisbat' (than, in relation to).

206. The Persian word 'bihtar' (بہتر) which coincides with English 'better' is often used to express comparison, as :—

This is better than that = *yih us se bihtar hai.*

You (had) better go just now = *tum bihtar abhī jā, o*

207. Superlative Degree. When one thing is picked out as surpassing all others in a quality, the word 'sab,' all (or some synonym of it) is thrown in as well, as :—

This is the best of all = *yih sab se achchhā hai.*

He is the cleverest of all the recruits = *wuh sab raṅgrūṭon se hoshyār hai.*

208. When the thing compared and the thing with which comparison is made are conceived as one whole, 'meñ' (in, among) or 'meñ se' (from in, from among) can be optionally used. But the use of 'se' is more general, as :—

Which is the better of the two ? = *in donoñ meñ (or, meñ se) kaunsā achchhā hai ?*

London is the biggest of all the cities in the world = *London dunyā ke sab shahron meñ (or meñ se) barā hai.*

209. Occasionally 'ziādah' (more) is put in to emphasise the presence of a quality in a thing to a greater degree than in the other, as :—

This boy is clever than that boy (i.e., both of them are clever enough but one happens to be cleverer) = *yih larḳā us larḳe se ziādah hoshyār hai.*

210. 'Aur' (more) and 'aur bhī' (still more) are occasionally met with, expressing comparison, but in such cases the object with which comparison is made appears only once in the preceding clause, as :—

Murree is a cool place, but Simla is cooler, and Gulmarg cooler still = *Murree thāṇḍī jagā hai, lekin Simla aur thāṇḍā hai aur Gulmarg aur bhī thāṇḍā.*

211. An extra superlative degree is formed by repeating an adjective with 'se' put between, as :—

*Achchhe se achchhā ādmī* = the best possible man.

*khūbsūrat se khūbsūrat 'aurat* = an unsurpassably beautiful woman.

*ūñche se ūñchā pahār* = the highest mountain existing.

*A'lā se a'lā khayāl* = the highest conceivable thought.

212. 'Too' of excess is expressed by (i) *bahut*, (ii) *bahut hī*, or (iii) *had se ziādah* (more than the limit).

He is too tall = *wuh bahut* (or *bahut hī* or *had se ziādah*) *lambā hai*.

*How to express 'To' of motion.*

213. From Hindustani point of view 'To' used with verbs of motion from one place to another is rather a vague word. It might mean any situation. It is, therefore, expressed in Hindustani by some such postposition as would express according to the intention of the speaker the position of the mover in reference to the object to which motion is made after the action denoted by the verb is performed. For instance, if you go to a person you are *near* him when you have gone to him; similarly, if you go to a room you are *in* it provided you enter it. The following examples, we hope, will make it clearer :—

I went to him (near him) = *main uske<sup>1</sup> pās gayā*.

I went to him (in his house) = *main uske hāñ<sup>2</sup> gayā*.

I took him to the Adjtt. = *main usko ajītān sāhib ke pās*  
(or *ke sāmne*) *legayā*.

When we came to (in front of) the mosque = *jab ham masjid ke sāmne ā, e.*

I went to (on) the bridge = *main pul par gayā*.

<sup>1</sup> 'Ke pās' in this sense is not interchangeable with 'ke nazdīk,' or 'ke qarīb.'

<sup>2</sup> Or 'us ke ghar'.

I went to (at) the station = *main steshan par gayā*.

I went to (near or under) the tree = *main darakh̄t ke pās (or ke nīche) gayā*.

I went to (in) my room = *main apne kamre meñ gayā*.

I went to Karachī (as far as Karachi) = *main Karāchi tak gayā thā*.

When our cavalry came to the village = *jab hamāra risāla gā, oñ ke pās āyā*.

214. If the object is not reached 'kī taraf' is used, as:—

We went to (in the direction of) the church = *ham girje kī taraf gaye*

215. If the position of the mover in relation to the object to which motion is made is indeterminate 'ko' is used; it may imply reaching the object or not, as:—

We are going to the church = *ham girje ko jāte hain*.

216. No postposition need be mentioned if the motion is made towards a recognised locality,<sup>1</sup> as:—

He has gone to Lahore = *wuh 'Lahore' gayā hai*.

Why did you not come to office yesterday = *tum kal daftar kyon nahin āye the?*

216a. 'From' of motion from a person is expressed by 'ke pās se' or 'kī taraf<sup>2</sup> se.' Similarly 'by' of motion is expressed by 'ke pās se,' as:—

I have come from him = *main us ke pās se āyā hūñ*.

We passed by a mosque = *ham ek masjid ke pās se guzre*.

*The use of 'ko' with adverbs of time.*

217. 'Ko' is very commonly used with adverbs of time, as:—

In the morning	<i>subah ko</i>	صبح کو
At midday	<i>dopahar ko</i>	دوپہر کو
In the evening	<i>shām ko</i>	شام کو

<sup>1</sup> Such as countries, cities, important or familiar institutions etc.

<sup>2</sup> Also means 'on behalf of'.

At midnight	<i>ādhī rāt ko</i>	آدھی رات کو
During the day	<i>din ko</i>	دن کو
During the night	<i>rāt ko</i>	رات کو
In a month's time	<i>ek mahīne ko</i> <sup>1</sup>	ایک مہینے کو
On Sunday (etc.)	<i>itwār ko</i>	اتوار کو

*The Infinitive of Purpose.*

218. When the English Infinitive denotes purpose it is followed in Hindustani by 'ke wāste,' 'ke li'e' or 'ko'; the first two are much more common and elegant, as:—

I have written him to come here = *main ne usko yahān āne ke wāste likhā hai*

I have sent for a money order form to send him the money = *hamne usko rupaya bhejne ke wāste 'money order form' maṅgāyā hai.*

NOTE—'Ko' added to an infinitive occasionally expresses 'about to,' as:—

*Gāri jane ko* (or, *jānewālī*) *hai* = the train is about to go.

219. The 'ko' or 'ke wāste' etc. is generally understood after an infinitive of purpose if it occurs in immediate or close proximity with the finite verb and the two verbs refer to a common subject (or object which is not so common), as:—

*Ṣāhib tannis khelne gaye haiṅ* = Sahib has gone to play tennis.

*Kitāb chhapne dī hai, shāyad do mahīne tak tayyār hojā, egī* = (I) have given the book to be printed; it might be ready in two months' time.

VOCABULARY.

Camp bed	<i>safrī chārpā, i.</i>	Quick (to act)	<i>phurtīlā</i> پھرتیلہ
	سفری چارپائی	Hasty	<i>jaldabāz</i> جلد باز
Bright (color)	<i>shokh</i>	Extremely	<i>nihāyat</i> نہایت
	شوخ		

<sup>1</sup> Not so common.



Also, even	<i>bhī</i> <sup>1</sup>	بھی	Examination	<i>imtiḥān</i>	امتحان
List	<i>fahrist</i>	فہرست	To pass (an exam.)	<i>pās karnā</i>	پاس کرنا
Proud	<i>maghrūr</i>	مغرور	Every week	<i>hafte ke hafte</i>	ہفتے کے ہفتے
Shady	<i>sāyadār</i>	سایہ دار			
Guard (watching)	<i>pahrā</i>	پہرا			
To keep guard (on or at)					
(par) <i>pahrā denā</i>		(پر) پہرا دینا			
Climate (f.)	<i>āb-o-hawā</i>	آب و ہوا	A match	$\left\{ \begin{array}{l} 1. māchis \\ 2. tīlī \\ 3. diyā salā, ī \end{array} \right.$	ماچس
			(to light)		تیلی
					دیاسلائی
Less, deficient, short	<i>kam</i>	کم	Missing	<i>gum</i>	گم
Quilt	<i>razā, ī</i>	رضائی	Rest	<i>ārām</i>	آرام
Kingdom (f.)	<i>salṭanat</i>	سلطنت	To rest	<i>ārām karnā</i>	آرام کرنا
Necessary,	$\left\{ \begin{array}{l} \\ \end{array} \right. darkār$	درکار	Forbidden	<i>mana'</i>	منع
Wanted.			To forbid	<i>mana' karnā</i>	منع کرنا
Hard work (labour)	<i>mihnat</i>	محنت			
Collar (dogs)	<i>pattā</i>	پتا	Holiday	$\left\{ \begin{array}{l} 1. chhutṭī (f.) \\ 2. ta'tīl (f.) \end{array} \right.$	چھٹی
Britain	<i>Barṭanīa</i>	برطانیہ			تعطیل
Powerful	<i>tāqatwar</i>	طاقتور			
Grape	<i>aṅgūr</i>	انگور	Sudden, suddenly	<i>achānak</i>	اچانک
Base, low-born	<i>badzāt</i>	بد ذات			
Soft-hearted	<i>narm-dil</i>	نرم دل	Auction	<i>nilām</i>	نیلام
Chain	<i>zanjir</i>	زنجیر	To auction	<i>nilām karnā</i>	نیلام کرنا
Timid	<i>darpoḳ</i>	درپوک			
Avaricious	<i>lālchī</i>	لالچی	Breath (blown)	<i>phūnk</i>	پھونک
Tyrant	<i>ẓālim</i>	ظالم	Board	<i>takhta</i>	تختہ
In the house or business			To explode, to be torn, to		
premises of	<i>ke hān</i>	کے ہاں	crack	<i>phaṭ jānā</i>	پھٹ جانا
Sailor, boatman	<i>mallāḥ</i>	ملاح	Leather	<i>chamra</i>	چمڑا
Ball (playing)	<i>gend</i>	گیند	Canvas	<i>kirmich</i>	کریمچ
To investigate	<i>daryāft karnā</i>	دریافت کرنا	Signal post	<i>signal</i>	سگنل

<sup>1</sup> Always follows the word it emphasises. It never begins a sentence.

## EXERCISE 22.

1. He is more lazy than I. 2. I am weaker than you. 3. This sword is sharper than yours. 4. He is a greater fool than his comrade. 5. We were less tired than the boatmen. 6. This color is brighter than that of your turban. 7. He is the quickest (to work). 8. You are the strongest of the lot. 9. You are much better to day than yesterday. 10. Our men are braver than the Germans. 11. He is my youngest son. 12. This room is a bit bigger than the back one. 13. Delhi is a bigger city than Lahore. 14. Jhelum is nearer to Pindi than Lahore. 15. Himalayas are the highest mountains in the world. 16. Paris is the most beautiful city in the world. 17. Montgomery is a hot place no doubt but Multan is hotter and Jacobabad hotter still. 18. The worst imaginable man would not do a thing like that. 19. Even the most idiotic individual knows this. 20. He is too proud. 21. Did he come to you? 22. Why did you not come to me? 23. When the train came to the signal post. 24. The farmer led us to the well. 25. Our guide brought us to a shady tree. 26. They were going to the jungle. 27. He has gone to the office. 28. They have gone to the butts. 29. Our Colonel has gone home on leave. 30. When did your regiment go to Mesopotamia? 31. He will go with me as far as the next stage. 32. We arrived there in the evening. 33. He keeps guard at my bungalow during the night. 34. I have asked the Jamadar to make the necessary arrangements. 35. He has gone to play football.

## EXERCISE 22 (a).

- (1) اس کپڑے کا رنگ ہمارے کوٹ کے رنگ سے اچھا ہے۔  
 (2) یہ کتاب اُس کتاب سے مشکل ہے۔ (3) شملہ کی آب ہوا



- دلی سے بہت اچھی ہے۔ (4) بہ کافد اُس کافد سے بتلا ہے۔
- (5) اِس کوئیں کا بانپ نہر کے بانپ سے بہت اچھا ہے۔
- (6) نمہارا وزن مچھسے کم ہے۔ (7) ایسیا پورپ سے بہت بڑا ہے۔
- (8) یہ رضائی نمہارے کمبل سے زیادہ گرم ہے۔ (9) دنبا میں
- مسسپی سب سے بڑا دریا ہے۔ (10) تمام سلطنتوں میں برطانیہ
- سب سے زیادہ طاقتور ہے۔ (11) تم سب میں یہ لڑکا ہوشیار
- معلوم ہوتا ہے۔ (12) مہربی رائے میں انگور سب سے اچھا
- میوہ ہے۔ (13) بیشک یہ راستہ مشکل ہے لیکن لداخ کا راستہ
- اور مشکل ہے اور گلگت کا اور بھی مشکل۔ (14) بدذات سے
- بدذات آدمی بھی ایسا کام نہیں کرتا۔ (15) وہ حد سے زیادہ
- نرم دل ہے۔ (16) تم بہت ہی ڈریوٹ ہو۔ (17) دم بڑے
- جلد باز ہو۔ (18) محمود نہایت ہی لالچی اور ظالم بادشاہ تھا۔
- (19) اسکو کل میرے پاس بھیجنا۔ (20) کل وہ میرے پاس آیا
- تھا لیکن آج نہیں آیا۔ (21) ہم اسکے ہاں کیوں گئے تھے۔ (22) ان
- سب رنگروٹوں کو ڈاکٹر صاحب کے پاس لیجاؤ۔ (23) یہ سب
- چیزیں مستری کے پاس مرمت کے واسطے بھیج دو۔ (24) جب
- ہمارا گھوڑا گیند کے پاس پہنچا۔ (25) صاحب ڈاکخانے کی طرف
- گئے ہیں۔ (26) کپتان صاحب راولپنڈی گئے ہیں۔ (27) ہم کل
- شام بمبئی پہنچینگے۔ (28) تیسرے دن ہمارا جہاز عدن پہنچا۔
- (29) وہ صرف سٹیشن تک میرے ساتھ جائیگا۔ (30) تم جانے
- کے واسطے تیار رہو۔ (31) ہم نے ایک عہدہ دار کو دریافت کرنیکے
- واسطے مقرر کیا ہے۔ (32) امتحان پاس کرنے کی واسطے بڑی محنت

- درکار ہے - (33) میں دوکان سے سگریٹ لہنے جاتا ہوں -  
 (34) وہ ہفتے کے ہفتے مجھ سے ملنے آتا ہے - (35) ذرا لمب  
 جلانے کے واسطے ایک تیلی دیجئیگا \*

*Miscellaneous Colloquial Sentences.*

How many men were wounded ?	<i>kitne admī zakhmī hū, e ?</i>
How many are missing ?	<i>kitne gum haiñ ?</i>
We rested there for a while.	<i>ham ne thorī der wahān ārām kiyā.</i>
We attacked them with bayonets	<i>ham ne un par saṅgīnoñ se ḥamla kiyā</i>
The enemy's right flank appears to be weak.	<i>dushman kā dāyāñ flaink (or bāzū) kamzor ma'lūm hotā hai.</i>
It is forbidden to go there	<i>wahāñ jānā mana' hai.</i>
Don't fire as yet.	<i>abhi fir mat karo.</i>
It is a very responsible job.	<i>yih barī zimmarwārī kā kām hai</i>
Put a sentry near the well.	<i>kueñ par ek santrī lagādo.<sup>1</sup></i>
Post pickets all round the city.	<i>shahr ki chāron taraf pahra lagādo<sup>1</sup></i>
Patrol's business is to reconnoitre.	<i>patrol kā kām dekhbhāl karnā hai</i>
It appears from the reports of patrols that the enemy has retired.	<i>patroloñ kī rapoṭoñ se ma'lūm hotā hai ki dushman pīchhe ḥaḡgaye haiñ.</i>
We made a sudden attack.	<i>ham ne achānak ḥamla kiyā.</i>
We halted there for three days.	<i>ham ne tīn dīn wahān halt kiyā.</i>

<sup>1</sup> 'Lagādo' intensive form of 'lagā, o'

The Adjutant wants to see you	<i>ajitān ṣāhib tum se milnā chāhte haiṅ.</i>
Send this for auction.	<i>yih nīlām ke wāste bhejdo.<sup>1</sup></i>
I will take this camp bed with me	<i>ham yih safrī chārpā,ī (apne) sāth lejā,enge.</i>
Where is your bill?	<i>tumhārā bil kahān hai?</i>
Look here, there is no air in the tube	<i>dekho ṭiyūb men hawā (or phūnk) nahīn hai</i>
Pump it at once	<i>ḡauran phūnk bhar do.</i>
Put this sign-board at the gate	<i>yih 'sāin bord' (or nām kā taḥṭa) phāṭak par lagādo.<sup>2</sup></i>
Take care, it will explode.	<i>khabardār, phatjāegā</i>
It is not leather it is canvas.	<i>yih chamṛā nahīn hai kirmich hai.</i>
It is a holiday to-morrow.	<i>kal chhuṭṭī (or tā'īl) hai.</i>
I shall go out shooting.	<i>ham shikar ko jā,enge.</i>
Show me the list	<i>hamko ḡahrist dīkhā,o.</i>
His character is very bad.	<i>uskā chālchalan bahut kharāb hai</i>
Where is the dog's collar and chain?	<i>kutte kā paṭṭa aur zanjīr kahān hai?</i>

## Lesson XXI.

'To have'.

220. Hindustani has no verb exactly equalling 'to have' and therefore resorts to certain devices to express the idea of possession etc. embodied in it. The verb chiefly used instead of it is 'hona' (to be etc) and, to fit it in, the sentence is recast with the aid of certain postpositions as explained below:—

<sup>1</sup> 'Bhejdo' is the intensive form of 'bhejo'.

<sup>2</sup> 'Lagādo' intensive form of 'lagā,o'.

(i) If the object denotes saleable property or a servant or a lower subordinate 'ke pās' (in the possession or keeping of—) is used after the subject, as:—

How much land have you? = *tumhāre pās kitnī zamīn hai?*

He has two medals = *uske pās do tamghe haiñ.*

They had lot of money = *unke pās bahut papaya thā.*

I had a very nice bicycle = *mere pās ek bahut 'umda 'bicycle' thā.*

They have five servants = *unke pās (or, unke hāñ) pāñch naukār haiñ.*

I have only one pupil at present = *mere pās is waqt sirf ek shāgird hai.*

Every officer has one orderly = *sab afsarōñ ke pās ek<sup>1</sup> ek ardalī hai.*

(ii) If the object is a relation or part of the body the subject is put in the genitive, as:—

I have two brothers = *mere do bhāī haiñ.*

A raja had seven wives = *ek rājā kī<sup>2</sup> sāt rānī, āñ thīñ.*

He has a broken arm = *uskā bāzū tutā hū, ā hai.<sup>3</sup>*

He has white hair = *uske bāl<sup>4</sup> safed haiñ.*

She has blue eyes = *uskī āñkheñ nīlī haiñ.*

(iii) If the object is an abstract noun the subject is put in the dative, as:—

What complaint have you? = *tumko kyā shikā'yat hai?*

He has fever to-day = *usko āj bukhar hai.*

I have no news of this = *mujhko iski kuchh khabar nahīñ.*

(iv) If the object is a smaller thing forming part of or contained in the subject, some such postposition is used as would express the position of the object in relation to the subject, as:—

<sup>1</sup> Numerals are repeated to give the idea of distribution per head, a piece, etc. (Vide Sec. 377).

<sup>2</sup> Or, 'ke' which is contraction of 'ke hāñ' (=in the house of).

<sup>3</sup> Lit. 'his arm is broken.'

<sup>4</sup> 'Bāl' is plural if more than one hair is meant.

This room has three chairs = *is kamre meñ tīn chaukīāñ haiñ* (lit. *In this room three chairs are*).

Have you any identification mark on your body? = *tumhāre badan pār ko,ī khās nishān hai?*

Our friend had many virtues = *hamare dost meñ bahut khūbīāñ thīñ*

221. The above rules are by no means exhaustive. In fact, after all that has been said above, the chief factor which seems to determine the nature of the postposition is the relationship subsisting between the subject and the object. It is, therefore, throughout, a case of transformation of sentences, and there are always more than one way in which an idea can be expressed. E.g :—

He has two sons = (i) *uske do bete haiñ.*

(ii) *uske hāñ, do bete haiñ.*

He has five horses = (i) *uske pās pāñch ghore haiñ.*

(ii) *uske hāñ pāñch ghore haiñ*

Each regiment has a C.O. = *har ek palṭan kū (or, meñ or, par or, ke ūpar) ek kamāñ afsar hotā hai.*

A tiger has great strength = *sher meñ barī tāqat hotī hai.*

How much service have you? = *tumhārī naukrī kitnī hai?*

He had a big load on his back = *uskī piṭh par ek bhārī bojh thā.*

This room has three doors = *is kamre ke tīn darwāze haiñ.*

He has many friends = *uske ka,ī dost haiñ.*

222. It is occasionally expressed by 'rakhnā' (to keep etc.) but there is always an implication of pride in it, as :—

He has great wealth (to 'feel proud of') = *wuh bahut daulat rakhtā hai.*

He has seven brothers (to depend upon) = *wuh sāt bhā,ī rakhtā hai.*

REMARKS.—“ To have ” in reference to eatables and drinkables is expressed by ‘ khānā ’ and ‘ pīnā ’ respectively, as :—

To have (or, take) food = *khānā khānā*.

To have (or, take) tea = *chā pīnā*.

To belong.

223. This verb also has no equivalent in Hindustani and is likewise expressed by ‘ hona ’ (to be etc.). In this case the *object* is put in the genitive, as :—

Does this belong to you ? (= is this yours ?) = *yih tumhārā hai ?*

No, it does not belong to me (= no, it is not mine) = *nahīn, yih merā nahīn hai*.

Whom does this belong to ? (= whose is it ?) = *yih kiskā hai ?*

What regiment do you belong to ? (= Of or, in what regiment are you ?) = *tum kis palān ke (or better, meñ) ho ?*

To get, to obtain etc.

224. ‘ Milnā,’ which among its several meanings signifies ‘ to meet ’ or ‘ to come across ’ is very commonly used to express ‘ to get,’ ‘ to find,’ ‘ to obtain ’ etc., in which case it takes its subject in the dative and agrees with its object, as :—

You will get a reward = *tumko in’ām milegā* (lit. to you reward will meet, or come)

What pay does he get (or receive) ? = *usko kyā talab miltī hai ?*

Did you get my letter or not ? = *āpko merī chitṭhī milī yā nahīn ?*

Have you found my silk handkerchief ? = *hamārā reshmi rumāl milā hai ?*

NOTE.—The last example dispenses with ‘ you ’ which does not seem very necessary.

CAUTION.—‘ Milna ’ in this sense is never used in the Imperative when it is generally replaced by ‘ lā,o ’ (bring) or ‘ leā,o ’ (fetch), e.g. :—

Get me a peg of whisky and soda = (*hamāre wāste*) *ek peg 'whisky' aur 'soda' lā, o.*

Get me a box of cigarettes from the shop = (*hamāre wāste*) *dukān se sigret ka dābba leā, o*

## VOCABULARY.

Medal	<i>tamghā</i> <sup>1</sup>	تمغا	Mustard	<i>rāī</i>	رایی
Pupil	<i>shāgird</i>	شاگرد	To kill	<i>mārdālnā</i>	ماردالنا
Broken (adj.)	<i>tūtā hū, ā</i>	ٹوٹا ہوا	Kind, sort (f.)	<i>qism</i>	قسم
Virtue, good quality	<i>khūbī</i>	خوبی	All sorts of	<i>qism qism kā</i>	قسم قسم کا
Strength	1. <i>lāqat</i> (f.) 2. <i>zor</i> (m.)	طاقت زور	Heir, next of kin	<i>wāriṣ</i>	وارث
Silk (m)	<i>resham</i>	ریشم	Helper, assistant	<i>madadgār</i>	مددگار
Silken	<i>reshmī</i>	ریشمی	Arm (body)	<i>bāzū</i>	بازو
Countless	<i>beshumār</i>	بے شمار	Snake	<i>sānp</i>	سائپ
Cigar (c.)	<i>churṭ</i>	چرت	Keeness, fondness	<i>shauq</i>	شوق
Deer	<i>hīran</i>	ہرن	Proof	<i>ṣabūt</i>	ثبوت
Horn (c.)	<i>sīng</i>	سینگ	Yard (36 inches)	<i>gaz</i>	گر
Authority, power	<i>ikhtiyār</i>	اختیار	Extra allowance	<i>bhatta</i>	بھتا
Stick (walking)	<i>chharī</i>	چھڑی	To go to sleep	<i>sojānā</i>	سو جانا
Journey, travelling	<i>saḡar</i>	سفر	On credit	<i>udhār</i>	ادھار
Expenses	<i>kharch</i>	خرچ	Water tap	<i>nalkā</i>	نلکا
Travelling expenses	<i>saḡar</i>	سفر خرچ	Fat (f)	<i>charbī</i>	چربی
	<i>kharch</i>		Mixed	<i>milā hū, ā</i>	ملا ہوا
			Rate (sale)	<i>nirkh</i>	نرخ
			Rice	<i>chānwal</i> <sup>2</sup>	چانول

<sup>1</sup> Or, in the Punjabi 'takma' which is readily understood in Punjabi regiments.

<sup>2</sup> With or without 'n.'



Potato	<i>ālū</i>	آلو	Cleanliness, Sanitation. } <i>ṣafā, ī</i> صفائی
Flour	<i>aṭṭā</i>	آٹا	

## EXERCISE 23.

1. If you have a spare blanket give it to him. 2. If we had had sufficient troops and guns in the beginning we should not have retreated from Mons. 3. Have you a sketch of this place? 4. We have numerous guns and aeroplanes now. 5. Have you some good cigars? 6. I had a very nice pony. 7. Have you any relation of yours in this regiment? 8. How many witnesses have you? 9. Deers have slender legs and long horns. 10. I have headache. 11. He has plague. 12. He has great powers. 13. This bungalow has very little furniture in it. 14. Whom does this stick belong to? 15. This does not belong to me, it belongs to another Sahib. 16. At last he got the permission to go. 17. What orders<sup>1</sup> have you received? 18. You will not get leave this year. 19. What pay do you get (whilst) on leave? 20. What rations do you get? 21. When he accompanies me on tour he gets travelling expenses. 22. How much gram does this horse get every day? 23. Get me a dozen of<sup>2</sup> silk handkerchiefs from the bazār. 24. Get me a small peg of<sup>2</sup> whisky. 25. Get me a box of<sup>2</sup> soap this evening.

## EXERCISE 23(a).

(1) اگر اسکے پاس تازہ دودھ ہو تو لے آؤ۔ (2) آپکے پاس کوئی ہسٹول ہے۔ (3) اگر اسکے پاس رفل ہو تو وہ تھکوا مار ڈالتا۔ (4) اسکے پاس قسم قسم کی چیزیں ہیں۔ (5) اسکا کوئی وارث ہے یا نہیں؟ (6) اسکے سینکڑوں مددگار ہیں۔ (7) آدمی

<sup>1</sup> 'Hukm' (order) is generally used in the singular only.

<sup>2</sup> Don't translate 'of.'



- کے دیوار اور در تانگیں ہوتی ہیں - (8) دنیا میں میرا صرف ایک دوست ہے - (9) سانپ کی تانگیں نہیں ہوتیں - (10) تمکو کیا تکلیف ہے - (11) اسکو کتنا بیماری ہے ؟ - (12) اسکو شکار کا بڑا شوق ہے - (13) اسکو کچھ سمجھ نہیں - (14) تمہارے پاس کیا ثبوت ہے ؟ - (15) یہ 'ریکٹ' آپکا نہیں دوسرے صاحب کا ہے - (16) یہ کتاب کلب گھر کی ہے - (17) یہ کتا کرنیل صاحب کا ہے - (18) یہ دوکان کسکی ہے ؟ - (19) اگر بازار میں اس قسم کا کپڑا ملے دو تین گز لے آنا - (20) تمکو کچھ نہیں ملیگا (21) - تمکو کیا بہتا ملتا ہے ؟ - (22) اب ہمکو راشن مفت ملتا ہے - (23) جب ہمکو حملے کا حکم ملا ہم بہت خوش ہوئے - (24) پچھلے سال تمکو کچھ چھٹی ملی تھی یا نہیں ؟ - (25) اگر تم نوکری پر سو جاؤ گے یا ادھر ادھر چلے جاؤ گے تمکو سزا ملیگی - (26) آپکو اُس امتحان کا کتنا انعام ملا تھا ؟ - (27) تمکو یہ پستول کہاں سے ملا ؟ - (28) ہمارے واسطے کہیں سے ایک اچھا نوکر لاؤ - (29) بڑی مشکن کے بعد ہمکو اُس گاؤں کا راستہ ملا - (30) گھڑی کا کچھ پتہ ملا یا نہیں ؟ \*

### Miscellaneous Colloquial Sentences.

There is a mistake some- *kahīn ghalī hai.*  
where.

You charge double prices. *tum dagnī qīmat lete ho.*

I will not buy on credit. *ham udhār nahīn leñge.*

I shall pay you cash. *ham naqd qīmat deñge.*

I shall turn you out of the *ham tumko lāin se nikāl*  
lines. *deñge.*<sup>1</sup>

Don't wash clothes here. *yahān kapre mat dho.*

The water will get dirty. *pānī mailā hojā, egā.*

<sup>1</sup> Intensive of 'nikālna'.

Take water from the tap.	<i>nalke se pānī lo.</i>
This ghee is very bad.	<i>yih ghī bahut k̤harāb hai.</i>
There is lot of fat mixed in it.	<i>is meñ bahut charbī milī hū,ī hai.</i>
What is the bazar rate ?	<i>bāzār kā nirk̤h kyā hai ?</i>
Do you get rice too ?	<i>tum ko chāñwal bhī milte haiñ ?</i>
How much potatoes do you get daily ?	<i>tum ko har roz kitne ālū milte haiñ ?</i>
This flour is not according to sample	<i>yih āṭṭā namūne ke muṭābiq nahīñ hai.</i>
How many times a week do you get ' dal ' ?	<i>haṭte meñ kitnī daḡ'a dāl miltī hai ?</i>
The Doctor will come to see the lines to-morrow morning.	<i>kal ṣubah ḡāktar ṣāhib lāin dekhne ā,eñge.</i>
Call the orderly sergeant	<i>ardālī ḡawaldār (or ḡewāle) ko bulā,o.</i>
Call the sanitary sergeant.	<i>ṣaḡā,ī wāle<sup>1</sup> ḡawāldār ko bulā,o.</i>
You are responsible for the cleanliness of the lines.	<i>lāin kī ṣaḡā,ī ke tum zimma-wār ho.</i>
We do not get mustard.	<i>hamko rā,ī nahīñ miltī</i>

## Lesson XXII.

### Conditional Sentences.

225. A conditional sentence has two clauses :—

- (i) The ' if ' clause or protasis.
- (ii) The main clause or apodosis.

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<sup>1</sup> Suffix ' wālā ' = connected with.

226. Conditions are of two kinds :—

- (i) Realised.
- (ii) Unrealised.

(i) *Realised Conditions.*

227. The realised conditions are mere facts put hypothetically. They belong either to the past or the present. Future is beyond their scope, e.g. :—

*Agar wuh jātā hai to tumko kyā ?* = (i) if he goes (as you say he does) what is it to you ? (ii) if he is going (as you say he is) what is it to you ?

*Agar wuh mar rahā hai to marnedo*<sup>1</sup> = if he is dying (as you say he is), let him die.

*Agar wuh chalāgayā hai to khair* = if he has gone (as you say or as I believe he has) then well and good

*Agar wuh chalāgayā thā to tum ne hamko kyon na batlāyā* = if he went (as you say he did) why did you not tell me ?

(ii) *Unrealised Conditions.*

228. The unrealised conditions are sub-divided under two heads :—

(a) Past conditions or wishes which might have been realised but were not realised. Under this head are also included such Future conditions or wishes as are presupposed to be impracticable. These are expressed by the Past Conditional or Optative Tense (vide Sec. 139 to 145). To help the reader's memory we give below a few additional examples :—

First Form.

*Agar wuh jatah pāte to barī kharābī hotī* = if they had gained victory it would have been very bad.

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<sup>1</sup> 'Marnedenā,' to let die.

*Kāshki wuh bīmār na hotā* = would that he had not fallen ill.

#### Second Form.

*Agar us ne 'aql se kām liyā hota to nuqṣān na uṭhatū* (or, *uṭhāyā hotā*) = if he had used his senses he would not have suffered the loss.

*Kāshki tum ne 'aql se kām liyā hotā* = would that you had used your senses.

(b) Present or Future conditions or wishes These can only belong to the Present or the Future. Past is beyond their scope. Consequently the main clause in such cases can be in the (i) Present, (ii) Present Subjunctive, (iii) Imperative, or (iv) Future

The easiest and safest rule to express such conditions is that if the main clause is in the (i) Present, (ii) Present Subjunctive, or (iii) Imperative, put the 'if' clause in the Present Subjunctive. But should the main clause be in the Future put the 'if' clause in the Future as well or in the Preterite at option, e g. :—

It is all right, if he comes (should come) = *agar wuh ā,e to achchhā hai*.

If he enquires, I keep quiet = *agar wuh pūchhe to main chup rahtā hūn*.

If he goes, I might go as well = *agar wuh jā,e to shāyad main bhī chalājā,ūn*.

If he comes, let me know = *agar wuh ā,e hamko bātlā,o*.

If he comes, I shall go = *agar wuh ā,egā* (or *āyā*) *to main jā,ūngā*.

Often, however, the rendering of such conditions depends on considerations of time, doubt (or sometimes lack of wish) and hope. In case of doubt (or lack of wish) Present Subjunctive is used irrespective of the

time limit, whilst in cases of simple futurity and hope Future or Preterite are used, as :—

If he comes (now or later on—doubtful or undesired)  
= *agar wuh ā,e*;

If he comes (later on, or I hope or believe he will) = *agar wuh ā,egā* (or *āyā*).

NOTE —The Preterite merely presumes realisation of a condition

229. The chief Conditional Conjunctions are :—

(i) 'agar' or 'jo,' if. ('Jo' is older and not so elegant).

(ii) 'jab,' when.

(iii) 'jab tak,' as long as

Of these 'agar' and 'jo' are exclusively conditional. But 'jab' (when) and 'jab tak' (as long as) are conditional as well as temporal. Referring to Past and Present facts they are temporal but when they refer to Future suppositions (immediate or absolute) they are treated as conditional, e.g. :—

*agar* (or *jo*) *wuh ā,e* = if he comes (exclusively conditional).

*Jab wuh āyā* = when he came.

*Jab wuh ātā har* = whenever he comes.

*Jab tak main wahān rahā* = whilst I stayed there.

*Jab tak main yahān rahtā hūn* = whilst I stay here

*Jab main ā,ūn* = when I come (should come).

*Jab tak ham wahān rahen* = whilst I (should) stay there or as long as I may stay there.

(Temporal).

(Conditional).

Conditional sentences beginning with 'jab' and 'jab tak' follow the same rules as those beginning with 'agar' with the only exception that the Preterite does not enter into their construction. The correlative of 'jab' is 'tab' or 'to' whilst that of 'jab tak' is 'tab tak' (until then), e.g. :—

Tell me when he comes = *jab wuh ā, e hamko batlā, o.*

I shall tell you when he comes = *jab wuh ā, egā main tumko batlā, ūṅgā.*

Let him stay there as long as he wants to = (i) (*jab tak chāhe usko wahān rahne do.*<sup>1</sup> (ii) *Jabtak wuh chāhe wahān rahe*

There will be no trouble whilst he is here = *jab tak wuh yahān rahegā ko, ī taklīf nahīn hogī.*

Until.

230. Hindustani has no word for 'until' and therefore resorts to a peculiar device, i.e. as-long-as + not = until.

That is why the verb is made negative when 'jab tak' is used for English 'until.' E.g. :—

Until he came back (= as long as he did not come back) = *jab tak wuh wāpis na āyā.*

Until he comes back (as long as he does not come back—conditional) = *jab tak wuh wāpis na ā, e.*

231. To give a clear conception of the difference between facts hypothetically put and the unrealised future conditions we give below a few examples :—

*Agar wuh bīmār hai to usko haspatāl le jā, o* = take him to the hospital if he is actually ill.

*Agar wuh bīmār ho to usko haspatāl le jā, o* = should he be ill take him to the hospital (doubtful).

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<sup>1</sup> 'Rahnedā' = to let stay.

*Agar wuh āyā hai to usko jākar bulālā*, o = if he has actually come (and is there) go, call and bring him here.

Also please note :—

*Kāshki wuh ātā* (or *āyā hotā*) = would that he had come.

*Kāshki wuh ā*, e = would that he were to come.

#### VOCABULARY.

Rumour (f) <i>afwāh</i> افواه	Laughter, joke <i>hañsī</i> هانسی
Agreement (bond) <i>igrārnāma</i> اقرار نامہ	Laughing matter <i>hañsī kī</i> ہانسی کی
Beyond (outside of) <i>se bāhīr</i> سے باہر	Oath (f.) <i>qasm</i> قسم
Accused <i>mulzam</i> ملزم	Siege, circumference <i>gherā</i> گھیرا
To hold or find guilty <i>qusūr-wār thairānā</i> قصور وار تھیرانا	Hunger (f.) <i>bhūk</i> بھوک
Rioting <i>daṅgā fasād</i> دنگا فساد	Thirst (f.) <i>piyās</i> پیاس
Debt <i>qarṣ</i> قرض	Hungry <i>bhūkā</i> بھوکا
Sunk, immersed <i>dūbā hū, ā</i> ڈوبا ہوا	Thirsty <i>piyāsā</i> پیاسا
Appeal (against a decision) <i>apīl</i> (f.) اپیل	Anger <i>ghuṣṣa</i> غصہ
To appeal (against a decision) <i>apīl karnā</i> اپیل کرنا	Pity <i>rahm</i> رحم
Enmity <i>dushmanī</i> دشمنی	Sight (vision) <i>nazar</i> نظر
Bad name, disgrace <i>badnāmī</i> بدنامی	Sight (of rifle) <i>sā, it</i> سائیت
Good name, credit <i>neknāmī</i> نیکنامی	Round <i>ke gird</i> کے گرد
Shame (f.) <i>sharm</i> شرم	Butt (of rifle) { <i>bat</i> بت <i>kundā</i> کدہ
Disgraceful thing <i>sharm kī</i> شرم کی	Barrel (of rifle), { <i>nālī</i> نالی
<i>bāt</i> بات	Drain.
Ashamed <i>sharmīndah</i> شرمندہ	Shoulder <i>kandhā</i> کندھا
	Toes (forepart of foot),
	Fingers and thumb, } <i>pañja</i> پنچہ
	Paw, Claw.



Knee	ghuṭnā گھٹنا	To be raised (a siege)	uṭhnā اٹھنا
Somehow or other	kisī na kisī		
	tarah کسی نہ کسی طرح	Remedy, medical treatment	
In this way	is tarah اس طرح	'ilāj علاج	
In what way	kis tarah کس طرح	To remedy, { (kā) 'ilāj karnā	
		To treat medically. }	(ک) علاج کرنا
For how much (price)	kitne	State of health	siht صحت
ko	کو	In operation, in progress,	
Question	sawāl سوال	in vogue	jārī جاری

## EXERCISE 24.

1. If I had gone to the city I should have seen him.
2. If our army had not advanced the enemy would not have retired and we should not have won the victory.
3. If they had fought well, they would not have been defeated.
4. If the siege had not been raised they would have died of hunger.
5. If you see the enemy inform us at once.
6. Should you want more money wire to me.
7. If they go I shall go with them.
8. If an answer is not received by to-morrow evening, I shall wire.
9. If he refuses to go on active service I shall shoot him.
10. When you receive the order, communicate it to me without delay.
11. Don't flinch when you fire.
12. I shall let you know when he comes.
13. We shall begin it when the C.O. comes.
14. Wait here until I come back.
15. Don't fire until I give you the signal.
16. I shall stop here until he comes back.
17. I shall not promote him until you recommend him.

## EXERCISE 24(a).

(1) اگر تم ہمارا کہنا مانتے تو تکلیف نہ اٹھاتے - (2) اگر تم

انگریزی جانتے ہوتے تو اب سردار ہوتے - (3) اگر تم سنتری



کے سوال کا جواب دیتے تو وہ تم پر گولی نہ چلاتا۔ (4) اگر تم زیادہ دیر تھیرنا چاہو تو ایک اور عرضی بھیج دینا۔ (5) اگر راستے پر تکلیف کا خیال ہو تو ایک آدھ نوکر ساتھ لیجاؤ۔ (6) اگر تم کوشش کرو تو یہ کوئی مشکل بات نہیں ہے۔ (7) اگر تم آج روانہ ہو جاؤ تو کل تک پہنچ جاؤ گے۔ (8) اگر وہ مجھ سے پوچھیں گے تو میں کیا جواب دوں گا۔ (9) اگر تم جلدی کرو گے تو گازی سے رہ جاؤ گے۔ (10) اگر تم علاج نہ کرو گے تو زیادہ بیمار ہو جاؤ گے۔ (11) اگر میری چھٹی منظور نہ ہوئی تو بڑا نقصان ہوگا۔ (12) اگر سرکار حکم دیگی تو وہ ضرور جائیں گے۔ (13) اگر تمکو کسی چیز کی ضرورت ہو تو ہمکو بتلاؤ۔ (14) جب ڈاکٹر صاحب انکا ملاحظہ شروع کریں ہمکو بلا دینا۔ (15) جب یہ کام ختم ہو جائے تو ہمارے پاس آؤ ہم تمکو اور کام دینگے۔ (16) جب لڑائی ختم ہو جائیگی تو سب چیزیں پھر سستی ہو جائیں گی۔ (17) جب ضرورت ہوگی ہم تمکو لکھیں گے۔ (18) جب میری نوکری بیس سال ہو جائیگی تو میں پینشن پر چلا جاؤں گا۔ (19) جب ہم مسکوٹ جائیں گے تم ہمارے ساتھ آنا۔ (20) جب تک یہ کام ختم نہ ہو دوسرا کام شروع مت کرو۔ (21) جب تک چاہو یہاں رہو۔ (22) جب نک ہم حکم نہ دیں اپنی جگہ سے مت ہلو۔ (23) جب نک تم آب و ہوا نہ بدلو گے تمہاری صحت اچھی نہیں ہوگی۔ (24) جب نک ہم آسکوسزا نہ دیں گے اسکا چال چلن ٹھیک نہیں ہوگا۔ (25) جب نک ایک طرف ہار نہ مانیگی تب تک لڑائی جاری رہیگی \*

*Miscellaneous Colloquial Sentences.*

Whence did you hear this news ?	<i>tum ne yih khabar kahān se sunī ?</i>
It is not true ; it is only a rumour.	<i>yih sach nahīn, sirf afwāh hai.</i>
Is your <i>Ṣahib</i> at home ?	<i>tumhāre ṣāhib baṅgle par haiñ ?</i>
Sir, two recruits have deserted last night.	<i>huzūr, kal rāt do rangrūt bhāggaye haiñ.</i>
Four prisoners have escaped from the cells.	<i>chār qaidī kāñjī haus se bhāggaye haiñ.</i>
Wire to the Police and write a letter to the Deputy Commissioner.	<i>polīs ko tār do aur diptī kamishnar ṣāhib ko chitṭhī likho.</i>
Has the deserter been found ?	<i>wuh bhagoṛā (or, mafrūr) milā hai yā nahīn</i>
Send a guard to fetch him.	<i>usko lāne ke wāste gārd bhejdo.</i>
Why did you desert ?	<i>tum kyon bhāggaye the ?</i>
You will be court-martialled.	<i>tumhārā kort mārshal hogā</i>
Have you signed the agreement ?	<i>tum ne iqrārnāma par dast-khat kiyā hai ?</i>
He apologizes.	<i>wuh mu'āfi māṅgtā hai.</i>
It is beyond my power.	<i>yih hamāre ikhtiyār se bāhir hai.</i>
I have written to the Head office.	<i>ham ne bare daftar ko likhā hai.</i>
Announce the order to them.	<i>unko hukm sunādo.</i>
Do you plead guilty or not guilty ?	<i>tumhārā kyā jawāb hai tum ne yih quṣūr kiyā hai yā nahīn ? (or tum quṣūrwar ho yā nahīn ?)</i>

I am quite innocent, Sir.	<i>huzūr main bilkul be gusū hūn.</i>
Call the witnesses.	<i>gawāhoñ ko bulā, o.</i>
Do you want to bring up any witnesses for your defence ?	<i>tum apne bachāo ke wāst̥e ko, ī gawāh pesh karnā chāhte ho ?</i>
Whose signature is this ?	<i>yih kiskā dastkhat hai ?</i>
Your case will be tried by jury.	<i>tumhārā muqaddama jīorī ke sāmne pesh hogā.</i>
Did you win the case or lose it ?	<i>tum wuh muqaddamā jite the yā hāre ?</i>
What is your complaint after all ?	<i>ākhīr tumhārī shikāyat kyā hai ?</i>
Improve your conduct.	<i>apnā chālchalan achchhā (or thīk) karo.</i>
The Court found the prisoner guilty.	<i>'adālat ne mulzam ko qusūrwar thairāyā.</i>
He was drunk last night	<i>kal rat wuh nashe men thā.</i>
There was a big rioting in the lines yesterday.	<i>kal laīn meñ barā daṅgū fasād hū, ā.</i>
He is head over heels in debt.	<i>wuh qarṛ meñ dūbā hū, ā hai.</i>
Do you wish to appeal ?	<i>tum apīl karnā chāhte ho ?</i>
It is the Board's decision.	<i>yih kametī kā faisla hai.</i>
Did you see it with your own eyes ?	<i>apnī āñkhoñ se dekhā thā ?</i>
I shall reduce you to the ranks.	<i>ham tum ko torkar sipāhī banā, denge.</i>
His evidence appears to be false.	<i>uskī gawāhī (or shahādat) jhūṭī ma'lūm hotī hai.</i>
What enmity is there between him and you ?	<i>tum meñ aur us meñ kyā dushmanī hai ?</i>

Tell me truth and nothing but the truth.	<i>sach sach bolo (or batlā,o)</i>
It will bring you bad name.	<i>is meñ tumhārī badnāmī hogī.</i>
The regiment will get a good name for it.	<i>is meñ palān kī neknāmī hogī.</i>
It is a disgraceful thing.	<i>yih barī sharm kī bāt hai.</i>
It is no laughing matter.	<i>yih hañsī kī bāt nahīñ.</i>
It is very serious matter.	<i>yih barī sakht bāt hai.</i>
I shall report you to the C.O.	<i>ham kamān afsar sāhib ko tumhārī rapoṭ karenge.</i>

### Lesson XXIII.

#### Compound Verbs.

232. Hindustani uses a large number of Compound Verbs, which are named as follows :—

(i) Nominal.	(vii) Acquisitive.
(ii) Intensive.	(viii) Desiderative.
(iii) Potential.	(ix) Compulsive.
(iv) Completive.	(x) Frequentative or Habitual.
(v) Inceptive.	(xi) Continuative or Progressive.
(vi) Permissive or concessive.	(xii) Extra Intensive.

The reader need not be alarmed at so long a list of laboured names. They are, in fact, very simple.

#### (i) *Nominals.*

233. This variety consists of a verb, chiefly कर्ना 'karna' (to do etc.) or हونا 'hona' (to be etc.) stuck on to (a) a

noun, (b) an adjective, or (c) an adverb or a preposition,<sup>1</sup> as:—

(a) Added to a noun.

استعمال کرنا *isti'amāl karnā* = to use (*isti'amāl* = use).

(پر) حملہ کرنا (*par*) *hamla karnā* = to attack (*hamla* = attack).

(کے ساتھ سے) شادی کرنا (*ke sath se*) *shādī karnā* = to marry (*shādī* = marriage).

استعمال ہونا *isti'amāl honā* = to be used.

(پر) حملہ ہونا (*par*) *hamla honā* = to be attacked.

(کی) شادی ہونا (*ke*) *shādī honā* = to be married.

(b) Added to an adjective.

صاف کرنا *ṣāf karnā* = to clean. (*ṣāf* = clean).

خراب کرنا *kharāb karnā* = to spoil (*kharāb* = bad).

معلوم کرنا *ma'lūm karnā* = to find out (*ma'lūm* = known).

منظور کرنا *manẓūr karnā* = to sanction, to accept (*manẓūr* = sanctioned, acceptable).

صاف ہونا *ṣāf honā* = to be cleaned.

خراب ہونا *kharāb honā* = to be spoilt.

معلوم ہونا *ma'lūm honā* = to be discovered or known, to seem, to appear, to transpire.

منظور ہونا *manẓūr honā* = to be sanctioned, to be acceptable.

(c) Added to an adverb or a preposition.

اوپر کرنا *ūpar karnā* = to raise above.

<sup>1</sup> Persian Prepositions as 'pesh' (before), 'zer' (under), etc., or Hindustani postpositions as 'ke sāmne' (before), 'ke nīche' (under), etc.

نیچے کرنا *nīche karnā* = to lower down.

پیش کرنا *pesh karnā* = to bring up (before a person).

اوپر ہونا *ūpar honā* = to be raised above.

نیچے ہونا *nīche honā* = to be lowered down.

پیش ہونا *pesh honā* = to be brought up (before a person).

NOTE.—Those ending in 'karnā' are obviously transitive whilst those ending in 'honā' are intransitive.

234. Various other verbs are similarly used, the more common among them being:—

(a) دینا *denā*, to give (transitive), as:—

(کو) مدد دینا *(ko) madad denā* = to help, to give help to (*madad* (f.) = help).

(کو) شکست دینا *(ko) shikast denā* = to defeat, to give defeat to (*shikast* (f.) = defeat).

(کو) مار دینا *(ko) mār denā* = to beat, to give beating to (*mār* (f.) = beating).

(کو) قرض دینا *(ko) qarṣ denā* = to lend (money), to give debt to (*qarṣ* (m.) = debt).

(b) لینا *lenā*, to take (transitive), as:—

قرض لینا *qarṣ lenā* = to borrow (money) (*qarṣ* (m.) = debt).

سانس لینا *sāṁs lenā* = to breathe (*sāṁs* (m.) = breath).

(کے پاس) پناہ لینا *(ke pās) panāh lenā* = to take refuge with (*panāh* (f.) = shelter, refuge).

(c) مارنا *mārnā*, to beat (transitive), as:—

(کو) لات مارنا *(ko) lāt mārnā* = to kick, to give a kick (*lāt* (f.) = a kick).

(کو) تلوار مارنا *(ko) talwār mārnā* = to strike a blow with sword (*talwār* (f.) = a sword).

ٽهڙ مارڻا (ڪو) *(ko) thappar mārṇā* = to slap, to give a slap, (*thappar* (m.) = a slap).

(d) لڳڻا *lagāṇā*, to apply (transitive), as :—

هاتھ لڳڻا (ڪو) *(ko) hāth lagāṇā* = to touch (with hand) (*hāth* (m.) = hand).

آگ لڳڻا (ڪو) *(ko) āg lagāṇā* = to set fire to (*āg* (f.) = fire).

ٽالا لڳڻا (ڪو) *(ko) tālā lagāṇā* = to lock (*tālā* (m.) = lock).

ڊير لڳڻا *der lagāṇā* = to delay, to take long over (*der* (f.) = delay, space of time).

زور لڳڻا *zor lagāṇā* = to exert strength (*zor* (m.) = strength).

پتھ لڳڻا (ڪا) *(kā) pata lagāṇā* = to trace (*pata* (m.) = trace, whereabouts).

(e) کھڻا *khāṇā*, to suffer (transitive), as :—

شڪست کھڻا *shikast khāṇā* = to suffer defeat (*shikast* (f.) = defeat).

مار کھڻا *mār khāṇā* = to suffer beating (*mār* (f.) = beating).

قسم کھڻا *qasm khāṇā* = to take an oath (*qasm* (f.) oath).

دھوڪا کھڻا *dhokā khāṇā* = to be deceived (*dhokā* (m.) deceit).

(f) ڏالڻا *ḍālnā*, to put in, to lay, to cast off (transitive), as :—

گھيرا ڏالڻا (ڪي گرد) *(ke gird) gherā ḍālnā* = to besiege, to lay siege to (*ghera* (m.) siege).

ڏيرو ڏالڻا *ḍera ḍālnā* = to encamp (*dera* (m.) camp, tent).

(g) لڱڻا *lagṇā*, to be applied (intransitive), as :—

لڱا ( ڪو ) آگ لڱا (ko) āg lagnā = to catch fire (āg (f.) = fire).

لڱا ( ڪو ) بهوک لڱا (ko) bhūk lagnā = to feel hungry (bhūk (f.) = hunger, appetite).

لڱا ( ڪو ) پياس لڱا (ko) piyās lagnā = to feel thirsty (piyās (f.) thirst).

لڱا ( ڪو ) چوٽ لڱا (ko) choṭ lagnā = to be hurt (choṭ (f.) hurt).

لڱا ( ڪو ) ڌر لڱا (ko) dar lagnā = to feel frightened (dar (m.) fear).

لڱا ( ڪو ) برا لڱا (ko) burā lagnā = to dislike (burā, = bad, ill).

(h) آنا ānā, to come (intransitive), as :--

آنا ( ڪو ) ياد آنا (ko) yād ānā, to happen to remember (yād (f.) recollection).

آنا نظر آنا nazar ānā = to appear, to come in sight (nazar (f.) sight).

آنا ( ڪو ) رحم آنا (ko) raḥm ānā = to feel compassion (raḥm (m.) pity).

آنا ( ڪو ) غصه آنا (ko) ghuṣṣa ānā = to feel angry (ghuṣṣa (m.) anger).

آنا ٿيڪ آنا thīk ānā = to fit (thīk, proper, right)

235. We admit it is sometimes puzzling to use them but hope that the following remarks would minimise the reader's difficulty.

(i) *Verbs compounded with nouns.*

(a) The subjoined noun in such cases appears in the character of an objective or subjective complement. In the case of transitive verbs it is in most cases treated as direct object while in the case of intransitive ones their grammatical subject, for the purposes of agreement.



(b) It is often necessary to connect the subjoined noun with some other noun or pronoun, in respect of which the action is done or takes place, by means of various postpositions. To meet this requirement we have given in brackets, where necessary, the particular postposition a verb takes.

Examples :—

We attacked them = *ham ne un par ḥamla kiyā*.

We were attacked = *ham par ḥamla hū, ā*.

In both cases the verb agrees with 'ḥamla' (attack).

(c) There are, however, a few cases where the subjoined noun loses its distinctive character as a subject or object

Who imprisoned you? = *kis ne tumko qaid kiyā?*

I happened to remember = *mujh ko yād āyā*.

In both these cases, 'qaid' (imprisonment, f.) and 'yād' (memory, f.) exercise no influence on the verb. The following verbs compounded with 'denā' come under this category :—

دیکھائی دینا *dikhā, i denā* = to be visible, to be seen.

سنائی دینا *sunā, i denā* = to be audible, to be heard.

سمجھائی دینا *samjḥā, i denā* = to be intelligible, to be understood.

پکڑائی دینا *pakṛā, i denā* = to allow oneself to be caught.

(d) A few cases are treated optionally, as :—

I lent him two rupees = *maiṅ ne usko do rupai qarṛ diyā* (or *diye*).

(In case of 'diyā,' the verb agrees with 'qarṛ' whilst in case of 'diye' with 'rupai').

Have you repaired my bicycle? =

(i) *tum ne hamārā bāisikal marammat kiyā hai?*

(agrees with 'bicycle').

(ii) *tum ne hamāre bāisikal kī marammat kī hai?*

(agrees with 'marammat'—repair).

At first I tried (used) the medicine =

(i) *pahle main ne yih dawā isti'amāl kī thī*

(agrees with 'dawā'—medicine).

(ii) *pahle main ne is dawā kā isti'amāl kiyā thā*

(agrees with 'isti'amāl'—use).

(ii) *Verbs compounded with an adjective.*

(a) If the subjoined adjective does not end in 'ā' it presents no difficulty. But should it be one ending in 'ā' the following rules are observed:—

(i) In the case of intransitive verbs the adjective must agree with its subject, as:—

He was completely cured = *wuh bilkul achchhā hogayā*.

She was completely cured = *wuh bilkul achchhī hogayī*.

They (m) were completely cured = *wuh bilkul achchhe hogaye*

(ii) In the case of transitive verb the subjoined adjective obviously qualifies the object, with which it agrees if the object is not followed by 'ko'. Should the object be followed by 'ko' the adjective must appear in its crude form ending in 'ā', as:—

Stop the carriage = (i) *gārī kharī karo*.

('Kharī' = standing agrees with 'gārī' = carriage).

(ii) *gārī ko kharā karo*.

(The adjective 'kharā' is independent in this case).

(b) In a few cases, however, the subjoined word happens to be used in Hindustani both as a noun as well as an adjective, as:—

جمع کرنا *jama' karnā* = to collect, to deposit.

("jama'" = (i) addition — arithmetical; (ii) collected).

پسند کرنا *pasand karnā* = to choose, to approve of.

('pasand' = (i) liking, approval; (ii) agreeable).

(c) We would invite special attention of the reader to the construction of verb 'honā' when compounded with an adjective.

(i) If the adjective denotes a state already in existence in the present or in the past the auxiliary forms are used, as :—

It is known (already) = *yih ma'lūm hai*.

It was known (already) = *yih ma'lūm thā*.

(ii) If the state came into being at the time spoken of preterite is used, as :—

It transpired or was (then) discovered or known = *ma'lūm hū,ā* (or, *hogayā*).

(iii) If the state is or was taking its course, the present and imperfect, respectively, are used, as :—

It seems (is being known) = *ma'lūm hotā hai*

It seemed (was being known) = *ma'lūm hotā thā*.

(iv) Verbs compounded with an adverb or a postposition

These present no difficulty. If the governed noun or pronoun is mentioned the postpositional form is used, while in its absence the adverbial form—without 'ke'—is used, as :—

Lower (it) = *nīche karo*.

Put (it) below the knee = *ghutne  $\frac{ke}{se}$  nīche karo*.

236. A few verbs such as —

میں میں تو تو کرنا *maiñ maiñ tū tū karnā* = to bicker,  
to indulge in angry wrangling,

ہائے ہائے کرنا *hā,e hā,e karnā* = to lament, to bemoan,

seem to have been formed from pronouns and interjections. But in reality subjoined words appear in their noun character, "maiñ maiñ tū tū" meaning 'bickering' and "hā,e hā,e," 'lamentation'.

## VOCABULARY.

Princess <i>shāhzādī</i> شہزادی	To mention (to—of) ( <i>se—kā</i> )
Vengeance <i>badla</i> بدلہ	<i>zīkar karnā</i> ذکر کرنا (سے - کا)
To take vengeance (from— for) ( <i>se—kā</i> ) <i>badlā lenā</i> (سے - کا) بدلہ لینا	Brass <i>pītal</i> پیتل
Honor <i>'izzat</i> عزت	To complain (of—to) ( <i>kī—se</i> ) <i>shikāyat karnā</i> (کی - سے) شکایت کرنا
To honor ( <i>kī</i> ) <i>'izzat karnā</i> (کی) عزت کرنا	Never <i>kabhī nahīn</i> کبھی نہیں
To put to shame ( <i>ko</i> ) <i>shar- mindah karnā</i> (کو) شرمندہ کرنا	Real truth <i>aṣl ḥāl</i> اصل حال
To lessen { <i>ghaṭānā</i> گھٹانا <i>kam karnā</i> کم کرنا	To straighten <i>sīdhā karnā</i> سیدھا کرنا
To try ( <i>kī</i> ) <i>koshish karnā</i> (کی) کوشش کرنا	Leg (f.) <i>tāng</i> ٹانگ
To salute ( <i>ko</i> ) <i>salām karnā</i> (کو) سلام کرنا	Applause (f.) <i>wāh wāh</i> واہ واہ
To displease ( <i>ko</i> ) <i>nārāz karnā</i> (کو) ناراض کرنا	To applaud (person) ( <i>ko</i> ) <i>wāh wāh karnā</i> (کو) واہ واہ کرنا
Fine <i>jurmāna</i> جرمانہ	To applaud (thing) ( <i>par</i> ) <i>wāh wāh karnā</i> (پر) واہ واہ کرنا
To fine ( $\frac{ko}{par}$ ) <i>jurmāna</i> <i>karnā</i> (کو) جرمانہ کرنا	Rest (m.) <i>ārām</i> آرام
Kindness <i>mīhrbānī</i> مہربانی	To rest <i>ārām karnā</i> آرام کرنا
To show { ( <i>par</i> ) <i>mīhrbānī</i> favor to, <i>karnā</i>	To fall to the hand } ( <i>ke hath</i> ) <i>ānā</i> of— <i>lagnā</i>
To be kind { ( <i>par</i> ) <i>mīhrbānī</i> to, <i>karnā</i>	(کے) ہاتھ آنا (لگنا)
Mention <i>zīkar</i> ذکر	To conquer, to capture (a place <i>fatah karnā</i> فتح کرنا In the open <i>khulī jagā</i> کھلی جگہ

Advice (warning)	<i>naṣīḥat</i>	To aim	1. <i>shist bāndhnā</i>
	نصیحت		( <i>lenā</i> or <i>lagānā</i> )
Sea-voyage	<i>samundār kā</i>		باندھنا (لگنا or لینا or)
<i>saḥar</i>	سمندر کا سفر	To stand one's	<i>jamā<sup>1</sup> rahnā</i>
Promise (m.)	<i>igrār</i>	ground,	جمارہنا
To promise (to—for)	<i>se ke sath</i>	Courage	<i>ḥauṣla</i>
— <i>kā igrār karnā</i>		To lose courage	<i>ḥauṣla hārnā</i>
			حوصلہ ہارنا
	اقرار کرنا (کے ساتھ - ک)	To disperse	<i>tittar bittar karnā</i>
Ambush,	<i>ghāt</i> (f.)		تتر بتر کرنا
Look-out.	گھات	To be dispersed	<i>tittar bittar</i>
Ammunition	<i>golī bārūd</i>		تتر بتر ہونا
	گولی بارود	Ascent	<i>charhū, i</i>
Aim (f.)	<i>shist</i>	Descent	<i>utrā, i</i>
	شست		اترائی

## EXERCISE 25.

1. The raja married a beautiful princess. 2. She married a raja. 3. Have you been married? 4. Did you mention it to him? 5. What do you think? 6. Is this used for polishing (cleaning) brass? 7. Everybody in the army learnt about it. 8. I have not been married as yet. 9. Who spoilt this? 10. Why did the Adjutant complain against you? 11. But he will not sanction your leave. 12. It will never be cleaned. 13. The real truth will never be known. 14. Do you agree? 15. Lower the muzzle of your rifle. 16. Raise up your head a little. 17. Straighten your legs. 18. Put him ahead of all. 19. Bring him up before the Colonel to-morrow. Every body applauded him. 20. The ship loomed in view. 21. We helped him a lot. 22. I gave him a sound (*khūb*)

<sup>1</sup> 'Jamā' (adjective), firm established (from 'jamnā' to be established, to freeze).

beating. 23. Why did you lend him so much money? 24. We defeated the rebels. 25. Breathe deeply (take long breath). 26. We rested for a while under the shady trees. 27. I kicked him twice (two kicks). 28. We set fire to the whole village. 29. Have you locked the box? 30. You always take very long (over a thing). 31. I exerted my utmost (whole) strength. 32. Whatever fell into our hands. 33. He has been hurt on the head. 34. I am feeling hungry. 35. They are feeling thirsty. 36. We encamped in the open.

#### EXERCISE 25 (a).

- (1) یاد رکھو پھر ایسا نہ کرنا۔ (2) مجھکو اسکی نصیحت
- یاد آئی۔ (3) میں نے پہلے کبھی سمندر کا سفر نہیں کیا تھا۔
- (4) اسنے میرے سانچہ جانیکا اقرار کیا ہے۔ (5) ہم نے میرے ساتھ
- آج روپے دینے کا اقرار کیا تھا۔ (6) میں اُس سے ضرور بدلہ لوں گا۔
- (7) تم وہاں جانے سے کیوں انکار کرتے ہو؟۔ (8) سب لوگ
- اسکی عزت کرتے ہیں۔ (9) ہم نے اسکو بہت شرمندہ کیا ہے۔
- (10) خرچ کم کرنے کی کوشش کرو۔ (11) جب کسی افسر کے
- پاس سے گذرو سلام کرو۔ (12) وہ ایسا مغرور آدمی ہے کہ سلام کا
- جواب نہیں دیتا۔ (13) کسی کو ناراض کرنے سے کیا فائدہ؟۔
- (14) کرنیل صاحب نے اسپر تین روپے جرمانہ کیا (or کیئے)۔
- (15) اگر تم پھر ایسا کرو گے ہم تمکو سخت سزا دیں گے۔ (16) کرنیل
- صاحب اسپر بڑی مہربانی کرتے ہیں۔ (17) میرا پاؤں درد کرتا ہے۔
- (18) شور مت کرو۔ (19) کل ہمکو پھر یاد دلاؤ۔ (20) جب
- ہم نے وہ قلعہ فتح کیا۔ (21) آخر وہ قلعہ فتح ہو گیا۔ (22) آخر

- ہماری فتح ہوئی۔ (23) ہم نے شہر کی چاروں طرف گھیرا ڈال لیا۔  
 (24) پولیس نے اسکی بڑی تلاش کی مگر کچھ پتہ نہ لگا۔  
 (25) دشمنوں نے بے شمار گولے چلائے :- (26) تم نے آج صبح  
 چاند ماری پر کتنی گولیاں چلائی تھیں۔ (27) نو نو میں میں  
 کرنے سے کیا فائدہ؟ (28) میں نے اسکے منہ پر ایک تھپڑ مارا۔  
 (29) اسکو ہانپہ مت لگاؤ۔ (30) تم نے قسم کھائی ہے؟  
 (31) ہم نے بڑا دھوکا کھایا۔ (32) مجھکو اُس سے ڈر لگتا ہے۔  
 (33) ہمکو ایسی بات بری لگتی ہے۔ (34) صاحب کو غصہ  
 آگیا۔ (35) تمکو اس غریب جانور پر رحم نہیں آتا۔ (36) یہ  
 بوقت ہمکو تھیک نہیں آتا \*

*Miscellaneous Colloquial Sentences.*

- Your accoutrement is very dirty. *tumhārā samān bahut mailā hai.*  
 We were lying in ambush. *ham ghāt meñ baithe (or pare) the.*  
 We had not sufficient ammunition. *hamāre pās kāfī golī bārūd nahīn thā.*  
 First take a good aim and then fire. *pahle achchhī tarah shist lo phir fair karo.*  
 The enemy attacked furiously. *dushman ne bare zor kā hamla kiya.*  
 But we stood our ground. *lekin ham jame rahe.*  
 Why do you lose heart? *tum kyon hausla harte ho?*  
 We dispersed them at the very first attack. *ham ne pahle hī hamla par unko tittar-bittar kardiya.*  
 They were dispersed with great loss. *unkā bahut nuqsān hū, ā aur tittar-bittar hogaye.*  
 It is a very difficult ascent. *yih charhā, ī bahut mushkil hai.*



We experienced great difficulty in the descent.	<i>hamko utrā,ī men barī taklif hū,ī.</i>
Load this on a cart and that one on a mule.	<i>yih gārī par lādo aur wih khachchar par.</i>
All the rebels had assembled in the village.	<i>sab bāghī gā,ōñ meñ jama' hogaye the.</i>
It is a double-barrelled gun and quite new too.	<i>yih bandūq do-nālī hai aur na,ī bhī hai.</i>
We surrounded them and blocked all the approaches to it.	<i>ham ne unko gherliyā aur sab rāste band kar diye.</i>

## Lesson XXIV.

### Compound Verbs (Contd.).

#### (ii) Intensives.

237 This variety consists of one verb added to the root of another.

238. If the signification of both the verbs is retained in its entirety, the root part simply serves as a conjunctive participle with which it is optionally interchangeable, as:—

بلا لا <i>bulā lānā</i>	} = To call and bring.
بلا کر لا <i>bulā kar lānā</i>	
جا بیٹھنا <i>jā baiṭhnā</i>	} = To go and sit.
جا کر بیٹھنا <i>jā kar baiṭhnā</i>	
اٹھ جانا <i>uṭh jānā</i>	} = To get up and go.
اٹھ کر جانا <i>uṭh kar jānā</i>	

This, however, is not the variety, called Intensive.

REMARK —There is, however, a shade of difference between the prefixed root and the conjunctive participle. In the case of root the subsequent action follows immediately, while the conjunctive participle may denote a pause between the two actions.

239. If the latter verb merges its own meaning into the root so as to give it a greater energy or sense of



finality, and the two together are susceptible of various meanings according to the *root idea* of the latter, the whole compound is called Intensive, as :—

كَلَّأَ *khānā* = to eat.

كَلَّأَ جَا *khājānā* = to eat up.

مَارَا *mārnā* = to strike.

مَارَا دَالَا *mārdālnā* = to strike dead, to kill.

240. Most of the verbs so used are given below with their various significations as Intensive auxiliaries :—

Verb.	Ordinary meaning.	Significations as Intensive auxiliary.	Remarks.
دِينَ, <i>denā</i>	to give	denotes :— (i) doing something for some one else, (ii) going away of the object from the doer of the action; (iii) posteriority in time.	Generally used with transitive verbs.
لِيَا, <i>lenā</i>	to take, to receive	denotes :— (i) self-interest, (ii) to manage to do a thing, (iii) something coming to the doer of the action, (iv) priority in time.	
دَالَا, <i>dālnā</i>	to cast off, to put in	denotes force, vehemence, or suddenness.	

Verb.	Ordinary meaning.	Significations as Intensive auxiliary.	Remarks.
جانا, <i>jānā</i>	to go	denotes suddenness, and completeness	Generally used with intransitive verbs.
پڑنا, <i>parnā</i>	to be laid, to fall, to befall	denotes suddenness or chance.	
اٹھنا, <i>uthnā</i>	to rise	denotes suddenness.	
بیٹھنا, <i>baiṭhnā</i>	to sit	denotes :— (i) imprudence and regret, (ii) force	With both transitive and intransitive verbs.
رکھنا, <i>rakhnā</i>	to put, to keep	denotes doing something beforehand to meet a future contingency or requirement.	With transitive verbs only
چھوڑنا, <i>chhōṛnā</i>	to leave	denotes to leave a thing only when it is done, not before.	With both transitive and intransitive verbs.
رہنا, <i>rahnā</i>	to stay, to remain	gives the idea of 'sooner or later.'	
پانا, <i>pānā</i>	to get	denotes chance.	With transitive verbs only.
مارنا, <i>mārnā</i>	to beat	denotes imprudence or force.	

The above significations are in addition to the sense of completion and finality of the action denoted by the root

and should be determined from the point of view of the doer of the action.

Examples :—

دینا *denā* to give :—

بانت دینا *bānt denā* = to distribute (to others).

لکھ دینا *likh denā* = to write (for some one else).

دیدینا *dedenā* = to give away or completely.

بھیج دینا *bhejdenā* = to send away.

سمجھا دینا *samjhādenā* = to explain once for all or to one's satisfaction.

چل دینا *chaldenā* = to start off.

لینا *lenā*, to take :—

بانت لینا *bānt denā* = to distribute (the distributor receiving a share).

لکھ لینا *likh lenā* = to finish writing or to write for oneself.

لے لینا *lelenā* = to take for oneself, to appropriate.

ہو لینا *holenā* = to be finished.

ڈالنا *ḍālnā*, to cast off :—

مار ڈالنا *mārḍālnā* = to kill.

کٹ ڈالنا *kāṭḍālnā* = to cut off.

تور ڈالنا *torḍālnā* = to smash.

جانا *jānā*, to go :—

آجانا *ājānā* = to arrive, to turn up.

ہو جانا *hojānā* = to become, to be over.

مر جانا *marjānā* = to die (and leave for good).

کھا جانا *khājānā* = to eat up.

پی جانا *pījānā* = to drink up.

پڑنا *parnā*, to be laid, to fall, to befall :—

گر پڑنا *girparnā* = to fall suddenly.

آ پڑنا *āparnā* = to fall on, to attack suddenly.

اٿڻا *uṭhnā*, to rise, to get up :—

بول اٿڻا *bol uṭhnā* = to speak out, to cry out

چلا اٿڻا *chillā uṭhnā* = to shriek out.

ٻھاگ اٿڻا *bhāg uṭhnā*  
 ٻھاگ ڪھڙا هونا *bhāg kharā honā* } = to take to flight  
 suddenly.

بيٺڻا *baiṭhnā*, to sit :—

مار بيٺڻا *mār baiṭhnā* = to happen to beat without justification.

غلطي ڪري بيٺڻا *ghaltī kar baiṭhnā* = to happen to make a mistake through thoughtlessness.

بن بيٺڻا *ban baiṭhnā* = to pose as, to become by force.

رکڻا *rakhnā*, to keep or lay aside :—

لکھ رکڻا *likh rakhnā* = to have written (ready for —).

صاف ڪر رکڻا *ṣāf kar rakhnā* = to have cleaned (ready for —)

چھوڙڻا *chhoṛnā*, to leave :—

پاس ڪر چھوڙڻا *pās kar chhoṛnā* = to do pass (an examination) eventually, not to leave efforts till it is done.

ڏي چھوڙڻا *de chhoṛnā* = to give away completely.

رھڻا *rahnā*, to remain :—

*ārahnā* = to come sooner or later.

*bach rahnā* = to be left over, to survive.

‘Rahnā’ added to the conjunctive participle conveys the idea of eventual success like ‘chhoṛnā,’ as :—

پاس ڪر ڪر رھڻا *pās karke rahnā* = not to stay efforts till passing (an examination), to pass somehow or other.

پانا *pānā*, to get :—

سنا *sun pānā* = to happen to hear.

دیکھنا *dekh pānā* = to happen to see.

مارنا *mārnā*, to beat :—

دے مارنا *de mārnā* = to happen to dash (a thing against something), to hurl at —.

241 As already stated, the idea of finality and completion is common to all of them. That is why these compounds, with very few exceptions, are not used in the negative. For instance you can say 'dedo' for 'give it away', but not 'mat dedo' for 'don't give (it).' In the latter case you *must* say 'mat do' using the simpler form of 'denā.'

242. The use of the intensive compound in the negative is however admissible in the following cases :—

- (i) To remove doubt or apprehension.
- (ii) With conditional sentences (with 'agar' and 'jabtak').
- (iii) With sentences beginning with 'kahīn' (I fear lest).
- (iv) With interrogative sentences expecting answer in the affirmative.

Examples :—

*Main isko khā na jā,ūnga* = believe me, I shall not gobble it up (as you seem to imagine).

*Agar main usko mār na ḍalūnga to zakhmī zarūr kar dūngā* = if I do not go so far as to kill him outright I shall certainly wound him at least.

*Jabtak ham usko mār na ḍaleṅge, mulk meṅ amn na hogā* = there will be no peace in the country until we have killed him.

*kahīn wuh ā na jā,e* = I fear lest he should come.

*Ardālī ko na bhejdūn* = shall I not send the orderly?  
(I hope you will say 'yes').

243. It must be noted that these verbs cannot be stuck on to the root of any verb you like. They have a method in their madness and require congruity of action. For instance, verbs denoting suddenness and force can combine with only such verbs as generally happen suddenly and require force.

244. When one part of these compounds is intransitive the whole is treated as such for the purposes of 'ne', as:—

*Wuh sab dūd pīgiyā* = he drank up the whole milk.

*Ham sab Dillī kī tarāf chaldiye* = all of us started off towards Delhi.

In the first example 'giya' (past participle of 'jānā') and in the second 'chal' (root of 'chalnā') are intransitive.

Use of آنا *ānā* (to come) and جانا *jānā* (to go) with verbs of motion.

245. 'Ānā' (to come) and 'jānā' (to go) are very commonly added to the root of such verbs as denote motion of the whole body from one place to another according to the direction to which motion is made, as:—

دور جانا *daur jānā* = to run or to go at a run to any direction other than that of the speaker.

دور آنا *daur ānā*, = to run or to come at a run in the direction of the speaker.

پچھے ہٹ جانا *pīchhe haṭ jānā* = to retreat (to go backwards).

پچھے ہٹ آنا *pīchhe haṭ ānā* = to retreat (to come backwards).

#### VOCABULARY.

Statement,	} <i>biyān</i> بیان	To lose (tr.)	{ <i>khonā</i> کھونا <i>khodenā</i> کھودینا
Description.			
Entirely, from one end to the other	<i>sarāsar</i> سراسر	To be lost	<i>khojānā</i> کھوجانا
Estate, property	<i>jā, idād</i> (f.) جائیداد	Out of time or season	<i>bewaqt</i> بیوقت
		Guest	<i>mihmān</i> میہمان

Success	<i>kāmyābī</i>	کامیابی	At the most	<i>ziyādah</i>	زیادہ سے زیادہ
Failure	<i>nākāmyābī</i>	ناکامیابی		<i>ziyādah</i>	زیادہ سے زیادہ
Parrot	<i>totā</i>	طوطا	Loose	<i>dhīla</i>	دھيلا
Cage	<i>pinjra</i>	پنجرہ	Come what may, whatever		
Jail, prison	<i>jelkhāna</i>	جیلخانہ	it may be	<i>kuchh hī ho</i>	کچھ ہی ہو
Mad	<i>pāgal</i>	پاگل	Stone	<i>patthar</i>	پتھر
Anxiety (f.)	<i>fikar</i>	فکر	To be drowned,	<i>dubnā</i>	دوبنا
To sell	<i>bechnā</i>	بیچنا	To sink.		
To saddle (par)	<i>zīn lagānā</i>	(پر) زین لگانا	Sorrow, regret	<i>afsos</i>	افسوس
To tear	<i>phārnā</i>	پھارنا	Traitor	<i>daḡhā bāz</i>	دغا باز
Cholera	<i>haiṣa</i>	ہیضہ	Remaining	<i>bāqī</i>	باقی
Rock (f.)	<i>chaṭān</i>	چٹان	Lifetime	<i>zindgī</i>	زندگی
To fly, to be blown up	<i>urnā</i>	ارنا	To lame (leo)	<i>laṅgrā karnā</i>	(کو) لنگڑا کرنا
Luckily	<i>khush qismatī se</i>	خوش قسمتی سے	Settlement,	<i>ḡaiṣla</i>	فیصلہ
To be saved, to escape	<i>bachnā</i>	بچنا	Decision.		
Ditch	{ 1. <i>khaṇḍaq</i> (f.) 2. <i>khā,ī</i> (f.)	{ خندق کھائی	Hope, expectation	<i>ummīd</i>	امید
Gambling	<i>jū,ā</i>	جوا	Distance	<i>fāṣila</i>	فاصلہ
To gamble	<i>jū,ā khelnā</i>	جوا کھیلنا	Mackintosh,	<i>barsātī</i>	برساتی
At least	<i>kam se kam</i>	کم سے کم	Waterproof.		
			To pay off, to perform	<i>adā karnā</i>	ادا کرنا
			To jump	<i>kūdnā</i>	کودنا
			Pleader	<i>wakīl</i>	وکیل

## EXERCISE 26.

1. I have sold all my land. 2. Make me a pair of boots. 3. Has the groom finished saddling the horse?

4. Will you please read me this letter? 5. Divide it among yourselves. 6. Divide it equally among them. 7. Take one spare blanket for yourself. 8. Eventually we were able to capture the position. 9. When this work is completely done I shall give you other work (to do). 10. Who tore this silk handkerchief (into shreds)? 11. The tyrant cut off the child's head. 12. He shot him dead (killed him with a bullet). 13. He fell ill. 14. Having seen us they all ran off. 15. How many men died of (from) cholera? 16. They concealed themselves behind a rock. 17. The aeroplanes flew towards Lahore. 18. Luckily he escaped. 19. How did he fall down? 20. All of us (we all) jumped into the ditch. 21. The minister exclaimed "it is not fair." 22. All of a sudden they took to flight. 23. He has lost everything in gambling. 24. He has seized upon my land (posed as its owner). 25. Have the letter written to-day. 26. Have the furniture put up in his room at least one day before his arrival. 27. We shall not stay our efforts till we have reached the top of the hill. 28. Come what may he is bound to avenge himself on him. 29. Should you happen to see him anywhere. 30. Should you happen to hear any important news. 31. He hurled a big stone against (on) this poor old man. 32. Lest he should be drowned. 33. If I do not kill the traitor I shall at least lame him for the rest of his life. 34. There will be no settlement until he has died. 35. Shall I not tell him all about this?

#### EXERCISE 26(a).

- (1) اس چٹھی کا مطلب سمجھا دو۔ (2) اس چٹھی کا مطلب خوب سمجھ لو۔ (3) ہم نے اسکو حکم دیدیا ہے۔ (4) میں نے ایک مہینے کی چٹھی لیلی۔ (5) انکو ایک ایک



- ہر ساتی دیدو - (6) تم ایک رضائی لیلو - (7) اُس نے اپنا  
 سب قرض ادا کر دیا - (8) ابھی تک تمہارا کام ہولیا یا نہیں ؟ -  
 (9) حضور ستیش سے سب سامان آیا ہے : (10) ہم سب یہ خبر  
 سنکر گھبرا گئے - (11) وہ یہ حال دیکھ کر ڈر گیا - (12) سمجھ گئے ؟  
 or سمجھ لیا ؟ - (13) آرام کرسی پر بیٹھ جاؤ - (14) اس کے مکان کو  
 آگ لگ گئی - (15) میں کل گھوڑے پر سے گر پڑا -  
 (16) ہم سب دریا میں کود پڑے - (17) انہیں لڑائی ہو پڑی -  
 (18) وہ آدھی رات کو اچانک ہم پر آ پڑے - (19) وکیل بول اٹھا  
 کہ اسکا بیان سراسر جھوٹا ہے - (20) یہ چمنی کس نے توڑ ڈالی ؟ -  
 (21) یہ نالایق اپنے باپ کی سب جائداد کھو بیٹھا ہے -  
 (22) کل بگلچپی بیوقت بگل بجا بیٹھا - (23) شادی کا سامان  
 ایک مہینہ پہلے تیار کر رکھو - (24) کھانا پکا رکھو جب صاحب  
 آئینگے کھا لینگے - (25) سب بندوبست آہیک کر رکھو تاکہ جب  
 مہمان آئیں نکلیف نہ ہو - (26) تم اپنی طرف سے کوشش  
 کر چھوڑو کامیابی یا نا کامیابی خدا کے اختیار ہے - (27) آج  
 شام تک میں یہ ساری کتاب پڑھ چھوڑونگا - (28) طوطا پنجرے  
 سے اڑ کر رہا - (29) قیدی آخر جیلخانے سے نکل کر رہا -  
 (30) اگر وہ اُسے کہیں دیکھ پائینگے تو جیتا نہ چھوڑینگے -  
 (31) اس پاگل نے صندوق کا گندا اس کے سر پر دے مارا - (32) نم  
 اُس کے ہاں جانے سے کیوں ڈرتے ہو وہ تمہیں مار نہ ڈالے گا - (33) اگر  
 وہ اسے توڑ نہ ڈالے گا تو خراب ضرور کرے گا - (34) کہیں وہ جھوٹ  
 نہ بول بیٹھے - (35) میں اُس سے سب حال پوچھ نہ لوں ؟ \*

*Miscellaneous Colloquial Sentences.*

Does this pencil belong to you ? *yih pinsal tumhārī hai ?*

Has the medicine afforded you any relief ? *us darwā se tum ko kuchh fā,ida hū,ā ?*

I think it will be best to do so. *mere khayāl meñ aisū karnā achchhā hogā.*

He saluted and sat down. *wuh salām karke baith gayā.*

They displayed great bravery. *unhon ne barī bahadurī dikhā,ī*

This caused him much concern. *is se usko barī fikar hū,ī.*

I am very glad to see you. *ham tumko dekhkar bahut khush hūe haiñ.*

I am feeling very cold. *muñhko barī sardī lagrahī hai.*

What is the defect in this ? *is meñ nuqs kyā hai ?*

Two rifles are missing. *do rasleñ gum haiñ.*

It will require lot of money. *is par bahut rupaya kharch hogā.*

It is too late now *ab bahut der hogayī hai.*

Do as I tell you. *jaise ham kahte haiñ waise karo.*

He is exceedingly lazy. *wuh nihāyat sust hai.*

Having mounted his horse he rode off. *wuh ghore par sawār hokar chalā gayā.*

It is full of mistakes. *yih ghaltiñ se bharā hū,ā hai.*

These boots are much too big. *yih būt bahut hī bare haiñ.*

This coat is too tight. *yih koṭ bahut tang hai.*

It is too loose. *yih bahut dhīlā hai.*

Disobedience of orders is a	<i>ḡauḡ meḡ ḡukm na mānnā</i>
'serious offence in the	<i>barā bhārī quṣūr (or, ḡurm)</i>
army.	<i>hai.</i>
It is a pity that you did	<i>aḡsos hai ki tum ne ḡih ham</i>
not tell me this before.	<i>se pahle nahīḡ kahā.</i>
I am sorry.	<i>hamko aḡsos hai.</i>
I hope so.	<i>ummīd to<sup>1</sup> hai.</i>

## Lesson XXV.

### Compound Verbs (Contd.).

#### (iii) Potentials (To be able).

246. سکا, 'saknā,' added to the root<sup>2</sup> of another verb expresses ability to do a thing. It is regularly conjugated and cannot be used by itself; nor does it take 'ne' of the agentivo case, e g. :—

کرسکا *kar saknā*, to be able to do (from 'karnā,' to do).

لکھسکا *likh saknā*, to be able to write (from 'likhnā,' to write).

پڑھسکا *parh saknā*, to be able to read (from 'parhnā,' to read).

بولسکا *bol saknā*, to be able to speak (from 'bolnā,' to speak).

ھوسکا *ho saknā*, to be possible (from 'honā,' to be etc.).

ملسکا *mil saknā*, to be obtainable (from 'milnā,' to be got, to meet, etc.).

<sup>1</sup> An idiomatic particle. Here it equals "indeed" or "yes."

<sup>2</sup> The inflected Infinitive is often colloquially heard instead of the root but this is clumsy and should not be imitated. / 9

Should you be able to come = *agar tūm ā sako*.

I shall not be able to come = *maiñ nahīñ ā sakūngā*.

If I had been able to come = *agar maiñ ā saktā*.

I cannot come = *maiñ ā nahīñ saktā (hūñ)*.

I  $\frac{\text{could not}}{\text{was unable to}}$  come = (i) *maiñ ā nahīñ saktā thā*.

(ii) *maiñ ā na sakā*.

I have been unable to go = *maiñ nahīñ jā sakā (hūñ)*.

I had been unable to go = *maiñ nahīñ jā sakā thā*.

247. Since the legitimate function of this compound is to express *ability* it ceases to operate where actual *completion* is concerned. That is why it is not used *affirmatively* (i.e., when the sentence is not negative) in the tenses formed from the Past Participle. In such cases it is obviously succeeded by some compound verb indicating success after effort, such as the intensive in 'lenā' etc., e.g.:—

(a) Preterite.

At last he was able to do (it) (i.e., at last he did it or managed to do it) = *ākhir us ne karliyā*.

(b) Perfect.

At last he has been able to do (it) (i.e., at last he has done or managed to do it) = *ākhir us ne karliyā hai*.

(c) Pluperfect.

He had been able to do (it) (i.e., he had done or managed to do it) = *us ne karliyā thā*.

(d) Perfect Subjunctive.

If he has been able to do (it) (i.e., if he has done or managed to do it) = *agar us ne karliyā ho*.

(e) Future Perfect.

He will have been able to do (it) (i.e., he will have done or managed to do it) = *us ne karliyā hogā*.

NOTE.—For the same reason it is not used in the Imperative either, for it will be obviously foolish to say ‘be able to do it’ which is better expressed by “try to do it” or “manage to do it.”

248. It will have been observed from examples under section 246 that the Preterite of this compound has two formations, one expressed by the Imperfect and the other by the Preterite. The former denotes permanence or duration whilst the latter relates to a single instance at a particular time, as:—

They could kill him quite easily but the Colonel had forbidden them = *wuh usko bilkul asānī se mār sakte the lekin karnail s̄ahib ne mana' kardiyā thā.*

Although I could understand Hindustani well yet I could not understand him at that time = *agarchi main Hindustānī khūb samajh saktā thā lekin us waqt uskī bāt na samajh sakā.*

#### VOCABULARY.

Alone, unaided	<i>akelā</i>	ایکلا	(Present)	<i>jahān tak<sup>1</sup> ho</i>
Individually	<i>alag alag</i>	الگ الگ	<i>saktā hai.</i> (Past)	<i>jahān tak<sup>1</sup> ho sakā</i> (or <i>saktā thā</i> ).
Together, jointly	<i>milkar</i>	ملکر	If possible. (Future)	<i>agar ho sake</i> (or, <i>ho sakegā</i> ).
To strip (to open)	<i>kholnā</i>	کھولنا	(Past conditional)	<i>agar ho saktā.</i>
To assemble (to join together)	<i>jornā</i>	جورنا	How? what way	<i>kislarah</i>
To encourage	<i>(ko) hausla denā</i>	(کو) حوصلہ دینا		کس طرح
As far or as much as possible.			Simple and guileless	<i>sīdhā sādā</i>
(Future)	<i>jahān tak<sup>1</sup> hosake</i>		سیدھا سادہ	
(or <i>hosakegā</i> ).			Ordinary	<i>ma'mūlī</i>
			To swim	<i>tairnā</i>
				تیرنا

<sup>1</sup> ‘jahān tak’ often gives place to ‘jītnā’.

To remove (an undesirable thing) <i>dūr karnā</i> دور کرنا			
To hit with effect ( <i>par</i> ) <i>mār karnā</i> (پر) مار کرنا	Submarine	1. <i>pānī ke nīche rahnewālī kishī</i> پانی کے نیچے رہنے والی کشتی	
Carriage stand <i>aḍḍa</i> آڈا		2. <i>ābdōz kishī</i> آبدوز کشتی	
Grass-cutter <i>ghisyāra</i> گھسیارا			
Postman { 1. <i>dākwāla</i> ڈاک والا	Glove <i>dastāna</i> دستانہ		
2. <i>chīṭṭhī rasān</i> چٹھی رساں	Miser <i>kañjūs</i> کنجوس		
	Harm, hindrance <i>harj</i>		
Peon (official messenger) <i>chaprāsī</i> چپراسی	By (the hand of) <i>ke hāth</i> کے ہاتھ		
Inside (postposition) <i>ke andar</i> کے اندر	A few <i>chānd</i> چند		
	Insolent <i>gustākh</i> گستاخ		
	Smoke <i>dhū, an</i> دھواں		

## EXERCISE 27.

1. If I am able to do it I might try it. 2. But you know I cannot do it, so it is useless to try. 3. When will you be able to finish this? 4. We shall not be able to reach there in time. 5. Do you think he will be able to do this alone? 6. I don't<sup>1</sup> think we shall ever be able to find out the real truth. 7. Can you come with me to-day? 8. Can you lend me a thousand rupees? 9. I am sorry I cannot. 10. Is it possible? 11. No, I am afraid (I think) it is absolutely impossible. 12. I don't think we can do it individually but we might tackle it together. 13. He can go on leave now if he wants to. 14. Can they drill well? 15. Which of<sup>2</sup> these recruits can fire the best? 16. One

<sup>1</sup> 'To think' in Hindustani is very seldom, if ever, used in the negative. The final verb is made negative instead. For instance this sentence will run 'I think we shall never be able etc.'

<sup>2</sup> Of (i.e. out of, from among) = men se.

man can easily carry the modern (new) machine gun.  
 17. Can you strip and assemble a machine gun ? 18. Encourage him as much (or as far) as you can. 19. I helped him as far as possible. 20. We are doing all we can. 21. I shall help him as far as possible. 22. I shall try to reach there before Sunday if possible. 23. If I had been able to do it I should have done it. 24. You could doubtless fire on the enemy whilst they were in the open. 25. I cannot understand why he could not do such an easy thing. 26. They tried their best but could not scale (climb up) the wall. 27. They were, however, able to do it the next day. 28. Are any boats obtainable here ? 29. What provisions are obtainable there ? 30. You can get everything here.

#### EXERCISE 27(a).

- (1) اگر میں آپ سمجھ سکوں تو اسکو بھی سمجھا دوں لیکن جب میں آپ سمجھ نہیں سکتا تو اسکو کس طرح سمجھا سکتا ہوں -
- (2) میں اندر آسکتا ہوں ؟ - (3) یہ لوگ بہت سیدھے سادے ہوتے ہیں معمولی بانیں بھی نہیں سمجھ سکتے - (4) میں دن میں تیس کوس پیدل چل سکتا ہوں - (5) تم انگریزی بول سکتے ہو ؟ - (6) تم تپیر سکتے ہو ؟ - (7) اندھیرے کے سبب ہم کچھ دیکھ نہ سکتے تھے - (8) ہم کچھ نہیں کہہ سکتے - (9) امید ہے کہ ایک مہینے تک وہ کچھ کچھ ہندوستانی بول اور سمجھ سکیگا - (10) اب سے دو سال پہلے میں یہ زبان خوب سمجھ سکتا تھا لیکن اب بالکل بھول گیا ہوں - (11) مجھے افسوس ہے کہ میں پچھلے اتوار آ نہ سکا - (12) جہان تک ہو سکے اسکی مدد کرنا - (13) جہاں تک ہو سکا میں نے اسے سمجھایا -



- (14) جنڈا ( or جہاں تک ) ہو سکتا ہے وہ محنت کرنا ہے  
 ( or کر رہا ہے ) - (15) خدا سب کچھ کر سکتا ہے وہ ہماری  
 تکلیف کو ایک منٹ میں دور کر سکتا ہے - (16) مشین گرا سے  
 ایک منٹ میں کٹنی گولیاں چل سکتی ہیں ؟ - (17) آج کل  
 کی سب سے بڑی توپ تیس میل تک مار کر سکتی ہے -  
 (18) ہوائی جہاز کتنا اونچا اڑ سکتا ہے اور ایک وقت میں کتنی  
 دور تک جا سکتا ہے ؟ - (19) آبدوز کشتی کتنی دیر پانی کے اندر  
 رہ سکتی ہے ؟ - (20) ہم خود سب بندوبست کر سکتے ہیں -  
 (21) یہ بالکل چھوٹا گاؤں ہے یہاں کچھ بھی نہیں مل سکتا \*

*Miscellaneous Colloquial Sentences.*

Run and bring a tonga from the tonga stand.	<i>daur kar adde se ek tānga leāo ?</i>
How many grass-cutters have gone to bring grass ?	<i>kitne ghisyāre ghās lāne gaye hain.</i>
Can you ride ?	<i>tum sawār honā jānte ho ?</i>
Can you drive ?	<i>tum gārī chalānā jānte ho ?</i>
Will you be able to recognise him ?	<i>usko pahchān sakoge ?</i>
Why do you laugh without cause ?	<i>be sabab kyon hañste ho ?</i>
The fields were all under water.	<i>kheton meñ pānī phirā hū, ā thā.</i>
Let me have my gloves.	<i>dastāne do.</i>
He is a great miser.	<i>wuh barā kañjūs hai.</i>
Has the postman come ?	<i>chitṭhi rasāñ āyā hai ?</i>
Send it by a peon.	<i>chaprāsī ke hāth bhejdo.</i>
This will be settled later on.	<i>iskā pīchhe faisla hogā.</i>
He has lately become insolent.	<i>wuh chañḍ dīnon se gustākḥ hogayā hai.</i>



What will you charge ?	<i>kyā qīmat loge ?</i>
I have given him all the instructions.	<i>ham ne sab kuchh usko samjhā diyā hai.</i>
He knows it thoroughly.	<i>usko yih khūb ma'lūm hai.</i>
The treatment and medicine are gratis there.	<i>wahān 'ilāj aur dawā muft hai.</i>
It will do no harm.	<i>is meñ kuchh harj nahīn.</i>
Draught is coming in, shut that door.	<i>hawā andar ārahī hai, wuh darwāza band kardo.</i>
This oil is very bad, it smokes.	<i>yih tel bahut kharāb hai, dhū.ān detā hai.</i>
At last they succeeded after strenuous efforts.	<i>jān tor koshishon ke ba'd ākhir wuh kāmīyāb hogaye.</i>
What is your opinion ?	<i>tumhārī rā'e kyā hai ?</i>

## Lesson XXVI.

### Compound Verbs (Contd.).

#### (iv) *Compleitive* (to finish).

249. چکنا 'Chuknā' added to the root of another verb expresses completion or finality. It is regularly conjugated and cannot be used by itself; nor does it take 'ne' of the agentive case, e.g.:—

کر چکنا *kar chuknā* = to finish doing, to have done (from 'karnā' to do).

لکھ چکنا *likh chuknā* = to finish writing (from 'likhnā,' to write).

ہو چکنا *ho chuknā* = to be finished (from 'honā,' to be, etc.).

If he finishes writing the report by to-morrow = *agar wuh kal tak rapot likh chuke.*

When you have finished doing this work = *jab tum yih kām kar chuko.*

I shall attend (listen) to you when I have finished doing this = *jab main yih kar chukūṅgā to tūmhārī bāt sunūṅgā.*

I shall have read this book by to-morrow = *main yih kitāb kal tak parh chukūṅgā.*

If I had finished repairing your bicycle I would have certainly sent it back to you = *agar main āpkā bā,īsikal marammat kar chuktā to zarūr āpke pās wāpis bhejdetā.*

Whenever he finishes doing office work = *jab woh daftar kā kām kar chuktā hai.*

Whenever he finished doing office work = *jab woh daftar kā kām kar chuktā thā.*

Has he finished writing the letter or not? = *woh chitṭhī likh chukā hai yā nahīn?*

I have (already) read this book = *main yih kitāb parh chukā hūn.*

When we (had) finished playing polo = *jab ham polo khel chuke.*

He had (already) done all the work when you arrived = *jab tum pahūṅche woh sab kām kar chukā thā.*

250. The Future of this compound is very commonly used for the English Future Perfect, as :—

He will have done this by noon to-morrow = *woh kal dopahar se pahle pahle yih kām kar chukegā.*

251. The English Perfect following 'when' is treated as conditional and consequently put in the Present Subjunctive or Future as required by circumstances, as :—

Come to me when you have finished this work = *jab yih kām kar chuko mere pās ānā.*

You will be fit to go on active service when you have

passed musketry = *jab tum chāndmārī pās kar chukoge lām par jāne ke lā, iq hojā, oge.*

252. The English Pluperfect following 'when' is expressed by the Preterite of this compound or of some intensive compound denoting finality, as:—

When he (had) learnt flag signalling = (i) *jab wuh jhāñḍī kā kām sīkh chukā.* (ii) *jab us ne jhāñḍī kā kām sīkh liyā.*

When he had gone = (i) *jab wuh jā chukā* (or, *chalāgayā*).

253 This compound is often used to express the sense of 'already,' as:—

He has already written the letter = *wuh chitṭhī likh chukā hai.*

We had already captured the position = *ham wuh morcha fatah kar chuke the.*

254. Since this compound contemplates final completion it cannot be used for actions actually in progress. That is why its Present Indicative is used in habitual sense only.

255. The Preterite of this compound is ironically used to express strong negation, as:—

وہ جا چکا, *wuh jā chukā* = he is not the man to go (catch him going).

256. ختم کرنا *khatam karnā* (to finish) and ختم ہونا *khatam honā* (to be finished) often succeed this compound especially when what is finished appears in its noun form, as:—

When will you finish this work? = (i) *tum yih kām kab kar chukoge?* (ii) *tum yih kām kab khatam kar chukoge?* (iii) *tum yih kām kab khatam karoge.*

When will this work be finished? = (i) *yih kām kab hochukegā?* (ii) *yih kām kab khatam hogā?*

## VOCABULARY.

Card	<i>kārd</i>	کارڈ	To join (the rank, to come back to the line) <i>jā, in honā</i>
Sweeper	<i>mihtar</i>	میہتر	جائیں ہونا
To sweep, to dust	<i>jhārnā</i>	جھاڑنا	Mouth, face <i>munh</i> منہ
To count	<i>ginnā</i>	گننا	To be divided { 1. <i>batnā</i> بٹنا
To think, to consider,	<i>sochnā</i>	سوچنا	2. <i>taqsīm</i> تفسیم
A decent or elaborate bed	<i>palaṅg</i>	پلنگ	<i>honā</i> ہونا
Ordinary bed, cot	<i>chārpā,ī</i>	چارپائی	Arrow (m.) <i>tīr</i> تیر
To post (letter, etc.)	<i>dāl</i>	ڈاک میں ڈالنا	Bow (f.) <i>kamān</i> کمان
To dig	<i>khodnā</i>	کھودنا	Deserving of, entitled to
Useless, good for nothing,	1. <i>nikamma</i>	نکما	( <i>kā</i> ) <i>haqdār</i> (کا) حقدار
Unemployed,	2. <i>bekār</i>	بیکار	To abide by ( <i>kā</i> ) <i>sāth denā</i> (کا) ساتھ دینا
To render useless	<i>nikamma</i>		To be born <i>paidā<sup>1</sup> honā</i> پیدا ہونا
(or <i>bekār</i> )	<i>karnā</i>	کرنا	To set out <i>rawāna<sup>1</sup> honā</i> روانہ ہونا
			Cultivation <i>khetī</i> کھیتی
			Canal (f.) <i>nahr</i> نہر

## EXERCISE 28.

1. When your *Ṣāhib* has finished his bath give him this card. 2. When you have finished dressing come to my room. 3. When the sweeper has finished sweeping you should dust everything in (of) the room. 4. If the *sahib* has finished (his) tea give him my *salām*. 5. When he has counted the money send him to me. 6. I shall give my opinion when I have carefully thought over the matter. 7. We shall have done the annual musketry next Monday.

<sup>1</sup> The final 'ā' of 'paidā' and 'rawāna' never changes.

8. If they had finished their musketry I could have sent them on active service. 9. When he finishes (his) dinner he goes to bed directly. 10. Whenever he finished his Hindustani lesson he used to go to play hockey. 11. When he (had) finished writing the letter he gave it to his orderly to post (it). 12. When we had rested for a while we again mounted our horses and moved forward. 13. Have they finished digging the trench or not? 14. I have already told you this several times. 15. We had already rendered their artillery *hors de combat*. 16. They had already made all the arrangements before I arrived (my arrival). 17. They are not the people to give in

#### EXERCISE 28 (a).

- (1) جب وہ کھانا کھا چکے اسکو میرے پاس لانا - (2) اگر وہ کھانا کھا چکا ہو تو اسکو بلا لانا - (3) شاید وہ اگلی جنوری تک جہنڈی کا کام سیکھ چکیں - (4) جب میں اچھی طرح نڈرست ہو چکوں گا (or ہو لونگا) نو جائن ہونگا - (5) رنگروٹوں کی وردیاں کب تک تیار ہو چکیں گی - (6) سالانہ ملاحظہ اگلے سوموار تک ہو چکیگا - (7) جب بات منہ سے نکل چکتی ہے تو واپس نہیں آ سکتی - (8) اگر میں ہندوستانی کا امتحان پاس کر چکا ہوتا تو لام پر چلا گیا ہوتا - (9) طلبہ بت چکی ہے یا نہیں؟ - (10) کتنے رنگروٹ قواعد سیکھ چکے ہیں؟ - (11) آدھے سپاہی مشین گن کا کام سیکھ چکے ہیں - (12) اب تیرکمان سے نکل چکا ہے کچھ نہیں ہو سکتا - (13) اسکی نوکری بیس سال ہو چکی ہے اور پانچ سال کے بعد پنشن کا حقدار ہو جائیگا - (14) جب جج صاحب فیصلہ لکھ چکے تو ملزم کو بلوایا -

- (15) جب جرنیلی ملاحظہ ہو چکا نو ہم سب لائین میں واپس  
 چلے آئے - (16) میں تمہارے بتلانے سے پہلے سب کچھ سن چکا  
 ہوں - (17) میں سارنی کتاب پڑھ چکا ہوں - (18) جب ہم  
 چٹھی بھیج چکے تو تمہاری بات یاد آئی مگر اسوقت کیا ہو سکتا تھا -  
 (19) اس ملک میں آج تک کتنے آدمی طاعون سے مرچکے ہیں -  
 (20) اب جو کچھ ہونا تھا وہ ہو چکا - (21) وہ تمہارا ساٹھ  
 دے چکا \*

*Miscellaneous Colloquial Sentences.*

- What is the reason of this ? *is kā sabab kyā hai ?*  
 What is the profession of your father ? *tumhārā bāp kyā kām kartā hai ?*  
 What sort of place is that ? *wuh kaisī jagā hai ?*  
 Where were you born ? *tum kahāñ paidā hū, e the ?*  
 When did your regiment arrive in this station ? *tumhārī palṭan is chhā onī meñ kab āyī ?*  
 How long has your regiment been in this station ? *tumhārī palṭan kab se is chhā, onī meñ hai ?*  
 When will it be relieved ? *iskī badlī kab hogī ?*  
 When and where did you hear this news ? *tum ne yih khabar kab aur kahāñ sunī ?*  
 Have you given food to the dog ? *tum ne kutte ko khānā diyā hai ?*  
 Can I get some fresh fruit here ? *yahāñ kuchh ṭāza mewa milsaktā hai ?*  
 What district do you come from ? *tumhārā zila' kaunsā hai ?*  
 Is it a good place for recruits ? *wahāñ rañgrūt bahut mil-sakte haiñ ?*  
 What is its climate like ? *wahāñ kī āb-o-hawā kaisī hai ?*

What are its people like ?	<i>wahāñ ke log kaise haiñ ?</i>
Do you own any land ?	<i>tumhāre pās kuchh zamīn hai ?</i>
Can you do cultivation work ?	<i>tum khetī kā kām kar sakte ho ?</i>
How do you irrigate your lands ?	<i>zamīnoñ ko pāñī kaise dete ho ?</i>
Are there any canals there ?	<i>wahāñ kuchh nahreñ haiñ ?</i>

## Lesson XXVII.

### Compound Verbs (Contd.).

#### (v) Inceptive (to begin).

257. لگنا, 'lagnā,'<sup>1</sup> added to *inflected* Infinitive expresses to begin to do a thing. It does not take 'ne.' 'Lagnā' alone is conjugated, the infinitive retaining its inflected form throughout, e.g. :—

کرنے لگنا *karne lagnā* = to begin to do (from 'karnā' to do).

لکھنے لگنا *likhne lagnā* = to begin to write (from 'likhnā' to write).

ہونے لگنا *hone lagnā* = to begin to be, to begin to take place (from 'honā,' to be, etc.).

Remind me when I begin to write the letter = *jab ham chitthī likhne lageñ tab yād dīlānā.*

If he asks (begins to ask) any thing you should keep quiet = *agar woh kuchh pūchhne lage tum chup rahnā.*

Now begin to fire = *ab fair karne lagjā, o.*<sup>2</sup>

<sup>1</sup> 'Lagnā' is a verb of multifarious meanings. Its primary signification is 'to begin to do one's job.' Hence to be applied, etc. In this compound 'ne' is suppressed after the Infinitive which accounts for its inflection.

<sup>2</sup> 'Lagjānā' intensive form of 'lagnā.'



When will you begin to do this work ? = *tum kab yih kām karne lāge ?*

If you had begun to do it yesterday it would have been finished by now = *agar tumi isko kal karne lagte to ab tak khatam hojātā.*

He is beginning (or has begun) to understand (it) a bit now = *wuh ab kuchh kuchh samajhne lagā hai.*

He makes noise when I begin to read = *jab ham parhne lagte haiñ wuh shor kartā hai.*

They were beginning (or had begun) to play = *wuh khelne lage the.*

We began to fire exactly at 10 o'clock = *ham thīk das bajē fair karne lage.*

258. The salient features of this compound are :—

(a) Its Present and Imperfect tenses formed from the Present Participle are used in the frequentative or habitual sense only ; they do not express one single action in the course of commencement, which phase is expressed by the second form compounded with Perfect and Pluperfect tenses of 'rahnā,' to remain (vide Section 172).

*Ham subah sawere kām karne lagte haiñ* = we (usually) begin to work early in the morning.

*Ham subah sawere kām karne lagte the* = we (usually) began to work early in the morning.

*Wuh khandqen khodne lag rahe haiñ* = they are beginning to dig ditches.

*Wuh khandqen khodne lag rahe the* = they were beginning to dig ditches.

The last two examples naturally signify "making preliminary preparations towards immediate beginning." They are too exact. In fact there can hardly be a beginning to a beginning. When you are beginning a thing you



have really begun it, similarly when 'you were beginning' you "had actually begun." That is why such cases are generally expressed by the Perfect and Pluperfect respectively. For instance the last two examples can advantageously run:—

*Wuh khandgen khodne lage haiñ* = they have begun to dig ditches

*Wuk khandgen khodne lage the* = they had begun to dig ditches.

(b) 'Lagnā' primarily means "to set oneself to doing one's job," 'to be applied,' etc. Thus it means 'to begin and go on.' That is why we often come across expressions like:—

*Wuh kahne lagā* = he said (lit. began to say).

*Wuh pūchhne lagā* = he enquired (lit. began to enquire)

(c) Its Preterite and Pluperfect tenses are idiomatically used—

(i) For the Present Subjunctive but only interrogatively and that with the force of the negative, as:—

*Main wahāñ kyon jāne lagā* = why should I go there? (i.e. I, for one, am not going).

*Main wahāñ kyon jāne lagā thā* = why should I have gone there (i.e. I, for one, was the least likely person to go there).

(ii) To express "was about, prepared or inclined to," e.g.—

*Wuh pistaul chalāne lagā (or lagā thā) lekin main ne uskā hāth pakar liyā* = he was about to fire his pistol but I caught hold of his hand.

*Wuh mujhe das rupai dene lagā thā lekin main ne manzur na kiyā* = he offered (lit. began or had begun to give) me ten rupees but I would not accept.

259 'Lagnā' in its inceptive sense can always be replaced by "shurū' karnā" (transitive) and "shurū' honā" (intransitive) with the following distinctions :—

- (a) "Shurū' karnā" and 'shurū' honā' signify 'to begin only,' not 'to begin and go on.'
- (b) "Shurū' karnā" (transitive) unlike 'lagnā' takes 'ne' of the Agentive Case.
- (c) "Shurū' karnā" and "shurū' honā" can be used without the Infinitive, especially when the object and subject, respectively, happen to be nouns other than the Infinitive.

Examples :—

We opened fire = (i) *ham topeñ chalāne lage.* (ii) *ham ne topeñ chalanī shurū' kīñ.*

It began to rain heavily = (i) *zor kī bārish hone lagī.* (ii) *zor kī bārish shurū' hogayī.*

NOTE.—The Infinitive, in the case of "shurū' karnā," agrees with its object in gender and number except when the object is followed by 'ko,' in which case the infinitive and the finite verb become independent and appear in the third person masc., singular form.

#### VOCABULARY

Wickedness <i>sharārat</i> شرارت	To cough <i>khāṁsnā</i> کھانسنّا
To indulge in wickedness <i>sharārat karnā</i> شرارت کرنا	With the fall of evening <i>shām hote hī</i> شام ہوتے ہی
Hand grenade <i>dastī golā</i> دستی گولا	Band (music) <i>bājā</i> باجا
Long since <i>muddat kā</i> <sup>1</sup> مدت کا	Camelman <i>sārbān</i> ساربان
To cook <i>pakānā</i> پکانا	Exercise (for horse) <i>rol</i> <sup>2</sup> رول
Cough <i>khāṁsī</i> کھانسی	To make to walk (for exercise) <i>ṭahlānā</i> ٹھلانا
	Soap <i>ṣābūn</i> صابون

<sup>1</sup> 'kā' agrees with the subject or object as the case may be.

<sup>2</sup> 'rol' is the syce's word for horse exercise.

Hair	<i>bāl</i> <sup>1</sup>	بال	Razor	<i>ustra</i>	استرا
Reinforce-	{ 1. <i>kumak</i> (f.) 2. <i>madad</i> (f.)	{ کمک مدد	One side (or	{	{
ment.			leaf) of a		
Sound (f)	<i>āwāz</i>	آواز	door.		
At dawn	<i>tarke</i>	ترکے	To sign ( <i>par</i> )	<i>dastkhat, karnā</i>	(پر) دستخط کرنا
To tremble, to shiver	<i>kānpnā</i>	کانپنا	To take to flight (suddenly)	<i>bhāg kharā honā</i>	بھاگ کھڑا ہونا
Fear	{ 1. <i>dar</i> 2. <i>kharāf</i>	{ ڈر خوف	Return, retreat (f)	<i>wāpisi</i>	واپسی
At sunrise	<i>din nikle</i>	دن نکلے	Step by step	<i>qadam qadam</i>	قدم قدم
To give in	<i>hār mannā</i>	ہار ماننا	Race (horse)	<i>ghurdaur</i>	گھڑدوڑ
Shave	<i>hajāmat</i>	حجامت			
To shave ( <i>kī</i> )	<i>hajāmat banānā</i>	(کی) حجامت بنانا			

## EXERCISE 29

1. Pull his ears if he begins to indulge in wickedness.
2. Well! now begin to hurl grenades.
3. The General will begin to inspect the troops in this cantonment on Friday.
4. Had you begun it a year earlier (before) it would have been finished long ago.
5. The cook is beginning to cook food.
6. When he begins to cough his chest aches.
7. They begin to dig trenches with the fall of evening.
8. They begin to play the band at 6 o'clock every evening.
9. The camelmen were beginning to load up things on (their) camels.
10. We were beginning to retire when the reinforcements arrived.
11. We were beginning to retire to our beds when a gun fire (sound of a gun) was heard.
12. The ship usually began its daily voyage at dawn.
13. He began to tremble with fear.
14. I began to read and write well in six months' time.
15. When did you

<sup>1</sup> Unlike English 'bāl' is treated as plural if it stands for more than one hair.

begin to learn the language? 16. We began to attack at sunrise. 17. He has begun to get a little better now. 18. Have they begun to load things on the carts or not? 19. The fire-brigade had begun to put out the fire before our arrival. 20. Why should we give in? 21. Why should I have felt frightened? 22. He was about to say something when (that) his friend forbade him. 23. We were about to start when the wheel broke.

#### EXERCISE 29(a).

- (1) جب صاحب کاغذوں پر دستخط کرنے لگیں مچھ بلا لینا۔
- (2) اگر بارش ہونے لگے تو سب گاڑیوں کو نریالوں سے دھانک لینا۔
- (3) اب حملے کی تیاری کرنے لگ جاؤ۔ (4) اب حملہ شروع کرو۔
- (5) ڈاکٹر صاحب کب رنگروٹوں کا ملاحظہ کرنے لگیں گے۔ (6) ملاحظہ کتنے بجے شروع ہوگا؟ (7) اگر تم کل رپورٹ لکھنے لگتے تو آج ختم ہو جانی۔ (8) سب اپنا اپنا کام کرنے لگ رہے ہیں۔ (9) ہم ہر روز سارے آٹھ بجے قواعد کرنے لگتے ہیں۔ (10) جب باجے والے باجا بجانے لگتے تھے بتیاں جلا لیتے تھے۔ (11) جب ہم توپیں چلانے لگتے تھے تو دشمن بھی فیر کرنا شروع کر دیتے تھے۔ (12) جب ہمارا توپخانہ گولے برسانے لگا تو وہ بھاگ کھڑے ہوئے۔ (13) ہم انکا پیچھا کرنے لگے لیکن کرنیل صاحب نے واپسی کا بگل بجوا دیا۔
- (14) انکا برگید پیچھے ہٹنے لگا اور ہم قدم قدم آگے بڑھنے لگے۔
- (15) پلٹن ”کٹ پریٹ“ کرنے لگی تھی یا نہیں؟ (16) گھڑدور شروع ہو گئی تھی؟ (17) جب تم وہاں سے روانہ ہوئے تھے بارش ہونے لگی تھی یا نہیں؟ (18) وہ کہنے لگا کہ یہ دستور خراب

- ہے۔ (19) ہم جانے لگے تھے کہ وہ آ پہنچا۔ (20) وہ کچھ بولنے لگا تھا مگر کچھ سوچ کر چپ ہو رہا۔ (21) وہ چہت سے گرنے لگا تھا لیکن میں نے اسکو پکڑ لیا۔ (22) وہ ”موٹر کار“ کے نیچے آ کر مرنے لگا تھا مگر قسمت اچھی تھی کہ بچ گیا۔ (23) وہ اس گھڑی کے پچیس روپے دینے لگا لیکن میں نے لینے سے انکار کر دیا۔ (24) وہ مجھے پکڑنے لگا لیکن میں بھاگ گیا \*

*Miscellaneous Colloquial Sentences.*

Wake me up at 5-15 precisely.	<i>hamko thik sawā pāñch bajē jagā,o.</i>
Mind, don't be late.	<i>khabardār, der na karnā.</i>
Tell the syce to have the horse ready at 4-45.	<i>sā,īs ko bolo ki ghorā paune pāñch bajē tayyār rakhe.</i>
The syce will go ahead.	<i>sā,īs āge jā,egā.</i>
Take the horse for exercise.	<i>ghorē ko rol (or tahlāne) ke wāstē lejā,o.</i>
Is the bath ready ?	<i>ghuśl tayyār hai ?</i>
Put some cold water in it.	<i>īs meñ thorā thandā pāñī dālo.</i>
All right, never mind.	<i>achchhā, fikar nahīñ.</i>
I shall be late.	<i>hamko der hojā,egī.</i>
Get (me) some soap and hair oil from the shop.	<i>dukān se kuchh sābūn aur bāloñ kā tel le-ā,o.</i>
Put a clean towel in the bath-room.	<i>ghuślkhāne meñ ek sāf tauliyā rakhdo.</i>
I shall not have a bath.	<i>ham ghuśl nahīñ karenge.</i>
I shall wash my hands and face only.	<i>śirf muñh hāth dho,enge.</i>
Change the towels.	<i>taulya badaldo.</i>
Bring some hot water for the shave.	<i>hajāmat ke wāstē thorā garm pāñī lā,o.</i>

Get me a barber to cut my hair.	<i>bāl kātne ke wāṣṭe koī nā,ī bulā lā,o.</i>
Wait till I have shaved.	<i>ṭhairo, hamko hajāmat kar lene dō.</i>
Give the razor to the barber to sharpen it.	<i>ustrā nā,ī ko tez karne ke wāṣṭe dedo.</i>
Leave one side of the door open	<i>ek kiwāṛ khulā rakho.</i>
Don't leave the doors open.	<i>darwāze khule mat chho,o</i>

## Lesson XXVIII.

### Compound Verbs (Contd.).

#### (vi) Permissive (to let or allow).

260. دینا, 'denā' (to give), added to an inflected infinitive expresses to allow or to let one alone to do a thing. The infinitive remains in its inflected form throughout, 'denā' alone being conjugated. It takes 'ne'.

Examples :—

کرنے دینا *karne denā*, to let or allow to do (from 'karnā,' to do).

آنے دینا *āne denā*, to let or allow to come (from 'ānā,' to come).

جانے دینا *jāne denā*, to let or allow to go (from 'jānā,' to go).

رہنے دینا *rahne denā*, to let or allow to remain, to leave alone (from 'rahnā,' to remain, etc.).

If I let you go who will do your work = *agar main tumko jāne dūn to, tumhārā kām kaun karegā?*

Let him go = *usko jāne dō.*

Let it remain on the table = *isko mez par rahne dō.*

I will not let you go = *main tumko jāne nahīn dūngā.*

If he had allowed me to come I should have certainly come = *agar wuh mujhko āne detā to main zarūr ātā*.

Why do you allow him to go there every day ? (Habitual) = *tum kyon har roz usko wahān jāne dete ho ?*

He is allowing them to go = *wuh unko jāne de rāha hai*.

He allowed them to go there every day (Habitual) = *wuh har roz unko wahān jāne detā thā*.

He was allowing them to go = *wuh unko wahān jāne de rahā thā*.

Who allowed him to go ? = *kisne usko jāne diyā ?*

Have you allowed them to pitch tents here ? = *tumne unko yahān tambū lagāne diye<sup>1</sup> haiñ ?*

Who had allowed them to go ? = *kis ne unko jāne diyā thā ?*

261. This compound expresses more passive than active permission. In the case of active or express permission 'ijāzat' (permission) construction is preferred, as :—

He himself allowed me to go = *us ne āp mujh ko jāne kī ijāzat dī*.

(vii) *Acquisitive* (to be allowed).

262. *پانا*, *pānā* (to get), added to an inflected infinitive expresses to be let alone or to be allowed to do a thing. Like the Permissive it deals more with passive than active permission, in which latter case the 'ijāzat' or 'ḥukm' construction is preferred. It does *not* take 'ne'.

Examples :—

*کرنے پانا* *karne pānā* = to be let alone or to be allowed to do (from 'karnā' to do).

*جانے پانا* *jāne pānā* = to be let alone or to be allowed to go (from 'jānā' to go).

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<sup>1</sup> Agrees with tents, maso. pl.



آنے پانے *āne pānā* = to be let alone or to be allowed to come (from 'ānā,' to come).

No outsider should be allowed to come = *ko,ī bāhīr kā ādmī āne na pā,e*.

You will never be allowed to go = *tum hargiz jāne nahīn pā,oge*.

If he had been allowed to go = *agar wuh jāne pātā*.

No one is allowed to go there now = *ab ko,ī ādmī wahān jāne nahīn pātā*.

He was formerly allowed to go there but he cannot go there now = *wuh pahle wahān jāne pātā thā lekin ab nahīn jā saktā*.

How were you allowed (or how did you manage) to go there ? = *tum wahān kaise jāne pā,e ?*

Has anybody ever been allowed (or able) to go there ? = *kabhi ko,ī ādmī wahān jāne pāyā hai ?*

When he was permitted to go = *jab usko jāne kī ijāzat milī*.

I shall not be permitted to go = *mujh ko jāne kī ijāzat nahīn milegī*.

263. As a matter of fact this compound is very rarely used, there being always more elegant ways available. It is often replaced by potential 'sahnā', as :—

No one is allowed to have a rifle without a license = *ko,ī ādmī laīsans ke baghair bandūq rakhne nahīn pātā* (or, *nahīn rakh saktā*).

264. Its Pluperfect put in the negative is, however, idiomatically used to give the idea of 'hardly,' 'scarcely' etc., while the same tense put affirmatively and supplemented by 'hī' (just) gives the idea of 'just,' 'barely' etc., as :—

He had hardly spoken even a word when I shouted = *wuh ek-laḥḥ bhī bolne na pāyā thā kī main bol uṭhā*.



The train had scarcely started when I arrived = *garī abhi chalne na pā,ī thī ki main āpahunchā.*

We had barely (or just) sat down when he arrived = *ham (abhi) baiṭhē hī the ki wuh āpahunchā.*

NOTE — 'Abhi (yet) is optionally put in and 'when' in such sentences is expressed by 'ki' (that).

### VOCABULARY.

Snow, ice (f.)	<i>barf</i>	برف	To set foot	<i>qadam</i> (or <i>pā, oñ rakhnā</i> )	قدم (پاؤں or رکھنا)
To rub	<i>malnā</i>	ملنا			
Chalk	<i>kharyā mattī</i>	کھریا مٹی	In any circumstances	<i>ksī</i>	کسی حالت میں
Theft	<i>chorī</i>	چوری	License	<i>lāīsans</i>	لائسنس
To steal	{ 1. <i>churānā</i> 2. <i>chorī karnā</i>	{ چرانا چوری کرنا	Leave	{ 1. <i>chhutī</i> 2. <i>rukhsat</i>	{ چھٹی رخصت
Discipline (proper management)	<i>intizām</i>	انظام	Kindness, thanks,	<i>mīhrbānī</i>	مہربانی
To talk to	<i>se ke sāth</i>	سے ساتھ	Kingdom, rule	<i>bādshāhī</i>	بادشاہی
	<i>bāt</i> (or <i>guṣṭgū</i> )	بات (or گفتگو)	Brush	<i>bursh</i>	برش
		کے ساتھ	To brush (ko)	<i>bursh mārṇā</i>	(کو) برش مارنا
With each other	<i>ek dusre ke sāth</i>	ایک دوسرے کے ساتھ	(or <i>karnā</i> )		(or کرنا)
Temple (Hindu)	<i>maṇḍar</i>	مندر	Spot, blot	{ 1. <i>dhabbā</i> 2. <i>dāgh</i>	{ دھبا داغ
Mosque (Mohamadan)	<i>masjid</i>	مسجد	Whole night	<i>rāt bhar</i>	رات بھر
An elder	{ 1. <i>barā</i> 2. <i>bazurg</i>	{ بڑا بزرگ	Battle-field	{ 1. <i>maidān-i-jāng</i> 2. <i>larā,ī kā maidān</i>	{ میدان جنگ لڑائی کا میدان
Fort commander	<i>qil, a kā hākīm</i>	قلعہ کا حاکم	Whether—or	<i>khwāh—yā</i>	خواہ — یا

In future	<i>ayindah</i>	آینده	To be useful,	
To tease, to disturb,	} <i>chhernā</i>	چھیرنا	to fall in a	} <i>kām ānā</i> کام آنا
to meddle with			noble strife.	
To rest assured	<i>khātir</i>	'jama'		
<i>rahnā</i>		خاطر جمع رہنا	Because	{ <i>chūñki</i> <sup>2</sup> چونکہ
Quarrel	<i>jhagrā</i>	جھگڑا		{ <i>kyōñki</i> کیونکہ
	{ 1. <i>jhagarnā</i>	{ جھگڑنا	Compound	<i>ihāṭa</i> احاطہ
			Secret	<i>bhed</i> بھید
To quarrel			To be revealed,	} <i>khulnā</i> کھلنا
	2. <i>jhagrā karnā</i>	جھگڑا کرنا	To be opened.	
Race (f.)	<i>qaum</i>	قوم	String (thin)	<i>tāgā</i> تگا

## EXERCISE 30.

1. If I allow you to go on leave who will do the office work? 2. If we allow sepoys to behave (to do) like that, discipline will disappear (will not remain). 3. Let them fire. 4. Don't make a noise, let me sleep. 5. Don't let them talk to each other. 6. I shall not allow anybody to wash clothes at this well. 7. If you had not allowed him to desert how could he have escaped? 8. I do not allow him to laugh in my presence (in front of me). 9. Who allows them to come here every week? 10. They do not allow us to go into their temples. 11. Our elders would not allow us to drink wine. 12. Who allowed you to see this map? 13. The Colonel did not allow us to attack. 14. The Commander of the fort would not allow anybody to go out of the fort. 15. Did the sentry allow you to pass without being challenged (without calling)? 16. At last he permitted us to make a sally (having come out to attack). 17. Why did you allow the fool to leave his dug-out?

1 Lit. to remain heart collected.

2 'Chūñki' is used when the clause stating reason precedes the other clause and 'kyōñki' when it follows the main clause.

18. I myself have allowed him to go. 19. Look here, the syce should not be allowed to set his foot inside my room. 20. Under no circumstances should this be allowed to happen again. 21. No one will be allowed to board the ship without a ticket. 22. If I had been allowed to come earlier I should have arrived here yesterday. 23. No one in India is allowed to keep arms without a license. 24. He had hardly finished his work when he died. 25. I had barely bought the ticket when the train whistled and moved off.

### EXERCISE 30(a).

- (1) اگر آپ مجھے کم از کم دو دن کی رخصت پر جانے دیں تو بہتر ہے مہربانی ہوگی۔ (2) خواہ ہم اسکو جانے دیں یا نہ دیں وہ جا کر رہیگا۔ (3) اگر مرنا ہے تو مرنا۔ (4) ذرا صبر کرو صاحب سے دو بانیں کر لیں۔ (5) آئندہ کسیکو ہمارا بائیسکل مت لیجائیو۔ (6) آگ کو مت چھیڑو جانے دو۔ (7) ہم باہر کے آدمیوں کو اس کوئٹے سے پانی پھرنے نہیں دیں گے۔ (8) اگر تم مجھے وہاں جانے دیتے تو یہ جھگڑا نہوتا۔ (9) اگر تمہارے ماں باپ تمکو بھرتی نہولے دیتے تو آج تم سردار نہوتے۔ (10) اگر ہم اس قوم کو کمزور نہولے دیتے تو آج کام آتی۔ (11) جمعدار صاحب ہمکو شہر میں جانے نہیں دیتے۔ (12) تم کیوں انکو ایسی خراب باتیں کرنے دیتے ہو؟ (13) چونکہ شہر میں بیماریاں نہی اسواسطے ڈاکٹر صاحب ہمکو وہاں جانے نہیں دیتے تھے۔ (14) تم نے کیوں قیدی کو بھاگنے دیا۔ (15) تم نے کیوں اسکو ہمارے احاطے میں رہنے دیا۔ (16) تم نے کسی حکم سے اسکو لائیں میں آنے دیا۔ (17) آسٹے رات بھر صبر کرو سونے نہیں دیا۔ (18) تم نے

اسکو ہمارا ہائیسکل لیجانے دیا تھا یا کسی اور نے؟ - (19) کس نے  
 اسکو ہمارے گھوڑے پر سوار ہونے کی اجازت دی؟ - (20) اگر  
 جرنیل صاحب ہمکو حملہ کرنیکی اجازت دیتے تو ہم ضرور اُس  
 قلعے کو فتح کر لیتے - (21) دیکھنا یہ بھید کھانے نہ پائے -  
 (22) کوئی فالتو آدمی اسجگہ آنے نہ پائے - (23) آپ خاطر جمع  
 رہیں بھراپسی بات نہ ہونے پائیگی - (24) انگریزوں کی بادشاہی  
 میں کوئی آدمی چورب کرنے نہیں پاتا - (25) جو آنے پایا آ گیا -  
 (26) ہماری پلٹن ابھی میدان جنگ میں پہنچنے نہ پائی تھی  
 کہ ہماری فتح ہو گئی - (27) ہم ابھی پوری قواعد سیکھنے نہ  
 پائے تھے کہ لام پر جانیکا حکم آ گیا \*

*Miscellaneous Colloquial Sentences.*

What is this spot, brush it off.	<i>yih dhabba (or dāgh) kaisā hai? bursh mārkar urādo.</i>
Rub some chalk over it.	<i>is par zarā kharṣā mattī maldo.</i>
Call the dog back.	<i>kutte ko wāpis bulā,o.</i>
Just dust these boots.	<i>zarā yih būṭ jhāro.</i>
Take off my boots.	<i>hamāre būṭ utāro.</i>
Don't delay it on the road.	<i>rāste par der mat lagā,o.</i>
If the Ṣāhib is not in the bungalow take it to the Mess.	<i>agar ṣāhib baṅgle par na hon to mīskot ko leṛā,o.</i>
Leave it with the bearer.	<i>bahre ke pās chhoro.</i>
Tell him to give it to the sahib immediately he comes back.	<i>usko bolo ki jab ṣāhib wāpis ā,eh unko fauran dedo.</i>
Don't dirty the letter.	<i>chitṭhī ko mailā mat karo.</i>

There is no answer, give the sahib my compliments.	<i>jawāb nahīn hai, sahīb ko hamārā salām bolo.</i>
First wrap it in a paper and then tie it up well with a strong bit of string.	<i>pahle ise kāghaz mein lapetlo phir mazbut tāge ke sath khūb bāndhdo.</i>
I shall send the answer later on.	<i>ham jawāb pīchhe bhejenge.</i>
Have you brought anything else ?	<i>kuchh aur bhī lā, e ho ?</i>
Tell him to wait.	<i>usko bolo, thaire.</i>
Give us something to drink.	<i>kuchh pine ko do.</i>
I am feeling very thirsty.	<i>hamko barī piyās lagī hai.</i>
Have you got anything to eat.	<i>kuchh khāne ke wāste hai ?</i>
I am feeling very hungry.	<i>hamko bahut bhūk lagī hai.</i>
Bring whatever you have got ready.	<i>jo kuchh tumhāre pās tayyār ho le, āo.</i>
Hand me that tin of biscuits.	<i>wuh biskut kā tīn pakrādo.</i>
Have you got some ice ?	<i>tumhāre pās kuchh barf hai ?</i>
If not, send for it at once.	<i>agar na ho to jauran mangā, o.</i>

## Lesson XXIX.

### Compound Verbs (Contd.).

#### (viii) Desiderative (to wish, to want).

265. چاہنا 'chāhnā' (to wish,<sup>1</sup> etc.) added to an infinitive expresses to wish<sup>1</sup> to do a thing. It takes 'ne.' The infinitive in this case is, in fact, the direct object of 'chāhnā' and agrees in gender and number specially when 'ne' comes in, with its own object, if any, provided the

<sup>1</sup> And significations akin to it, such as 'to desire', to feel inclined to, to like, to love, to offer, to volunteer, to intend, etc.

object is not followed by 'ko.' If the object of the infinitive is followed by 'ko' the infinitive must be put in its crude form ending in 'ā.'

'Chāhnā,' like other transitive verbs, follows the ordinary rules of agreement, e.g. :—

کرنا چاہنا *karnā chāhnā* = to wish to do (from 'karnā' to do).

لکھنا چاہنا *likhnā chāhnā* = to wish to write (from 'likhnā,' to write).

آنا چاہنا *ānā chāhnā* = to wish to come (from 'ānā,' to come).

جانا چاہنا *jānā chāhnā* = to wish to go (from 'jānā,' to go).

You can go if you want to = *agar tum jānā chāho to jā sakte ho.*

He might not want to go = *shāyad wuh jānā na chāhe.*

They will want to go back = *wuh wāpis jānā chāheṅge.*

Had he wished to come he could have done so easily = *agar wuh ānā chāhtā to āsanī se ā saktā thā.*

Which of you volunteers to go? = *tum meṅ se kaun khushī se jānā chāhtā hai?*

Do you wish to go on active service? = *tum lām par jānā chāhte ho?*

Do you wish to serve in the army? = *tum fauj meṅ naukrī karnā chāhte ho?*

He wishes to write him a letter = *wuh usko chīṭhī likhnī (or likhnā) chāhtā hai.*

He was inclined to enlist = *wuh bhartī honā chāhtā thā.*

He wished to go on leave = *us ne chhutī par jānā chāhā.*

He wished to write a letter = *us ne chīṭhī likhnī chāhī.*

I offered him five rupees = *maiṅ ne usko pāñch rupai dene chāhe.*



We wanted to arrest the spies but unfortunately could not do so = *ham ne jāsūson ko pakarnā chāhā thā lekin bad qismatī se pakar na sake.*

They have more than once wanted to kill him = *unhon ne kā,ī daf'a usko mārḍālnā chāhā hai.*

266. This compound is not used in the Imperative for the obvious reason that you cannot order or request a person 'to wish.' You can, however, advise him and for this purpose its respectful Imperative 'chāhīye' is impersonally used, and very commonly too. We shall deal with it in the next lesson.

267. Since the ordinary future tense of a simple verb occasionally expresses wish or intention the future of this compound sometimes gives place to it, as:—

I think he will want to attack = *mere khayāl mein woh hamla karegā.*

268. 'Chāhnā' is occasionally met with added to the Past Participle seemingly to convey the same idea as with the Infinitive. But the modern function of 'chāhnā + Past Participle (unchangeable)' is to express to be about to do a thing, and its use in this case is confined to the Present and the Imperfect tenses, as:—

The train is about to start = *gārī chalā chāhtī hai.*

He was about to go = *woh jāyā<sup>1</sup> chāhtā thā.*

#### VOCABULARY.

Bunch	<i>guchchhā</i>	گچھ	To get oneself discharged <i>apnā nām kaṭwānā</i> اپنا نام کٹوانا
Corner	<i>kona</i>	کونہ	
Contract	<i>ṭheka</i>	تھیکہ	

<sup>1</sup> Not 'gayā.' With 'chāhnā' in this sense and 'karnā' the habitual auxiliary the regular Past Participle of 'jānā' (i.e. jāyā) is used.

To join (ke sāth) milnā (کے ساتھ) ملنا	To come to a stop, to be detained. ruknā رکنا
Against ke bar <sup>khilāf</sup> کے برخلاف	To pass (tr.) guzārna گذارنا
Rioter { 1. balwa karnewālā بلوہ کرنے والا 2. fasādī فسادی	To pass (intr.) guzarna گذرنا
Police Supdt. Pulīs kaptān پولیس کپتان	Extravagance fuṣūl kharchā فضول خرچی
To shoot (effectively) golī mārṇā گولی مارنا	A prostitute or a woman of loose character. bāzārī 'aurat بازاری عورت
Fuze fatīla فتیلہ	Before, face to face with ke rū-ba-rū کے رو برو
To fall (to be captured) fataḥ honā فتح ہونا	To deceive (ko) dhokā denā (کو) دھوکا دینا
Lifetime zīndgī زندگی	German Kaiser Qaiṣar-i-Jarmanī قیصر جرمنی
To ruin barbād karnā برباد کرنا	To subdue (ko) zer karnā (کو) زیر کرنا
Voluntarily, Gladly, Happily. { khushī se خوشی سے	Final ākhirī آخری
Drawer darāz دراز	Draught (of men) drāf دراف
To crack taraknā ترکنا	For some reason kisī waja se کسی وجہ سے
Dim dhuṇdlā دھندلا	
To prove ṣābit karnā ثابت کرنا	

## EXERCISE 31.

1. If he wishes to go out shooting let me know before noon to-morrow. 2. If you wish to secure the contract you had better see the Q.M. about it. 3. If your superior (officer) had wished to recommend you he could have done so yesterday. 4. I want to learn Hindustani for the Lower Standard. 5. What reward would you like to give him



for his services (work)? 6. Why do you want to go on leave? 7. Why does he want to be discharged? 8. He wants to make a petition to the C.O. 9. They were willing to join the rebels but their chief was against it. 10. I offered him Rs. 500 for the motor-bike but he wanted more. 11. The Police wanted to shoot at the rioters but their Superintendent forbade them. 12. The general had wished to regain the position but the enemy were too strong for it. 13. The prisoner wanted to escape but the sentry shot him in the leg. 14. He was about to set fire to the fuze when he was hit by a bullet and died instantaneously. 15. The fort is about to fall (be captured).

#### EXERCISE 31(a).

- (1) اگر تم اپنی زندگی برباد کرنا نہیں چاہتے تو مورا موج میں بھری ہو جاؤ۔
- (2) خدا جو کچھ چاہے کر سکتا ہے۔
- (3) جب تک وہ جائن نہ ہونا چاہے اُسے ہسپتال میں رہنے دو۔
- (4) جب تک وہ خوشی سے جانا نہ چاہے اُسے مت بھیجنا۔
- (5) اگر تم دریا کے پار جانا چاہو تو کشتیاں مل سکتی ہیں۔
- (6) ”راؤت مارچ“ سے واپس آکر شاید وہ ایک آدھ گھنٹا آرام کر چاہیگا۔
- (7) بیکسک وہ اپنی بات کو ثابت کرنا چاہیگا۔
- (8) اگر تم آرام سے زندگی گزارنا چاہتے ہو تو یہ فضول خرچی چھوڑ دو۔
- (9) اگر تم سرکار کی مدد کرنا چاہتے ہو تو روپیہ دے یا رنگروت لاؤ۔
- (10) اگر وہ ہمارے ساتھ آنا چاہا تو آ جانا کسی روکا نہا؟
- (11) میں ایسی بازاری عورت سے شادی کرنا نہیں چاہتا۔
- (12) کوئی شخص نقصان اٹھانا نہیں چاہتا۔
- (13) اس کے رو برو شرمندہ ہونا نہیں چاہتے۔
- (14) ہم کو دھوکا دینا

- چاہتے ہو - (15) ہر ایک آدمی آرام اور خوشی سے رہنا چاہتا ہے - (16) ہمارا سردار اس شہر کو لوٹنا چاہتا تھا مگر جب اسکو خبر ملی کہ پولیس نزدیک ہے تو دوسری طرف چلا گیا - (17) ہمارے کمان افسر کل صبح کوچ کرنا چاہتے تھے مگر اب تار آگیا ہے کہ ابھی تھیرے رہو - (18) وہ اس پستول کے صرف بیس روپے دینا چاہتا تھا اور میں پینتالیس مانگتا تھا - (19) اجیٹن صاحب نے اسکو بھرتی والے صاحب کے پاس بھیجنا چاہا - (20) گھوڑے نے خندق کے اوپر سے کودنا چاہا - (21) ہم نے پہاڑ کی چوٹی پر چڑھنا چاہا - (22) رسالے نے حملہ کرنا چاہا لیکن کرنیل صاحب نے روک دیا - (23) قیصر جرمنی نے تمام دنیا کو زیر کرنا چاہا تھا مگر کامیاب نہوا - (24) ہمارے کرنیل صاحب نے آگے بڑھنا چاہا تھا لیکن دشمن کی مشین گنوں نے بڑھنے نہ دیا - (25) دشمن کا زور دیکھ کر ہم نے پیچھے ہٹنا چاہا تھا لیکن کرنیل صاحب نے کہا کہ جو شخص پیچھے ہٹے گا ہم اسکو گولی سے مار دیں گے - (26) آخری حکم کا تار آیا چاہتا ہے - (27) ایک نیا 'ڈراف' آیا چاہتا تھا مگر کسی وجہ سے رک گیا ہے \*

*Miscellaneous Colloquial Sentences.*

Give me a box of matches.	<i>diyā salā, ī kī dībyā do.</i>
Give me a match.	<i>ek diyā salā, ī (or, tīlī) do</i>
Where have you put the bunch of keys ?	<i>chābīon kā guchchhā kahāñ rakhā hai ?</i>
Is this the right key ?	<i>yih isīkī chābī hai ?</i>
This is the wrong key.	<i>yih aur chābī hai.</i>
Why does it not open ?	<i>khultā kyon nahīñ ?</i>

Try this key.	<i>yih chābī lagākar dekho.</i>
Look it and give me the key.	<i>tālā lagākar kunjī hamko dedo.</i>
Put it in the corner there.	<i>wahān kone meñ rakhdo.</i>
Look for it in the table drawers.	<i>mez kī darāzoñ meñ dekho.</i>
This wick is too old.	<i>yih battī bahut purānī hai.</i>
Put in a new one to-morrow.	<i>kal na,ī dāldenā.</i>
It is not level.	<i>barābar nahīñ hai</i>
It is not properly trimmed.	<i>thīk katī hū,ī nahīñ.</i>
Bring me a pair of scissors.	<i>qainchī lā,o.</i>
Turn the wick up a bit.	<i>battī ko thorā ūpar kar do.</i>
It (f.) has not been properly cleaned.	<i>thīk sūf nahīñ hū,ī.</i>
Look at the table, it is covered with dust all over.	<i>mez ko dekho, tamām garde se bharī parī hai</i>
This lamp does not give good light.	<i>is lamp kī roshnī achchhī nahīñ.</i>
The wick is too high, turn it down a bit.	<i>battī bahut ūñchī hai, thorī nīche kar do.</i>
How did this chimney crack ?	<i>yih chimnī kaise tarakgayī ?</i>
The light is too dim.	<i>roshnī bahut dhundlī hai.</i>

## Lesson XXX.

### Compound Verbs (Contd.).

‘Chāhiye’ (should or ought to).

269. چاہیئے ‘chāhiye’ (or ‘chāhī,e,’ which by form is the Respectful Imperative of ‘chāhnā,’ to wish etc.) is used to express ‘should’ or ‘ought to.’ It is impersonal and takes the infinitive of another verb before it. In the

case of transitive verbs the subject *must* be put in the Dative (i.e. with 'ko' after it), whilst in the case of intransitive ones the subject need not be followed by 'ko' if it is inanimate. The infinitive preferably agrees with its direct object in the case of transitive verbs and with the subject in case of intransitive verbs if the object and the subject are not in the Dative. E.g :—

You should go = *tumko*<sup>1</sup> *jānā chāhīye* (no object). (Lit. for you going is advisable.)

You should write him a letter = *tumko use chīṭhī likhnī chāhīye*.

(The infinitive agrees with 'letter'.)

They ought to pay him Rs. 10 = *unko use das rupai dene chāhīye* (or, *chahīyeñ*).

(The infinitive agrees with 'rupees'.)

NOTE.—(a) In the last two examples "use" is the alternate form of 'usko', used here to avoid two datives in 'ko' coming together in close proximity.

(b) 'Chāhiyeñ' is the old and fast-dying-out plural form of 'chāhīye.'

No place should be left dirty = *ko,ī jaga maiṭī nahīñ rahnī chāhīye*

(The verb being intransitive and the subject 'jaga,' being inanimate not followed by 'ko' the infinitive and the adjective are agreeing with it.)

The Police ought to arrest those thieves = *polīs ko un chorōñ ko pakarnā chāhīye*.

('Thieves' being in the dative, the infinitive is independent and appears in its crude form.)

The legs should be kept straight = (i) *tāñgeñ sīdhī rahnī chāhīye*. (ii) *tāñgoñko sīdhā rahnā chāhīye*.

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<sup>1</sup> 'Ko' following the subject in these constructions denotes interest and therefore equals 'for.'

In (ii) the adjective 'sīdhā' and the infinitive 'rahnā' are independent because the subject is in the dative. But translation (i) is better than (ii).

270. The subject, if general, need not be mentioned at all, as :—

You (or one) should not tell lies = *jhūt bolnā nahīn chāhīye*.

271. The impersonal use of the Respectful Imperative is not confined to 'chāhīye.' Any verb can be similarly used with advisory signification, as :—

*jhūt na bolīye* = (i) Please don't tell lies. (ii) One should not tell lies.

'Chāhīye thā' (should have or ought to have).

272. چاہیے تھا 'chāhīye thā' similarly used expresses 'should have' or 'ought to have.' In this case the final 'thā' agrees with the object or the subject as the circumstances may require, as :—

You ought to have gone = *tumko jānā chāhīye thā*.

You ought to have written him a letter = *tumko use chīṭhī likhnī chāhīye thī*.

They ought to have paid him ten rupees = *unko use das rupai dene chāhīye the*.

No place should have been left dirty = *ko,ī jagā mailī nahīn rahnī chāhīye thī*.

The Police ought to have arrested the thieves = *pulīs ko un choroṅ ko pakarnā chāhīye thā*.

The legs ought to have been kept straight = (i) *taṅgeṅ sīdhī rahnī chāhīye thīṅ*. (ii) *taṅgoṅ ko sīdhā rahnā chāhīye thā*.

273. The infinitive can be split into a subordinate clause introduced by 'ki' (that), in which case 'chāhīye' or 'chāhīye thā' (unchangeable) precede it, as :—

You should go = *chāhīye ki tum jā,o*.

You should have gone = *chāhīye thā ki tum jāte* (not so good, *jā o*).

REMARKS.—In the case of ‘*chāhīye*’ the subordinate verb is invariably put in the Present Subjunctive while in that of ‘*chāhīye thā*’ in the Past Conditional or Present Subjunctive, the former being preferable.

274. ‘*Chāhīye*’ is occasionally met with added to the Past Participle, as :—

One should learn good manners = *adab sikhā chāhīye*.

But this is now practically obsolete and survives in the solitary expression—

دیکھا چاہیئے *dekhā chāhīye* = it is to be seen, let us see.

275. ‘*Chāhīye*’ and ‘*chāhīye thā*’ are also used by themselves to express a requirement or advisability, as :—

What do you want ? = *tumko kyā chāhīye ?* (Lit. to you what is necessary ?)

What did you want ? = *tumko kyā chāhīye thā ?* (Lit. to you what was necessary ?)

Such a thing does not behove you = *tumko aisā nahīn chāhīye*.

Such a thing did not behove you = *tumko aisā nahīn chāhīye thā*.

‘*Chāhe—yā*’ = whether—or.

276. ‘*Chāhe*’ followed by ‘*yā*’ (or its repetition) is used to express ‘whether—or,’ or ‘no matter if.’

(i) *Chāhe wuh jā,e yā* (or *chāhe*) *na jā,e main to zarūr jā,ūngā* = whether he goes or not I shall go for a certainty.

(ii) *Chāhe wuh marjā,e* = no matter if he dies.

REMARKS.—The Persian “*khwāh—yā* (or *khwāh*)” is often used instead of this. For instance you can equally well say :—

- (i) *Khwāh wuh jā,o yā* (or *khwāh*) *na jā,e main to zarūr*  
 (or *khwāh ma khwāh*) *jā,ūngā.*  
*Khwāh ma khwāh* = certainly, will-he-nill-he, for no  
 reason, etc.
- (ii) *Khwāh wuh mar jā,e* = no matter if he dies.

277. The Present Subjunctive of 'chāhnā' is also sometimes used to express 'whether—or,' as :—

- (i) *Chāheñ jā,eñ chāheñ* (or *yā*) *na jā,eñ* = whether they go or not.
- (ii) *Chāho jā,o yā na jā,o* = whether you go or not

The fuller forms of these two sentences are :—

- (i) *Agar wuh chāheñ to jā,eñ aur agar na chāheñ to na jā,eñ* = If they want to go they may go but if they do not want to go they need not go (or they may not go).
- (ii) *Agar tum chāho to jā,o aur agar na chāho to na jā,o* = if you want to go you may go but if you do not want to go you need not go (or may not go).

278. 'Chāhīye' and 'chāhīyo thā' are only advisory verbs, they may express mild 'must' but the strong 'must' or inevitable obligation are beyond their function.

#### VOCABULARY.

Litigation <i>mugaddama bāzī</i> مقدمہ بازی	Under such circumstances <i>aisī hālat meñ</i>
Come what may <i>kuchh hī ho</i> کچھ ہی ہو	ابھی حالت میں Till so late in the night <i>itnī rāt ga,e tak</i>
Date (of month) <i>tārīkh</i> (f.) تاریخ	اتنی رات گئے تک
Punctually (without inter- mission) <i>bilā nāgha</i> بلا ناغہ	Otherwise (in another man- ner) <i>aur kisī tarah</i> اور کسی طرح



To put up a false excuse,	} <i>bahāna karnā</i>	To associate with ( <i>ke sāth</i> ) <i>uthna baiṭhna</i>
To swing the lead.		(کے ساتھ) اٹھنا بیٹھنا
To hang (a person) ( <i>ko</i> ) <i>phānsī denā</i>		Income' <i>āmādanī</i> آمدنی
		Backbiting <i>chughlī</i> چغلی
		To backbite (against) ( <i>kī</i> ) <i>chughlī khānā</i>
To thank God <i>khudā kō</i> <i>shukar karnā</i> خدا کا شکر کرنا		(کی) چغلی کھانا
Thoughtfully <i>soch samajhkar</i>		To treat equally, or impar- tially ( <i>ko</i> ) <i>ek ānkh se dekhnā</i>
		(کو) ایک آنکھ سے دیکھنا
Physical exercise <i>warzish</i>		To abuse ( <i>ko</i> ) <i>gālī denā</i>
		(کو) گالی دینا
Subordinate <i>mātaht</i> ماتحت		To be insolent <i>gustākhī</i>
Affection, love <i>maḥabbat</i>		<i>karnā</i> گستاخی کرنا
		Cashier <i>khazānchī</i> خزانچی
To let one grow too familiar ( <i>ko</i> ) <i>munh lagānā</i>		Receipt (ackgt.) <i>rasīd</i> (f.) رسید
		Gambling <i>jū, ā</i> جو
To turn back (tail) <i>piṭh</i>		To gamble <i>jū, ā khelnā</i>
<i>dikhānā</i>		جو کھیلنا

## EXERCISE 32.

1. You should sell this horse. 2. You should at once consult some efficient doctor. 3. Litigation is not a desirable thing. 4. You should keep silent. 5. Come what may one should always speak the truth. 6. You should not laugh without cause. 7. You should submit your bill punctually on the 1st of every month. 8. You should salute when an officer passes by. 9. A sentry must always be at his place. 10. They should not go very far. 11. We should wait at least another week. 12. You should not speak English when I talk to you in Hindustanī. 13. You



should explain to them clearly. 14. One should be patient under such circumstances. 15. You should not load more than 8 maunds on one camel. 16. You ought not to have come into the lines without a pass. 17. You ought not to have remained outside the lines till so late in the night. 18. You ought to have obeyed orders. 19. You should have reported this to your Company Commander. 20. He ought not to have put up false excuses. 21. Whether you auction it or sell it otherwise it is all the same to me (for me it is equal) 22. Whether you hang him or shoot him it does not make much difference to him. 23. Whether it suffices or not there is no more in the godown.

#### EXERCISE 32(a).

- (1) نمکو سب بندوبست کرنا چاہیئے - (2) میرے خیال میں انکو سخت سزا دینی چاہیئے - (3) نمکو صبح سویرے اٹھنا چاہیئے - (4) خدا کا شکر کرنا چاہیئے - (5) تکلیف کے وقت گھبرانا نہیں چاہیئے - (6) تمکو دل لگا کر محنت کرنی چاہیئے - (7) رنگروت کو چاہیئے کہ قواعد اور چاند ماری دل لگا کر سیکھے - (8) گولی چلانے سے پہلے شست لگانی چاہیئے - (9) اپنا کام سوچ سمجھ کر کرنا چاہیئے - (10) تمکو ہر روز ورزش کرنی چاہیئے - (11) روپیہ پاکر مغرور نہیں ہونا چاہیئے - (12) ماتحتوں سے محبت سے کام لینا چاہیئے - (13) نوکروں کو منہ نہ نہیں لگانا چاہیئے - (14) خراب آدمی کے ساتھ اٹھنا بیٹھنا نہیں چاہیئے - (15) آمدنی سے زیادہ خرچ کرنا نہیں چاہیئے - (16) بہادر کو پیٹھ دکھانی نہیں چاہیئے - (17) دشمن سے ڈرنا نہیں چاہیئے - (18) غریبوں کی مدد کرنی چاہیئے -

- (19) تمکو ہر روز دو دفعہ اس میز کو جہازنا چاہیئے۔ (20) سپاہی کو صاف اور چست رھنا چاہیئے۔ (21) بولنے سے پہلے سوچنا چاہیئے۔ (22) بے سمجھے کوئی بات نہیں کرنی چاہیئے۔ (23) کسیکا بھید کھولنا یا چغالی کھانی نہیں چاہیئے۔ (24) تمکو مہینے کے مہینے بنیے کے حساب کا فیصلہ کرنا چاہیئے۔ (25) نمکو سب سے واجبی قیمت لینا چاہیئے۔ (26) افسر کو سب ماسکتوں کو ایک آنکھ سے دیکھنا چاہیئے۔ (27) جمعدار صاحب کو اس رنگروت کو گالیاں نہیں دینی چاہیئے تھیں۔ (28) نمکو گستاخی کرنی نہیں چاہیئے نہی۔ (29) خزانچی کو رسید لینا چاہیئے نہی۔ (30) چاہے ہارو چاہے جیتو آخر جوئے کا نتیجہ خراب ہونا ہے۔ (31) چاہے مشکل ہو یا آسان یہ کام آج شام تک ختم ہونا چاہیئے۔ (32) آپکو کتنے روپے چاہیئے۔ (33) ہمکو کل دس تتر چاہیئے۔ اندھے کو کیا چاہیئے دو آنکھیں؟ \*

*Miscellaneous Colloquial Sentences.*

You are never here when you are wanted.	<i>jab tumhārī zarūrat hotī hai tum kabhī hāzīr nahīn hote.</i>
You are always absent	<i>tum hamesha ghair hāzīr rahte ho</i>
Have this letter registered	<i>yih chitṭhī rajistrī karā,o.</i>
Have you got any money ?	<i>tūmhāre pas kuchh rupaya hai ?</i>
I shall pay all the servants this evening.	<i>ham āj shām ko sab naukron ko talab denge.</i>

1 A proverb indicating acquisition of what one wants most.

Tell them all to be present here at 5-45 sharp.	<i>sab ko boldo ki thīk paune chhe baje hāzīr raheñ.</i>
This rupee is bad, return it to the Cashier.	<i>yih rupaya khotā hai, khazān-chī ko wāpis do.</i>
Give this man his tonga hire.	<i>is admī ko tānge kā kirāya dedo.</i>
Give the tailor fifty rupees and get a receipt from him.	<i>darzī ko pachās rupai dedo aur rasīd lelo.</i>
Get me two rupees worth of half-anna stamps.	<i>do rupai ke ādh ādh ānewāle tikaṭ leā,o.</i>
Take this money order to the Post Office before 4 o'clock.	<i>yih manī ārdār chār baje se pahle pahle dāk khāne lejā,o.</i>
If you are late the Postal people will not accept it.	<i>agar der karke jā,oge to dāk khānewāle nahīñ leñge.</i>
Have you brought me a receipt?	<i>rasīd lā,e ho?</i>
All right you can take this small change for yourself.	<i>achchhā, yih rezgārī tum lelo.</i>
I am very pleased with your work.	<i>ham tūmhare kām se bahut khush haiñ</i>

## Lesson XXXI.

### Compound Verbs (Contd.).

#### (ix) Compulsive (to have to do).

279. पड़ना 'parnā' (to fall or to befall) and हونا 'honā' (to be etc.) added to an infinitive express "to have to do a thing." In the case of transitive verbs the subject, if mentioned, *must* be put in the dative and the whole compound *must* agree with the direct object, if

any, provided the object is not in the dative. If the object is in the dative the whole compound verb is put in the Third Person, Masculine, Singular. In the case of intransitive verbs the subject is generally put in the dative if it is an animate being and the compound is put in the Third Person, Masculine, Singular. But should the subject be in its nominative form the compound agrees with it in gender and number.

'Paṛnā' is much stronger than 'honā.' The former implies peremptory obligation whilst the latter expresses merely a possibility without any pressing force at the back of it, so much so that it often allows free exercise of option.

Examples :—

(کړا or ټیږه) *karnā paṛnā* (or *honā*) = to have to do.

(دیا or ټیږه) *denā paṛnā* (or *honā*) = to have to give.

(جا or ټیږه) *jānā paṛnā* (or *honā*) = to have to go.

If you must needs go = *agar tumko jānā pare.*

Should you have (like, mean, or care) to go = *agar tumko jānā ho.*

You <sup>must</sup><sub>shall have</sub> to go (inevitably) = *tumko jānā paregā.*

You will (not, shall) have to go = *tumko jānā hogā.*

If you had been obliged or forced to go = *agar tumko jānā partā.*

Should you have had (liked, meant or cared) to go = *agar tumko jānā hotā.*

I am obliged to go (habitual) = *mujhko jānā partā hai.*

I am supposed to go (habitual) = *mujhko jānā hotā hai.*

I am to go (i.e. it is supposed or intended that I should go) = *mujhko jānā hai.*

I was forced to go (habitually) = *mujhko jānā partā thā.*

I was supposed to go (habitually) = *mujhko jānā hotā thā.*

I was forced to go (and I did go) = *mujhko jānā parā*.

I was (supposed or intended) to go = *mujhko jānā thā*

I have had to go (unavoidably) = *mujhko jānā parā hai*.

I had had to go (unavoidably) = *mujhko jānā parā thā*.

Possibly he is (or was) being compelled to go (as a practice) = *usko jānā partā hogā*.

Possibly he was forced to go = *usko jānā parā hogā*.

280. It will have been observed that 'honā' finds no place where force or unavoidability is implied. Nor can there be any occasion to use this compound in the Imperative.

#### VOCABULARY.

Perforce	$\left\{ \begin{array}{l} 1. nāchār \\ 2. majbūran \end{array} \right.$	$\left\{ \begin{array}{l} \text{ناچار} \\ \text{مجبوراً} \end{array} \right.$	To cause to be drawn	
			<i>khinchwānā</i>	کھینچوانا
To (addressed to)	<i>ke nām</i>	کے نام	To have a picture	$\left\{ \begin{array}{l} \text{taswīr} \\ \text{khinch-} \\ \text{drawn or photo} \\ \text{taken.} \end{array} \right.$
				<i>wānā</i>
To demolish, to cause to fall	<i>girānā</i>	گرایا		تصویر کھینچوانا
To empty, to evacuate	<i>khālī</i>	خالی	Will, assent	<i>marzī</i> مرضی
	<i>karnā</i>	کرنا	According to	<i>ke mūāfiq</i>
Poverty	<i>gharībī</i>	غریبی		کے موافق
For the sake of <sup>1</sup>	<i>kī khātir</i>	کی خاطر	According to	$\left\{ \begin{array}{l} \text{apnī marzī} \\ \text{ke mūāfiq} \end{array} \right.$
			one's own	اپنی مرضی
Ornament, jewellery	<i>zawār</i>	زیور	will or satis-	کے موافق
			faction.	
Cartridge	<i>kārtūs</i>	کارتوس	Tyre	<i>tā,ir</i> ٹائر
All of a sudden	<i>yakā yak</i>	یکایک	Inner tube	<i>tiyūb</i> ٹیوب
			Puncture	<i>pankchar</i> پنکچر

<sup>1</sup> i.e., out of regard for.

To go and come back	<i>ho ānā</i>	هو آنا	Carbide	{ 1. <i>kārbā, id</i> کاربا ئیڊ 2. <i>gaīs</i> گبس
Valve	<i>vālv</i>	والو	Vasolin	<i>veslīn</i> ویزلین
Screw	<i>pech</i>	پیچ	To got in (as thorn)	<i>chubhnā</i> چبھنا
Nut	<i>dhibrī</i>	ڈھیری		
Wrench	<i>rench</i>	رنچ		
To tighten	<i>kasnā</i>	کسنا	Pump	<i>pamp</i> پمپ

## EXERCISE 33

1 Should you have perforce to stay there wire to me.  
 2. Should you be compelled to retreat what will you do?  
 3. Should you care to go to the hospital I can give you a letter to the doctor. 4. If you want to recall him from leave I can give you his address. 5. You *must* obey your senior's order. 6 We shall have to demolish this wall. 7. You shall have to give up this evil habit. 8. If we had had to march during the day it would have been very difficult on account of the heat. 9. If we had had to retreat we should have suffered great loss 10. I have to accept whatever he proposes. 11. I have to ask his permission in everything. 12. They have to learn drill and musketry before going on active service. 13. I have to arrive there to day. 14. Whenever we attacked they had to retreat. 15. They were to do their annual musketry last week. 16. We had to cut the trees to clear the way. 17. They had to (and jolly well did) evacuate the village.

## EXERCISE 33(a).

(1) اگر تمکو بھوکوں مرنا پڑے تو معلوم ہو کہ غریبی کیا چیز ہے - (2) اگر اسکو فوج کی نوکری کرنی پڑے تو معلوم ہو کہ آسان ہے یا مشکل - (3) اگر تم کو فوج کی نوکری کرنی ہو

- تو مہرے سانہہ چلے آؤ - (4) اگر آپ کو صاحب سے ملنا ہو  
 تو کل شام کے پانچ بجے آجائیڈیگا - (5) نمکو لام پر جانا پڑیگا  
 (or ہوگا) - (6) جب تک نم یہاں ہو اسے اسے مکان میں زہنا  
 ہوگا - (7) سب کو خدا کے سامنے گناہوں کا جواب دینا ہوگا -  
 (8) کل تک یہ کام ختم کرنا ہوگا - (9) اگر تمہاری خاطر جہوت  
 بھی بولنا پڑنا دو وہ بولدیگا - (10) فوج میں سب کو قواعد  
 سیکھنی پڑتی ہے - (11) جنگلی جانوروں سے بچنے کیلئے ہمکو  
 رات کو آگ جلائی پڑتی ہے - (12) جب بچنے کا راستہ  
 نہ رہا تو انکو ہار ماننی پڑی - (13) جو ہونا نہا سو ہو گیا اب  
 افسوس کیوں کرتے ہو؟ - (14) یہ دن بھی آنے ہے کہ جنکو  
 ہم دیا کرتے ہیں اُن سے مانگنا پڑا - (15) جب چاہی نہ ملی  
 تو مسجد پر آلا توڑنا پڑا - (16) جب کارتوس ختم ہو گئے تو ہمکو  
 ناچار سفید چھٹا کھڑا کرنا پڑا - (17) جب ڈاکوؤں نے پستول  
 دکھا کر ڈرانا تو ناچار سب زیور اور روپیہ حوالے کرنا پڑا - (18) مجھے  
 اس واسطے ٹھہرنا پڑا کہ میرا ایک دوست یکایک بیمار ہو گیا -  
 (19) مجھے کل اپنی تصویر کھینچوانی ہے - (20) مجھے شام  
 کے سات بجے تک دفتر میں کام کرنا ہوگا - (21) گازی کو دھائی  
 بجے جانا ہوا خدا جانے اب تک کیوں نہیں گئی - (22) خدا کی  
 مرضی اسطرح مرنے نہا \*

### Miscellaneous Colloquial Sentences

You can take the bicycle if *chāho to bā, isikal lejā, o.*  
 you want to.

See if the tyres are all right. *dekho ki tā, ir thīk haiñ yā*  
*nahīñ.*



The front one has gone down a little.	<i>agle (ā,ir meñ se thoṛī hawā nikal ga,ī hai</i>
Perhaps it is punctured	<i>shāyad us meñ pankchar hogā.</i>
Pump it up, it will take you to the office and back all right.	<i>hawā bharlo, daftar ho<sup>1</sup> āne tak thīk rahegī</i>
The valve leaks, have a new valve put on	<i>vālv meñ se hawā nikaltī hai, nayā vālv lagwā lā,o.</i>
My bicycle runs very heavy, clean it thoroughly and oil it	<i>hamārī bā,īsikal bahut bhārī chaltī hai, khūb sāf karke tel dedo.</i>
The hind wheel is shaky. It makes an awful noise	<i>pichhlā pahiyā hiltā hai. barā shor kartā hai</i>
Tighten its screws and nuts	<i>iske pech aur dhibrīāñ kasdo.</i>
Put a little vaseline on the chain as well.	<i>zanjīr. par thoṛī wezlīn bhī lagā do.</i>
The back inner tube is too old, have a new one put in.	<i>pichhlī tiyūb bahut purānī hai, na,ī dālwā lā,o.</i>
It has got some punctures.	<i>is meñ kuchh pankchar haiñ.</i>
The road was very bad and strewn with thorns all over.	<i>rasta bahut kharāb thā aur jaga jaga kāñṭe the.</i>
Some thorn has got in again.	<i>phir ko,ī kāñṭā laggiā hai (or chubh giā hai)</i>
Get the puncture patched.	<i>pankchar thīk karā lā,o.</i>
Tell him I want the bike back by six o'clock this evening.	<i>use kahñā ki sham ko chhe bajē bā,īsikal wāpis chā-hīye.</i>
Put some carbide in the lamp	<i>lamp meñ kuchh kārbā,īd (or, gaīs) dāldo.</i>



Have you got a wrench ?      *tumhāre pās reñch hai ?*  
 This pump does not work,      *īh pamp thīk nahīñ use kaho*  
 tell him to change it.      *ki badaldo*

## Lesson XXXII.

### Compound Verbs (*Contd.*).

(a) *Habitual or Frequentative* (to do a thing repeatedly).

281. کرنا 'karnā' (to do) added to a Past Participle expresses habitual or repeated action. The Past Participle does not change, 'karnā' alone being conjugated. It does not take 'ne.'

Examples:—

کریا کرنا *kiyā karnā* = to do habitually or repeatedly  
 (from 'karnā,' to do).

لکھا کرنا *likhā karnā* = to write repeatedly or frequently  
 (from 'likhnā,' to write).

آیا کرنا *āyā karnā* = to come usually, etc. (from 'ānā' to come).

ہوا کرنا *hū, ā karnā* = to happen, or take place habitually or repeatedly (from 'honā' to be, to happen, etc.).

جایا کرنا *jāyā karnā* = to go usually, etc. (from 'jānā' to go).

NOTE.—This compound takes the regular Past Participle of 'jānā,' i.e. jāyā—not gayā

If you come a little earlier on Thursdays = *agar juma'rāt ko zarā sawere āyā karo.*

Go there every day at 3 o'clock = *har roz tīn bajē wahāñ jāyā karo.*

I shall come every week = *main hafte ke hafte āyā karūngā*

If he had reported every day, such a thing would not have happened = *agar wuh har roz rapoṭ dediyā kartā to aisā na hotā.*

He comes here every Sunday = *wuh itwār ke itwār yahān āyā kartā hai* (or *ātā hai*)

He came here every Sunday = *wuh itwār ke itwār* (or *har itwār*) *yahān āyā kartā thā* (or *ātā thā*).

He continued to come for three weeks = *wuh tīn hafte āyā kiyā* (or *ātā rahā*).

REMARK —(a) In the Present and Imperfect tenses it is always interchangeable with the Present and Imperfect, respectively, of the simple verb, as :—

He usually comes = *wuh āyā kartā hai* (or *ātā hai*)

He usually came = *wuh āyā kartā thā* (or *ātā thā*)

(b) In the Preterite its signification is continual and is therefore interchangeable with the Preterite of the continuative compound formed by 'rahnā' (vide 283), as —

He continued to come = *wuh āyā kiyā* (or *ālā rahā*).

(c) This compound is not used in the tenses formed from the Past Participle, in which case its place is taken up by the continuative compound formed by 'rahnā' added to the Present Participle (vide 283). Its Preterite is the only exception to this rule, but even then, not being so elegant, it readily gives way to the continuative compound, as :—

He continued to come = *wuh āyā kiyā* (or *ālā rahā*).

He has been coming = *wuh ālā rahā hai* (not, *āyā kiyā hai*).

He had been coming = *wuh ālā rahā thā* (not *āyā kiyā thā*)

He <sup>might</sup><sub>must</sub> have been coming = *wuh ālā rahā hogā* (not *āyā kiyā hogā*)

282. It must be noted that this compound denotes a complete action repeated each time quite distinct from an action perpetuated in continuation of what has been done before. The latter phase is expressed by the continuative compound (vide 283).

## VOCABULARY

To be inconvenienced (ko)	Food (f.) <i>khurāk</i>	خوراک
<i>taklīf honā</i> تکلیف ہونا (کو)	To look after, (kī) <i>khābar</i>	
Stroll, a pleasure	To enquire about	(کی) <i>lenā</i> خبر لینا
excursion, sight-seeing.	Translation	<i>tarjama</i> ترجمہ
	To translate (kā) <i>tarjama</i>	
Instead of	<i>karnā</i> کرنا (کا)	ترجمہ کرنا
1. <i>kī jagā</i> (in place of) کی جگہ	Innocent, without any fault.	<i>begunāh</i> بیگناہ
2. <i>ke badle</i> (in return for) کے بدلے	Every year	<i>sāl ke sāl</i> سال کے سال
Cleanliness, sanitation <i>saḥā, ī</i> صفائی	Condemned, good for nothing	<i>raddī</i> ردی
Fair (m) <i>mela</i> میلہ	Intoxication	<i>nasha</i> نشہ
To keep guard at (par) <i>pahrā denā</i> (پر) پھرا دینا	Intoxicated	<i>nashe meñ</i> دسے میں
Till quite lately <i>abhi abhi</i> ابھی ابھی	To be intoxicated	<i>nashe meñ honā</i> نشے میں ہونا
Populated <i>ābād</i> آباد	Senses	<i>hosh</i> ہوش
Population <i>ābādī</i> آبادی	Point (fine)	<i>nok</i> (f.) نوک
To teach (reading and writing) <i>parhānā</i> پڑھانا	Leather	<i>chamrā</i> چمڑا
Something or other <i>kuchh na kuchh</i> کچھ نہ کچھ	Patch (joint)	<i>jor</i> جوڑ
Some one or other <i>ko, ī na ko, ī</i> کوئی نہ کوئی	Sole	<i>talā</i> تالا
To annoy, to bother <i>diq karnā</i> دق کرنا	As, by way of	<i>ke taur</i> کے طور
Beginning from	To be worn out (by friction)	<i>ghisnā</i> گھسنا

## EXERCISE 34.

1. If the train should come in time every day the travellers would not be inconvenienced 2 When you propel

the boat exert your strength. 3. Don't get flurried over such trifles. 4. Have some exercise every day. 5. You should go out for a stroll every morning and evening. 6. If there is something wrong you should always report to me. 7. He will, in future, inspect the lines every week instead of every third day. 8. The train will, in future, leave here at 9-30 instead of at 9-15 a.m. 9. If you had not made a practice of lying you should not have been led to this result (this would not have been the result). 10. If you had thought of cleanliness you would not be ill. 11. Mohamadans, as a rule, do not drink. 12. Thousands of people join (go in) the fair. 13. He keeps guard at my bungalow. 14. My bearer brings (my) tea at 4 o'clock. 15. As a rule I go to the club at 5 and return from there at 7-30 p.m. 16. We used to practice musketry from 7 till 9 in the morning. 17. Till quite lately they used to live like savages (wild people). 18. In the beginning they used to treat all alike. 19. When this country was less populated everything used to be cheap. 20. He kept on speaking (for) an hour. 21. All the lamps continued to burn till morning. 22. The city was ablaze for two complete days.

#### EXERCISE 34(a)

- (1) اگر تم ہر روز صرف ایک گھنٹہ سچھو پڑھا دیا کرو تو کافی ہے۔ (2) یہ دوا تین دفعہ دن میں پیا کرو۔ (3) شام کو دو چار میل سیر کیا کرو۔ (4) آپ تھوڑی تھوڑی بات پر ناراض نہ ہو جایا کریں۔ (5) تم اسقدر شراب نہ پیا کرو۔ (6) ہر روز وقت پر حاضر ہو جایا کرو۔ (7) اپنا کام دل لگا کر کیا کرو۔ (8) بڑوں کے سامنے اسطرح نہ بولا کرو۔ (9) آپ ہر روز کچھ نہ کچھ ترجمہ کیا کریں۔ (10) جو کچھ وہ لکھ کان لگا کر سن لیا کرو۔

- (11) کسی جگہی نہ کہاں کرو - (12) نہ کسی کو گالی  
 دبا کرو اور نہ کسی سے لڑا کرو - (13) شست باندھ کر گولی چلا دیا  
 کرو - (14) دزدوں سیدھی رکھا کرو - (15) ہر وقت ہم کو دق  
 نکیا کرو - (16) سرکار آج سے لیکر سب سپاہیوں کو خوراک  
 (or راشن) مفت دیا کرے گی - (17) ہم تم کو مہینے کے مہینے  
 بدخواہ بددبا کرینگے - (18) ہمارا اردلی ہر دس دن ہماری  
 خبر لیچا کرے گا - (19) اگر تم ہر روز ورزش کیا کرتے تو اب سے  
 کمزور نہ ہوتے - (20) وہ اس غریب کو بیگناہ مارا کرتا ہے -  
 (21) ہم سال کے سال رسی مال نیلام کر دیا کرتے ہیں -  
 (22) ہفتے میں کئی دفعہ چاند ماری ہوا کرے ہے - (23) وہ  
 اندھا نئے میں ہو جانا کرتا تھا کہ ہوش تک نہ رہتی تھی -  
 (24) وہ رنگروٹوں کو چاند ماری سکھا کرنا تھا - (25) جب  
 میں اس سے روپیہ مانگا کرنا تھا تو وہ کوئی نہ کوئی بہانہ  
 کر دیا کرتا تھا - (26) رات کے دو بجے تک تماشا ہوا کیا -  
 (27) وہ پورے دین گھنٹے دریا میں دیرا کیا \*

*Miscellaneous Colloquial Sentences.*

- I want a pair of brown boots    *hamko ek jorā bādāmī būṭ*  
 made for me.    *banādo.*  
 Have you got leather of this    *tumhāre pās is qism kā*  
 kind ?    *chamṛā hai ?*  
 How long will you take to    *kitnī der meṅ banā doge ?*  
 make it ?  
 I want it on Saturday even-    *hamko sanīchar kī shām ko*  
 ing.    *chāhiye.*  
 Can't you make it by then ?    *tab tak nahīn banā sakte ?*

All right, take the measurement of my foot.	<i>achchhā, hamāre pā, oñ kā nāp lelo.</i>
Take this boot as a pattern.	<i>yih būṭ namūne ke taur lejā, o.</i>
Take care you don't make it too tight.	<i>ḥhabardār bahut tang na banānā.</i>
I want it a bit loose at the toes.	<i>pañje garā khule hoñ.</i>
Look here, put a half sole on this shoes.	<i>dekho, is par hāḥ-sol lagādo.</i>
The heel of this has worn out on one side, put a new one on.	<i>iskī erī ek taraf se ghisga, ī hai, na, ī lagādo.</i>
What will you charge for this?	<i>iskā kyā loge?</i>
Oh, it is too much, can't you make it for 15 rupees?	<i>o, yih bahut ziyādah hai, pañdraḥ rupai meñ nahīñ banā sakte?</i>
Yes, leather is dear enough but not so dear as you make it to be.	<i>hāñ beshak chamṛā mahīṅgā hai lekin itnā nahīñ jītṇā tum batāte ho.</i>
All right I shall pay you twenty provided it is done to my satisfaction.	<i>achchhā agar hamko pasand āgiā to ham tumko bīs rupai dedeṅge.</i>
Put a rubber sole on it.	<i>is par rabar kā talā lagādo.</i>
The tennis shoes fit me all right but the black ones are too tight at the toes.	<i>beshak tenis kī jūtī thīk ātī hai lekin kāle būṭ ke pañje bahut tang haiñ.</i>
This requires certain repairs.	<i>is kī ka, ī jaghen marammat honewālī haiñ.</i>
Put a patch on here.	<i>is jaga ek joṛ lagādo,</i>
This is not English leather, it is country leather.	<i>yih walāyatī chamṛā nahīñ desī hai.</i>

Its point is too fine and *iskī nok bahut patlī hai aur*  
 pinches at the little toe. *chhoṭī ungli ke pās dabātā*  
*hai.*

### Lesson XXXIII.

#### Compound Verbs (Contd.).

(xv) *Continuative and Progressive* (to continue to do or to go on doing).

283. رہنا 'rahnā' (to remain, to continue) added to the Present Participle expresses continuation, with or without progress while جانا 'jānā' (to go) similarly added expresses progress, i.e. continuation attended *with* progress. Both of these compounds are regularly conjugated, the Participle agreeing with its subject throughout. Neither of them takes 'ne.'

Examples :—

لکھتا رہنا *likhtā rahnā* = to continue to write  
 (with or without progress).

لکھتا جانا *likhtā jānā* = to go on writing (with progress).

پڑھتا رہنا *parhṭā rahnā* = to continue to read  
 (with or without progress).

پڑھتا جانا *parhṭā jānā* = to go on reading (with progress).

(جانا or) رہنا کم *kam hotā rahnā* (or *jānā*) = to go on decreasing, becoming less and less.

(جانا or) رہنا خراب *khārāb hotā rahnā* (or *jānā*) = to be getting worse and worse.

REMARK.—'Jānā' is naturally preferred to 'rahnā' to express progress, which may be positive or negative.



If you continue to play like this you will learn nothing  
 = *agar tum is tarah khelte rahoge to kuchh nahīn sīkhoge.*

If you go on reading this book it will be finished one day  
 = *agar tum is kitāb ko parhte jā,oge* (not so good 'rahoge') *to ek dīn khatam hojā,egī.*

Go on repeating these two paragraphs = *yih do pairā-grāf parhte raho* (no progress).

Go on reading this book from one end to the other =  
*yih kitāb ek sīre se dūsre sīre tak parhte jā,o.*

I shall be playing till 6 p.m. = *ham shām ke chhe bajē tak khelte rahēnge.*

We shall continue to advance as far as Baghdad = *ham Baghdād tak āge barhte jā,ēnge* <sup>1</sup> (not, *rahēnge*).

If you had kept awake you would have seen the whole show = *agar tum jāgte* <sup>2</sup> *rahte to sab tamāsha dekhte.*

If you had gone on reading the book it would have been finished by now = *agar tum wuh kitāb parhte jāte to āj tak khatam hojātī.*

He keeps on reading something or other = *wuh kuchh na kuchh parhtā rahtā hai.*

He is realizing more and more every day that to make any further attempt will be futile = *wuh dīn ba dīn samajhtā jātā hai ki ziādah koshish karnā befāi,da hogā.*

He would (used to) keep awake till as late as midnight = *wuh ādhī ādhī* <sup>3</sup> *rat tak jāgtī rahtā thā.*

We were gradually realizing = *ham samajhte jate the.*

We kept on guarding the place for three hours = *ham wahān tīn ghantē pahrā dete rahe.*

<sup>1</sup> Since the verb necessarily denotes progress 'jānā' naturally sounds much better, to say the least.

<sup>2</sup> There can be only continuation and no progress in 'keeping awake.' Hence 'rahnā' must be used.

<sup>3</sup> Repetition here denotes 'intensity' or 'frequency.'

We kept on advancing as far as Baghdad = *ham Baghdād tak āge barhte gaye.*

I have been playing = *main kheltā rahā hūn.*

I have been dictating and he has been writing (what I said) = *main boltā giyā hūn aur wuh likhtā giyā hai.*

I had been playing = *main kheltā rahā thā.*

I had been (or went on) dictating and he had been (or went on) writing (what I said) = *main boltā giyā thā aur wuh likhtā giyā thā.*

NOTE.—(a) Two progressive compounds in 'jānā' imply connection between the two actions whilst two continuatives in 'rahnā' may indicate independence, as :—

*Jo jo wuh pūchhtā giyā* (not so good 'rahā') *main jawāb detā giyā* (not so good 'rahā') = I kept on answering whatever he asked.

*Wuh pahrā detā rahā aur main khānā pakātā rahā* = He kept guard whilst I went on cooking my food.

(b) 'Jānā' must be used with 'joñ joñ' ('as,' of progress), as :—

His strength increased as he got better and better = *joñ joñ wuh achchhā hotā giyā tāqat barhtī gayī.*

284. The compound in 'jānā' also expresses 'to be doing a thing as one goes or goes along,' in which case 'jānā' gives place to 'ānā' according to the direction of movement, as :—

He is going along laughing = *wuh hanstā jātā hai.*

He is coming along laughing = *wuh hanstā ātā hai.*

He was writing a letter when he went away = *wuh chitṭhī likhtā giyā hai.*

285. 'Jātā rahnā' (to continue to go) is idiomatically used to express 'to be lost,' 'to disappear.' The root idea probably is that nothing is ever lost in the sense of complete extinction. What is lost or disappears is actually changing hands or places, i.e. 'continues to go from one place to another.'

His book has been lost (i.e. he has lost his book) = *uskī kitāb jātī rahī hai*.

286. 'Ātā rahā' is occasionally idiomatically used to express 'fell down,' as :—

*Wuh zamīn par ātā rahā* = he fell on the ground.

#### VOCABULARY.

English	<i>aṅgrezī</i> <sup>1</sup>	انگریزی	To spread (intr.)	<i>phailnā</i>	پھیلنا
Englishman	<i>aṅgrez</i>	انگریز	To spread (tr.)	<i>phailānā</i>	پھیلانا
Ordinary	<i>ma'mūlī</i>	معمولی	Province	<i>sūba</i>	صوبہ
Extraordinary	1. <i>ghair ma'mūlī</i>	غیر معمولی	Peace and order	<i>āman chain</i>	امن چین
	2. <i>'aṣīb</i>	(strange)	To play the fool with,	(ko) <i>chhernā</i>	(کو) چھڑنا
		عجیب	To chafe,		
End (of anything material)	<i>sinā</i>	سرا	To disturb.		
End (time, etc.)	<i>ākhir</i>	آخر	Slowly, gently or gradually	<i>āhistā āhistā</i>	آہستہ آہستہ
Railway line	<i>rel kī saṛak</i>	ریل کی سڑک	By degrees	1. <i>rafta rafta</i>	رفتہ رفتہ
To suffer trouble	<i>taklīf ūṭhānā</i>	تکلیف اٹھانا		2. <i>hote hote</i>	ہوتے ہوتے
For the sake of,	<i>kī khūṭ</i>	کی خاطر	Insect, worm	<i>kīṛā</i>	کیڑا
Out of regard for			To be insect or worm-eaten	(ko) <i>kīṛā lagnā</i>	(کو) کیڑا لگنا
Disorder,	1. <i>bad amnī</i>	بد امنی	Without	a) 1. <i>lagātār</i>	لگاتار
	2. <i>be chainī</i>	بے چین	break,		
Unrest.			Continuously.	2. <i>barābar</i>	برابر

<sup>1</sup> *Walāyatī* = English or foreign. English language = *aṅgrezī* (not, *walāyatī*) *zubān*.

Nothing but water <i>pānī hī</i> <sup>1</sup>			
<i>pānī</i> پانی ہی پانی	Space of time	{ 1. <i>muddat</i> (f.)	مدت
In this very way <i>isī tarāh</i>	(long)	2. <i>'arsa</i> (m.)	عرصہ
			اسی طرح
Lesson <i>sabaq</i> سبق	To decline (as day, etc)		
Cane { 1. <i>bed</i> (m.) بید	<i>dhalnā</i> ڈھلنا		
{ 2. <i>bairāt</i> (f.) بیدفت	As (of progress)	<i>joñ joñ</i>	جوں جوں
To cause to rain <i>barsānā</i>			
	So (of progress)	<i>toñ toñ</i>	توں توں
Confusion, muddle (f) <i>garbar</i>			
	Sheet (f.) <i>chādar</i> چادر		
So (much) { 1. <i>itnā</i> اتنا	Pillow <i>takya</i> ٹکیہ		
{ 2. <i>is qadar</i> اس قدر	Pillow cover <i>takye kā ghilāf</i>		
Thin (animate beings) <i>dublā</i>			ٹکیے کا علاف
	Dust storm <i>āndhī</i> آندھی		
Of cheerful disposition <i>khush</i>	Mosquito <i>machchhar</i> مچھر		
<i>bāsh</i> خوش باش	Mosquito-curtain <i>masahrī</i>		
To find fault (with) (men)			
<i>nuqs nikālā</i>			مسہری
	To fold <i>tah karā</i> نہ کرنا		
Monthly <i>māhwār</i> ماہوار	Camphor <i>kāfur</i> کافور		

## EXERCISE 35.

1. If you continue to learn this work you will become a very efficient soldier one day. 2. If you will go on saving a little every month you will not have to borrow for extraordinary expenses. 3. Continue to attend the office, till the end of this month. 4. Go on spending money from your own pocket and let me have a bill on the first of the next month. 5 I shall continue to send reinforcements. 6. They will go on making a railway line in the rear as we advance 7. How long will this man

<sup>1</sup> 'Hī' between a word repeated = nothing but.

continue to supply firewood for the regiment? 8. If you go on killing game like this there will be no animal left in the forest before long. 9. If he had continued to work hard he would have succeeded. 10. Only if the bugler had kept on blowing his bugle. 11. Only if the gunners had gone on firing. 12. He is always incurring losses. 13. He is always suffering troubles for the sake of others. 14. He keeps on writing witnesses' statements in Urdu while I record them in English. 15. They were always complaining. 16. The Colonel always used to encourage us. 17. I continued my efforts for six months. 18. Gradually the disease abated. 19. By degrees the disorder spread in the whole province. 20. Gradually peace and order settled in the country. 21. As his health grew worse and worse his strength waned. 22. Who has been playing the fool with my watch? 23. I have lost my silk handkerchief. 24. He has lost his walking stick.

#### EXERCISE 35(a).

- (1) اگر ہفتہ بھر لگنار بارش ہوئی رہی تو یہاں پانی ہی پانی ہو جائیگا۔ (2) اگر لوگ اس طرح بیماری سے مرتے رہے تو ایک دن شہر خالی ہو جائیگا۔ (3) اگر یہ لوگ سال بھر اور اس طرح اترتے رہے تو یورپ میں کوئی جوان آدمی نظر نہ آئیگا۔ (4) ہماری واپسی تک تھیرے<sup>1</sup> رہو۔ (5) شام کے سات بجے تک کام کرتے رہو۔ (6) آگے بڑھے جاؤ۔ (7) آہستہ آہستہ پیچھے ہٹتے جاؤ۔ (8) ابک ایک کر کے گاڑی میں سوار ہوتے جاؤ۔ (9) یہ رنگروٹ کب تک چاند ماری کرتے رہیں گے۔

<sup>1</sup> *Thairā* (not, *thairtā*) : *ahnā* = to continue to wait or to stay, to wait or to stay on.

- (10) جب نک لڑائی بھیگی تب تک بھرتی ہوتی بھیگی -
- (11) اگر ہم اسطرح گولے برساتے رہے تو آخر فلے والے ہار مان لینگے - (12) اگر تم جھنڈی کا کام سیکھتے رہتے تو تمہارے واسطے اچھا ہوتا - (13) اگر تم فیر کرتے رہتے تو دشمن تمہارے نزدیک نہ آسکتے - (14) اگر تم ہر روز کی آمدنی اور خرچ لکھتے جاتے تو گزیر نہ ہوتی - (15) وہ دن بدن مجھ سے ناراض ہونا جاتا ہے -
- (16) تم کیوں اسقدر دبلے ہوئے جاتے ہو؟ - (17) وہ خوش باش آدمی ہے دن بھر ہنستا رہتا ہے - (18) تم کیوں کوئی نہ کوئی شرارت کرتے رہتے ہو؟ - (19) وہ تمام دن نوکروں کو مارتا رہتا ہے -
- (20) وہ ہر وقت خدا کو یاد کرتا رہتا ہے - (21) وہ کچھ نہ کچھ نقص نکالتا رہتا ہے - (22) میرا باؤں سوچتا جاتا ہے - (23) وہ لمپ جلانا جانا تھا میں بچھانا جانا تھا - (24) ہمارا گھوڑا پورا ایک گھنٹہ دوڑتا رہا آخر تھک گیا - (25) جب تک ہم لام پر رہے سرکار بھٹا دیتی رہی - (26) ہم مورچے کھودتے رہے اور وہ گولیاں چلاتے رہے - (27) ہم تیس مہینے کشمیر کے پہاڑوں میں شکار کرتے رہے - (28) وہ لفافے بند کرتا گیا اور میں تخت لگاتا گیا - (29) تم اب تک کیا کرتے رہے ہو؟ - (30) اسکی آنکھیں بہت لال ہیں شاید رونا رہا ہے - (31) کچھ عرصہ میں پچاس روپے ماہوار کے حساب سے تنخواہ لیتا رہا - (32) جوں جوں دن دھلتا گیا تھنڈ ہوتی گئی - (33) جوں جوں مدد آئی گئی توں توں ہمارے دل بڑھتے گئے \*

*Miscellaneous Colloquial Sentences.*

Change the sheet and the pillow-cover.	<i>chādar aur takye kā ghilāf badaldo.</i>
The dust-storm is coming, close all the doors.	<i>āndhī ā rahī hai sab darwāze band kardo.</i>
This room is full of mosquitoes.	<i>is kamre mein beshumār machchhar haiñ.</i>
Put the mosquito-curtain on the bed.	<i>masalī lagādo.</i>
Fold this.	<i>isko tah karo.</i>
It is very badly folded.	<i>iskī tah bahut kharāb hai.</i>
Put all the warm clothing in the sun.	<i>sab garm kapre dhūp mein dālo.</i>
Put a little naphthaline or camphor in each fold.	<i>thorā, thorā naftalīn ya kāfūr har ek tah mein rakhdo.</i>
Or the insects will damage them.	<i>nahīñ to kirā lagjā, egā.</i>
You are getting very slack.	<i>tum bahut sust (or, dhīle) hote jāte ho.</i>
I shall have to dismiss you if you don't improve.	<i>agar tum achchhī tarah kām nahīñ karoge to ham tumko mauqūf kār denge.</i>
Put this back in the wardrobe.	<i>yih almārī mein wāpis rakhdo.</i>
What have you done with the money I gave you yesterday?	<i>jo rupaya ham ne tum ko kal diyā thā usko kyā kiyā?</i>
What is the date to-day?	<i>āj kyā (or kaunsī) tārīkh hai?</i>
What is the day to-day?	<i>āj kyā (or kaunsā) dīn hai?</i>
I have dropped my handkerchief somewhere.	<i>hamārā rūmal kahīñ gir gayā hai.</i>



I have (unintentionally) left *hamāra bed daftar men*  
 my cane in the office, send *rahgayā hai kisī ko bhejdo*  
 some one to fetch it. *ki jākar le ā, e.*  
 Go and see if the dog is in *jākar dekho ki kuttā mīskot*  
 the mess or in the office. *men hai yā daftar men.*

## Lesson XXXIV.

### Compound Verbs (Concluded).

#### (xii) Extra-Intensive.

287. A variety of very strong intensives, which we have ventured to call extra-intensive, is formed by adding (i) *جَانَا jānā* (to go), (ii) *پارنا pārnā* (to fall or befall), (iii) *دینا denā* (to give), (iv) *لینا lenā* (to take) and *ڈالنا dālā* (to cast off) to the Past Participle of another verb. They denote earnestness, vigour, persistence, rapidity, imminence and continuity according to the context. If the Participle is intransitive it agrees with the subject but in case it is transitive it invariably appears in its inflected form, ending in 'e.'

It must be noted that this construction is admissible in such tenses only as are formed from the root and the Present Participle. Hence 'ne' cannot be used with them.

Examples:—

The wall is threatening to fall = *diwār girī jātī hai* (or, *girī partī hai*).

The ice is fast melting = *barf piglī jātī hai*.

Go on busily reading the book = *yih kitāb parhe jā, o.*

Go on learning it assiduously = *dil lagākar sīkhe jā, o.*

I shall bring tea, from the mess in no time, Sir = *huzūr main chā abhī lā, e detā hūn.*

I shall close all the doors in no time, Sir = *main abhī sab darwāze band kiye letā hūñ*.

Just wait for a minute please, I shall have finished my meal in no time = *āp ṣarā thaireñ main ek minit meñ khānā khā,e letā hūñ*.

Now this city looks to me as if it is bent on biting me to pieces = *ab yih shahr mujhe kāṭe  $\frac{khātā}{dāltā}$  hai*.

The heat there drove one mad = *wahāñ kī garmī hosh urā,e detī thī*.

288. 'Jānā,' so used, is, however, susceptible of other significations as well, as :—

*Isko kiye jā,o* = (i) go on doing this vigorously.

(ii) have it done before you go.

(iii) go on doing it vigorously as you go.

REMARK.—In the case of verbs implying motion from one place to another it interchanges with 'ānā' according to direction, as :—

جائا دورا *daurā jānā* = to go to a place at a rapid run and willingly.

آيا دورا *daurā ānā* = to come to a place at a rapid run and willingly.

جائا چلا *chalā jānā* = to go away.

آيا چلا *chalā ānā* = to come away.

289. These compounds, like the other Intensives (vide 243) require congruity of action between the two verbs, thus united.

#### *Compound Verbs summarised.*

290. To refresh the reader's memory we give below summary of the compound verbs :—

Name.	Significa- tion.	Formation.	Remarks.
1. Nominal.	Transitive or Intran- sitive ac- cording to the nature of the verb	A verb added to (i) noun, (ii) ad- jective, (iii) ad- verb or postposi- tion, etc.	Some of them take certain postpositions according to construction.
2. Intensive.	Vide 240.	Root + 'denā,' 'lenā,' 'jānā,' 'dālnā,' etc.	Not used in the negative, with few ex- ceptions.
3. Potential.	To be able, can.	Root + 'sagnā.'	} Do not take 'ne.'
4. Completive.	To finish, to have done.	Root + 'chuknā.'	
5. Inceptive.	To begin.	Inflected Infinitive + 'lagnā.'	
6. Permissive	To let, to allow.	Inflected Infinitive + 'denā.'	Takes 'ne'.
7. Acquisitive.	To be let alone, to be allowed	Inflected Infinitive + 'pānā.'	Does not take 'ne'.
8. Desidera- tive.	1. To wish, to want.	Infinitive + 'chāh- nā.'	Takes 'ne'.
	2. To be about to.	Past Participle + 'chāhnā.'	Does not take 'ne'.
	3. Should, ought to	Infinitive + 'chāhī- ye.'	} Subject in the Dative (i.e. with 'ko').
	4. Should have, ought to have.	Infinitive + 'chāhī- ye thā.'	
9. Compulsive.	To have to do, etc.	Infinitive + 'honā' or 'paṇā.'	Does not take 'ne'. Subject in the Dative.

Name.	Significa- tion.	Formation.	Remarks.
10. Habitual or Frequen- tative.	To do a thing habi- tually or repeatedly.	Past Participle + 'karnā.'	Do not take 'ne'.
11. Continua- tive or Pro- gressive.	To continue or go on doing a thing.	Present Participle + 'rahnā' or 'jānā.'	
12. Extra-In- tensive.	Vigour, ra- pidity, etc.	Past Participle + 'denā,' 'lenā,' 'jānā,' etc.	

## VOCABULARY:

Praise (f.)	<i>ta'rīf</i>	تعریف	To take possession of (par)
To praise	(kī) <i>ta'rīf karnā</i>	(کی) تعریف کرنا	<i>qabḡa karnā</i> (پر) قبضہ کرنا
Estate (f.)	<i>jā'idād</i>	جائداد	Family quarters <i>qabīldārōn</i>
Danger	<i>khāṭra</i>	خطرہ	<i>ke ghar</i> قبیلداروں کے گھر
For the	1. <i>ābhī</i>	ابھی	To apologise (se) <i>mu'afī</i>
present	2. <i>filhāl</i>	فی الحال	<i>māngnā</i> (سے) معافی مانگنا
Possession	<i>qabḡa</i>	قبضہ	Discussion, argument (f.)
Married (man)	<i>qabīldār</i>	قبیلدار	<i>bahṡ</i> بحث
Respect	1. <i>'izzat</i> (honor) (f.)	عزت	To discuss, to argue <i>bahṡ</i>
	2. <i>adab</i> (respect)	ادب	<i>karnā</i> بحث کرنا
	(m.)		A second { 1. <i>pal</i> پل
To respect	1. (kī) <i>'izzat karnā</i>	(کی) عزت کرنا	2. <i>lahṡa</i> لحظہ
	2. (kā) <i>adab karnā</i>	(کا) ادب کرنا	Examination <i>imtiḥān</i>
			امتحان
			Dead <i>murda</i> مردہ
			To bury <i>dafn karnā</i> دفن کرنا
			Idiot <i>aḥmaq</i> احمق

To fall on (to attack) ( <i>par</i> )	To sew <i>sīnā</i> سینا
<i>ā parnā</i> (پر) آ پڑنا	Fatigue party <i>hala gula tolī</i>
Simple, plain <i>sādah</i> سادہ	ہلہ گلہ تولی
Blade, fruit <i>phal</i> پھل	Bell (ringing) <i>ghaṇṭī</i> گھنٹی
Petition, request (f.) <i>dar-khwāst</i> درخواست	Neighbour { 1. <i>parosī</i> پڑوسی
To request (for) ( <i>kī</i> ) <i>dar-khwāst karnā</i> (کی) درخواست کرنا	2. <i>hamsāya</i> ہمسایہ
	To help ( <i>kī</i> ) <i>madad karnā</i> (کی) مدد کرنا

## EXERCISE 36.

1. Everybody praised his bravery. 2. He has sold all his estate. 3. Cut off his head. 4. Can you understand him (his words)? 5. When they had reaped (out) their crops. 6. We had already defeated them. 7. Seeing the danger they began to retreat. 8. Let him stay in this room for the present. 9. Why did you let him go? 10. No one should be allowed to leave his post. 11. We had hardly issued from the fort when the enemy's cavalry charged and took possession of the gate. 12. Do you want to stay here or go back to your own regiment? 13. He wanted to send them to support the left flank. 14. You should always respect your elders. 15. But you ought not to have gone to the family quarters. 16. He had to give in. 17. You will have to apologize. 18. They always wear their uniforms on the parade. 19. He continued to argue for two hours. 20. The disease gradually abated till (at last) it disappeared. 21. I shall explain everything to him in a second.

## EXERCISE 36(a).

(1) ہم نے اپنے سب مردوں کو درختوں کے ایک جھنڈ کے پاس دفن کر دیا۔ (2) آخر جرمیوں نے ریگا پر قبضہ کر لیا۔

- (3) جب قواعد سیکھ لو گے تو چاند ماری شروع کر دینا - (4) جب ہم سب طرف سے گھر گئے تو ہتیار ڈال دینے پڑے - (5) وہ سب ایکدم حملہ کر کے ہم پر آ پڑے - (6) اُس نے سب دشمنوں کو ایک ایک کر کے مار ڈالا - (7) ہم نے بہت کوشش کی مگر اُنکی لائیں توڑ نہ سکے - (8) وہ ایسا احمق ہے کہ سادہ سے سادہ بات سمجھ نہ سکتا - (9) جب سنگین کا پھل ٹوٹ گیا تو وہ کیا کر سکتا تھا؟ - (10) جب ہم آدھا ملک فتح کر چکے تو دشمن نے صلح کی درخواست کی - (11) جب سب کپڑے سی چکے تو ہمارے بنگلے پر بھیجدینا - (12) جاکر دیکھو کہ صاحب کانڈوں پر دستخط کر چکے ہیں یا نہیں؟ - (13) ہلے گئے والے گاڑیوں پر سامان لادنے لگے ہیں یا نہیں؟ - (14) جب میں بیماروں کو دیکھنے لگوں گا تو تمکو بلوا لوں گا - (15) اجازت بغیر کسی کو وہاں جانے نہیں دیتے - (16) انہیں کام کرنے دو - (17) خبردار تمکو دشمن دیکھنے نہ پائے - (18) ہم ابھی مسکوت کے کپڑے پہننے نہ پائے تھے کہ کہانے کی گھنٹی بج گئی - (19) ہم شام سے پہلے پہلے وہاں پہنچنا چاہتے ہیں - (20) اسنے ہمکو دھوکا دینا چاہا تھا مگر کامیاب نہ ہوا - (21) ہر شخص کو اپنے ہمسایوں کی مدد کرنی چاہیئے - (22) تمکو گھبرانہ نہیں چاہیئے تھا - (23) چونکہ بائیسکل میں پنکچر ہو گیا تھا مجھے پیدل آنا پڑا - (24) تمکو یہ مکان خالی کرنا پڑیگا (or ہوگا) - (25) اگلے ہفتے مجھکو امتحان میں جانا ہے - (26) پچھلے ہفتے مجھکو امتحان میں جانا تھا مگر بیمار ہو گیا - (27) دانا آدمی اسطرح نہیں

- کیا کرتے - (28) تم ہر وقت لڑتے جھگڑتے رہتے ہو - (29) علاج  
 نہ کرنے سے بیماری بڑھتی گئی - (30) میں ابھی پوچھے آتا ہوں -  
 (31) دشمن کئی فوج بڑھی چلی آتی ہے۔\*

*Miscellaneous Colloquial Sentences.*

Ring the bell.	<i>ghaṇṭī bajā, o</i>
Can you arrange for a shikari?	<i>shikārī mil jā, egā ?</i>
Are you well acquainted with this part of the country?	<i>is ilāqe ko khūb jānte ho ?</i>
Is there plenty of shooting there?	<i>wahān bahut shikār millā hai ?</i>
Is there any shooting to be had near here?	<i>is jagā ke ās pās kuchh shikār mil saktā hai ?</i>
There are many water-fowls in that jhīl.	<i>us jhīl meṁ bahut murghābīān haiṁ</i>
Are there any quails to be had here?	<i>yahān baṭer mil sakte haiṁ ?</i>
There is any number of ducks and partridges in this neighbourhood.	<i>is jaga ke ās pās beshumār baṭkheṁ aur tītār haiṁ.</i>
We killed two ducks and one snipe.	<i>ham ne do baṭkheṁ aur ek chāhā mārā.</i>
I shall take my hounds with me.	<i>ham shikārī kutte sāth le jā, enge.</i>
Last time we killed two hares.	<i>pichhlī daḡ'a ham ne do khargosh māre the.</i>
I shall go out fishing next week.	<i>ham agle hafte machhlī ke shikār ko jā, enge.</i>
Is there any large game to be had here?	<i>yahān barā shikār mil saktā hai ?</i>



There is no big game here	<i>yahān̄ barā shikār ko,ī nahīn̄</i>
but there is no lack of	<i>lekin̄ chhotā shikār bahut</i>
small game	<i>hai.</i>
Make arrangements for at	<i>kam se kam bārah qulīyon̄ kā</i>
least one dozen coolies,	<i>bandobast karo.</i>
Take care you don't use any	<i>khabardār, zabardastī mat</i>
violence.	<i>karo.</i>

## Lesson XXXV.

### Passive Voice.

291. The Passive is formed by adding 'jānā' (to go) to the Past Participle of a transitive verb; the whole compound agrees with its grammatical subject, provided it is not in the dative, as:—

کیا جانا *kiyā jānā* = to be done (from 'karnā,' to do).

لکھا جانا *likhā jānā* = to be written (from 'likhnā,' to write).

مارا جانا *mārā jānā* = to be killed (from 'mārnā,' to beat, to kill).

بھیجا جانا *bhejā jānā* = to be sent (from 'bhejnā' to send).

دیا جانا *diyā jānā* = to be given (from 'denā,' to give).

It will be all right if a telegram is sent = *agar tār bhejā jā,e to achchhā hogā.*

Lest he should be killed = *aisā na ho ki wuh mārā jā,e.*

Let him be called back = *usko wāpis bulāyā jā,e.*

It will be seen to-morrow = *kal dekhā jā,egā.*

If the bridge had not been made we could not have crossed (the river) = *agar pul na banāyā jātā to ham pār na jā sakte.*

Which book is being read = *kaunsi kitab parhī jā rahī hai ?*

Only English is taught in this school = *is madrase meñ sirf aṅgrezī parhā,ī jāti hai.*

A house was being built in this place = *is jaga ek makān banwāyā<sup>1</sup> jā rahā thā.*

They were examined every year = *sāl ke sāl unkā imtiḥān liyā jāta thā.*

They were all summoned into the court = *wuh sab 'adālat meñ bulwāye<sup>2</sup> (or, bulwā,e) gaye.*

All of them have been summoned = *wuh sab bulwāye gaye haiñ.*

All of them had been summoned = *wuh sab bulwāye gaye the.*

NOTE —The passive voice is not used in the Imperative of the Second Person.

292. Since the grammatical subject of a passive verb is logically its object it is often put in the dative, especially if it is a human being, in which case the verb is put in the Third Person, Masculine, Singular, as —

They were sent on active service = *unko lām par bhejā gayā.*

The prisoners were summoned into the court = *qaidīñ ko 'adālat meñ bulwāyā gayā.*

293. In case of two logical objects the verb always agrees with the direct one and the indirect one is generally put in the dative, unless the nature of the verb requires another postposition to follow it instead. This holds good in the case of such Nominal Compound Verbs also as recognise the noun subjoined to them as their direct object.

<sup>1</sup> Causative of 'banānā.'

<sup>2</sup> Causative of 'bulānā.'

Examples : —

He will be given two rupees = *usko do rupai diye jāenge*.

(The verb agrees with ' rupees.')

This has been explained to him = *yih usko samjhayā gayā hai*.

(Agrees with ' this.')

The village was set on fire = *gaon ko āg lagāyī gayī*.

(Agrees with ' āg,' fire, f.)

We were attacked from all round = *ham par chāron taraf se hamla kiyā gayā*.

(Agrees with ' hamla,' attack, m.)

At last the fort was besieged = *ākhir qil'e ke gird gherā dālā gayā*.

(Agrees with ' gherā,' siege, m.)

He was married to a princess = *ek shāhzādī ke sāth uskī shādī kī gayī*.

(Agrees with ' shādī,' marriage, f.)

294. The Passive Voice is, however, very rarely used in Hindustani. If the doer is known or can be guessed from the context the construction is almost always active, as :—

The letter was written by me (= I wrote the letter)  
= *main ne chitthī likhī*.

Eventually he was arrested by the police (= eventually the police arrested him) = *ākhir pulīs ne usko pakarīyā*.

It is said (= they or people say) = *kahte haiñ*.

Occasionally, however, the passive construction is met with, when the subordinate (not the principal) doer is known, in which case the doer is followed by ' ke hāth se' (by the hand of) or by ' se' (by). This is mainly used in the case of Causative Verbs, as :—

The tents were got pitched by the coolies = *qulīon se* (or *ke hāth se*) *tambū lagwāye gaye*.

NOTE.—The person who got the coolies to pitch the tents is understood and the coolies appear in the character of so many instruments or subordinate doers

295. If the action lacks purpose or is the outcome of circumstances over which the doer has no control the construction is generally intransitive, as :—

He was ruined through no fault of his = *wuh begunāh barbād hogayā* (not *barbād kiyā gayā*).

By chance it was discovered = *ittiḥāqan ma'lūm hū,ā* (not *ma'lūm kiyā gayā*).

The door was blown open by the wind = *hawā se dar-wazā khulgayā* (not *kholā gayā*).

296. When the action is the outcome of deliberate purpose and the doer is not known or it is considered undesirable to divulge his or her identity, the passive is used, but the intransitive construction might do equally well, as :—

This building was made in the fifteenth century = *yih makān pañdrahwīn ṣadī meñ banāyā gayā thā* (or *banā thā*).

This acknowledgment was written at his own request = *yih rasīd khud uske kahne se likhī gayī thī*.

297. The Passive is sometimes used for the Potential 'sahnā' (to be able, etc.). The subject in this case is put in the Ablative, i.e., with 'so' after it.

Examples :—

I will do it if I can = (i) *agar mujh se kiyā jā, e to kardūn*.

(ii) *agar mujh se kiyā jā, egā to kar dūngā*.

I would have done it if I could = *agar mujh se kiyā jātā to kar detā*.

Will he be able to do it? = *kyā us se yih kām kiyā jā, egā?*

I cannot do this = *mujh se yih nahīn kiyā jātā (hai)*.

I could not do this = (i) *mujh se yih kiyā na jātā thā*.

(ii) *mujh se yih kiyā na gayā*.

REMARK. —This construction is chiefly used in the negative. When it occurs affirmatively it is either conditional or interrogative.

298. What is peculiar about this potential use of the Passive is that it extends to intransitive verbs as well, as :—

I cannot walk = *mujh se chalā nahīn jātā*.

I could not come = *mujh se āyā na gayā*.

You will not be able to run = *tum se daurā na jā, egā*.

One cannot combat against fate = *qismat se larā nahīn jātā*.

299. Allied to the potential signification are :—

(i) to dare or to be bold enough to,

(ii) to withstand, or to bear,

for which this construction is occasionally used, as :—

I durst not go before him = *mujh se uske sāmne jāyā na gayā*.

I could not restrain myself = *mujh se rahā na giyā*.

I could not bear to see this state of his = *mujh se uskī yih hālat dekhī na gayī*.

300. The Potential Passive of intransitive verbs is often expressed by the simple intransitive verbs as well, as :—

I cannot lift this = *mujh se yih nahīn uthātā* (instead of 'uthāyā jātā').

301. Before we close this lesson we would like to add to it a paradigm of the conjugation of a Passive Verb :—

Infinitive, *dekhā jānā* = to be seen.

Root, *dekhā iā*.

Present Participle, *dekhā jātā* = being seen.

Past Participle, *dekhā gayā* = been seen.

The Agent

The Conjunctive Participle } not in use.  
The Adverbial Participle }

*Principal Tenses.*

(ii) Imperative. Not used.

(ii) Present Subjunctive.

I may be seen, etc.

I. *Main dekhā jā,ūn.* *ham dekhe jā,eñ.*

II. *Tū dekhā jā,e.* *tum dekhe jā,o.*

III. *Wuh dekhā jā,e.* *wuh dekhe jā,eñ.*

(iii) Future. I shall be seen, etc.

I. *Main dekhā jā,ūngā.* *ham dekhe jā,eñge.*

II. *Tū dekhā jā,egā* *tum dekhe jā,oge.*

III. *Wuh dekhā jā,egā.* *wuh dekhe jā,eñge.*

(iv) Past conditional.

(If or would that) I had been seen, etc.

First Form :

I. *Main dekhā jātā.* *ham dekhe jāte.*

II. *Tū dekhā jātā.* *tum dekhe jāte.*

III. *Wuh dekhā jātā.* *wuh dekhe jāte.*

Second Form :

I. *Main dekhā gayā hotā* *ham dekhe gaye hote.*

II *Tū* " " " *tum* " " "

III. *Wuh* " " " *wuh* " " "

(v) Present (Indicative).

I am seen or I am being seen, etc.

## Frequentative or Continuous :

I. <i>Main dekhā jātā hūn.</i>	<i>ham dekhe jāte haiñ.</i>
II. <i>Tū „ „ hai.</i>	<i>tum „ „ ho.</i>
III. <i>Wuh „ „ hai.</i>	<i>wuh „ „ haiñ.</i>

## Continuous (exclusively) :

I. <i>Main dekhā jā rahā hūn.</i>	<i>ham dekhe jā rahe haiñ.</i>
II. <i>Tū „ „ hai.</i>	<i>tum „ „ ho.</i>
III. <i>Wuh „ „ hai.</i>	<i>wuh „ „ haiñ.</i>

## (vi) Imperfect.

I was being seen, or I used to be seen, etc.

## Frequentative or Continuous :

I. <i>Main dekhā jātā thā.</i>	<i>ham dekhe jāte the.</i>
II. <i>Tū „ „ „</i>	<i>tum „ „ „</i>
III. <i>Wuh „ „ „</i>	<i>wuh „ „ „</i>

## Continuous (exclusively) :

I. <i>Main dekhā jā rahā thā.</i>	<i>ham dekhe jā rahe the.</i>
II. <i>Tū „ „ „</i>	<i>tum „ „ „</i>
III. <i>Wuh „ „ „</i>	<i>wuh „ „ „</i>

## (vii) Preterite or Simple Past.

I was seen, etc.

I. <i>Main dekhā gayā.</i>	<i>ham dekhe gaye.</i>
II. <i>Tū „ „</i>	<i>tum „ „</i>
III. <i>Wuh „ „</i>	<i>wuh „ „</i>

## (viii) Perfect.

I have been seen, etc.

I. <i>Main dekhā gayā hūn.</i>	<i>ham dekhe gaye haiñ.</i>
II. <i>Tū „ „ hai.</i>	<i>tum „ „ ho.</i>
III. <i>Wuh „ „ hai.</i>	<i>wuh „ „ haiñ.</i>

## (ix) Pluperfect.

I had been seen, etc.

I. <i>Main dekhā gayā thā.</i>	<i>ham dekhe gaye the.</i>
II. <i>Tū „ „ „</i>	<i>tum „ „ „</i>
III. <i>Wuh „ „ „</i>	<i>wuh „ „ „</i>



*Additional Tenses.*

## (x) Present Continuous Subjunctive.

(If) I am being seen, etc.

I. <i>Main dekhā jātā hūñ.</i>	<i>ham dekhe jāte hoñ.</i>
II. <i>Tū „ „ ho.</i>	<i>tum „ „ ho.</i>
III. <i>Wuh „ „ ho.</i>	<i>wuh „ „ hoñ.</i>

## (xi) Past Continuous Subjunctive.

(If) I had been in the state of being seen, etc.

I. <i>Main dekhā jātā hotā</i>	<i>ham dekhe jāte hote.</i>
II. <i>Tū „ „ „</i>	<i>tum „ „ „</i>
III. <i>Wuh „ „ „</i>	<i>wuh „ „ „</i>

## (xii) Perfect Subjunctive.

(If) I have been seen, etc.

I. <i>Main dekhā gayā hūñ.</i>	<i>ham dekhe gaye hoñ.</i>
II. <i>Tū „ „ ho.</i>	<i>tum „ „ ho.</i>
III. <i>Wuh „ „ ho.</i>	<i>wuh „ „ hoñ.</i>

## (xiii) Imperfect Future.

I. <i>Main dekhā jātā hūñgā.</i>	<i>ham dekhe jāte hoñge.</i>
II. <i>Tū „ „ hogā.</i>	<i>tum „ „ hoge.</i>
III. <i>Wuh „ „ hogā.</i>	<i>wuh „ „ hoñge.</i>

## (xiv) Perfect Future.

I  $\frac{\text{shall}}{\text{may}} \frac{\text{must}}{\text{must}}$  have been seen, etc.

I. <i>Main dekhā gayā hūñgā.</i>	<i>ham dekhe gaye hoñge.</i>
II. <i>Tū „ „ hogā.</i>	<i>tum „ „ hoge.</i>
III. <i>Wuh „ „ hogā.</i>	<i>wuh „ „ hoñge.</i>

NOTE.—(i) 'ā' for maso singular; 'e' for maso. plural and 'i' for feminine singular and plural, except when the Present and Past Participles happen to be the last members of a tense, in which case 'in' (instead of only 'i') stands for fem plural.

(ii) First person plural (we) has no feminine declension except in the Panjab.

## VOCABULARY.

Dirty	<i>ghalīz</i>	غلیظ	Generally, as a rule (adverb),
Altogether, in total	<i>kul</i>	کل	most (adj) <i>akṣar</i>
White ant (f.)	<i>dīmak</i>	دیمک	Poison <i>zahr</i>
To fell, to demolish	<i>girānā</i>	گراٹا	To undergo trouble <i>taklīf</i>
			<i>uṭhānā</i> اٹھانا
To under-	1. ( <i>kī</i> ) <i>zimmawārī</i>		Saturated, dripping wet
take (res-	<i>uṭhānā</i>		<i>tar-ba-tar</i> تر بتر
ponsibili-	(کی) ذمہ داری		To shoot dead <i>golī se mār</i>
ty).	اٹھانا		<i>ḍālnā</i> مار ڈالنا
	2. ( <i>kā</i> ) <i>bīṛā</i>		Rainy season (f.) <i>barsāt</i>
	<i>uṭhānā</i>		برسات
To beat	<i>pīṭnā</i>	پیٹنا	On account of, overwhelmed
Later on, subsequently	<i>b'ad</i>		with <i>ke mārē</i> کے مارے
<i>meñ</i>		بعد میں	To shiver, to tremble
Revenue	<i>mālya</i>	مالیہ	<i>kanpnā</i> کانپنا
Tax, customs duty	<i>maḥṣūl</i>	محصول	Hot wind (f.) <i>lū</i> لو
To consult (a person)			To blow (as wind) <i>chalnā</i> چلنا
( <i>ke sāth</i> ) <i>ṣalāh karnā</i>			Dust-storm <i>āndhī</i> آندھی
(کے ساتھ) صلاح کرنا			Closeness <i>umas</i> اُمس
Reply prepaid telegram			Sweat, perspiration <i>pasīna</i> پسینہ
<i>jawābī tār</i>		جوابی تار	To flow <i>bahnā</i> بہنا

## EXERCISE 37.

1. It will be a grand thing if he is caught alive. 2. He will probably be called back. 3. He will be killed. 4. Altogether 30 tents will be pitched. 5. If these clothes had been occasionally put in the sun, they would not have been spoilt by white ants. 6. It would have been all right if we had been sent a month earlier. 7. They are given fifteen rupees extra allowance. 8. Where is all this

money being sent to ? 9. There was a time when he was considered a big man. 10. He was brought into the court. 11. All the rebels were shot dead. 12. He has been told this several times. 13. He had been fined ten rupees. 14. The letter is being written. 15. The boats are being made. 16. This wall will be felled. 17. He was mistaken for a spy. 18. Can't you speak the truth ? 19. You will not be able to undertake the responsibility. 20. We could not stay in that dirty place.

### EXERCISE 37(a).

- (1) اگر اس دریا پر پل بنوا دیا جائے تو برا آرام ہو جائے ؟
- (2) یہ گند کل پیش کئے جائیں - (3) اگر اسکو ایک دفع پینا جائے تو سیدھا ہو جائیگا - (4) یہ سب کچھ مکان گرانے جائینگے - (5) قلعے کے گرد ایک گہری خندق کھودی جائیگی -
- (6) بعد میں تمسے پوچھا جائیگا - (7) اسکو بارہ روپے ماہوار دئے جاتے ہیں - (8) تمسے کنڈا مالہ لیا جانا ہے ؟ - (9) اس پر کیا محصول لیا جانا ہے ؟ - (10) کیا لکھا جارہا ہے - (11) کیا صلح کی جا رہی ہے - (12) پہلے سپاہی کو صرف چار روپے ماہوار پنشن دیجاتی ہے - (13) سب زخمی سپاہی ہسپتال میں لائے گئے - (14) ہم سبکو جہاز پر سوار کیا گیا - (15) سب کو جوابی نار بھیجے گئے - (16) اس لام میں اکثر سپاہیوں کو نمٹے دئے گئے تھے - (17) اس دوکان کا کنڈا کرانہ لیا جاتا ہے ؟ -
- (18) ان دونوں کو کل کمان افسر صاحب کے سامنے پیش کیا گیا تھا یا نہیں ؟ - (19) جان بوجھ کر رھر نہیں کھایا جانا - (20) اس سے ہلا نہیں جاتا - (21) تمسے یہ تکلیف اٹھائی نہ جائیگی \*

*Miscellaneous Colloquial Sentences.*

It is fine weather to-day.	āj mausim bahut achchhā hai.
The sky is quite clear to-day.	āj āsmān bilkul śāf hai. [hai,
It is very cold to-day.	āj bahut sardī (or, thānd)
It is very hot to-day.	āj bahut garmī hai.
When will the cold weather set in ?	jārā kab shurū' hogā ? [hai,
He is shivering with cold.	wuh sardī ke māre kāñp rahā
It is very hot during the summer here.	garmīon meñ yahāñ baṛī garmī hotī hai.
It is very cold during the winter here.	jāre meñ yahāñ baṛī sardī hotī hai.
It is getting cooler day by day.	din ba din thānd hotī jātī hai.
I like cold weather.	hamko to jārā pasand hai.
The sun is very strong.	dhūp baṛī tez hai.
When the hot wind blows.	jab lū chaltī hai.
It is very dusty to-day.	āj baṛā gardā ur rahā hai.
We shall have a dust-storm to-day.	āj āndhī ā, egī.
How long does the winter last ?	jārā kitnī der rahtā hai ?
It is very close to-day.	āj baṛī umas hai.
I am sweating like anything.	hamāre badan se pasīna pānī kī tarah bah (or, chal) rahā hai.
All my clothes are wringing wet.	hamāre sab kapre tar-ba-tar ho rahe haiñ.
When will the rains set in ?	barsāt kab shurū' hogī ?
Do you think it will rain ?	tumhāre khayāl meñ bārish hogī ?

## Lesson XXXIV.

### Causal Verbs.

302. The Intransitive verbs are mostly primitive, i.e. they have an original form of their own. The Transitives are either primitive or derivative, i.e. derived from the primitives. These derivatives are also called 'causals,' and it is these with which we intend to deal in this lesson. Their construction is analogous with the few English transitive verbs derived from primitive intransitive verbs, as :—

'To fell'	from	'to fall.'
'To lay'	from	'to lie.'
'To raise,'		
'to rouse'	from	'to rise.'
'To set'	from	'to sit.'
'To bait'	from	'to bite.'

303. Causals derived from primitive intransitive verbs mean in the first stage 'to do a thing' and in the second 'to get a thing done by some one else.' Those derived from primitive transitive verbs mean 'to help another to do a thing' or 'to get a thing done by or through some one else.' In either case the first stage is called 'First Causal' and their second stage the 'Second Causal.' They are formed as follows :—

(i) By inserting 'ā' and 'wā' between the root and the Infinitive termination 'nā', as :—

Primitive Intransitive or Transitive verb.	First Causal.	Second Causal.
اُثْنَا, <i>uṭhnā</i> , to get up, to rise.	اُثْنَانَا, <i>uṭhānā</i> , to lift up, to rouse, to carry.	اُثْنَوَانَا, <i>uṭhwānā</i> , to help or to make one to lift up, etc.

Primitive Intransitive or Transitive verb.	First Causal.	Second Causal.
بنا <i>bannā</i> , to be made, to become.	بنا <i>banānā</i> , to make.	بنوا <i>banwānā</i> , to get or cause to be made by some one else.
بچا <i>bachnā</i> , to be saved, to escape.	بچا <i>bachānā</i> , to save.	بچوا <i>bachwānā</i> , to help or to cause to save.
کړا <i>karnā</i> , to do.	کړا <i>karānā</i> , to help or to cause to be done.	کړوا <i>karwānā</i> , to help or to cause to be done.
لکھا <i>likhnā</i> , to write.	لکھا <i>likhānā</i> to dictate, to cause to write.	لکھوا <i>likhwānā</i> , to dictate or to cause to write.
پښه <i>parhnā</i> , to read.	پښه <i>parhānā</i> , to help or to cause to read, to teach.	پښوا <i>parhwānā</i> , to help or to cause to read.

(a) If the root is dissyllabic, both the syllables enclosing short vowels, the second vowel, if it is 'a' (short), is dropped in the case of the First Causal, as:—

چمکا <i>chamaknā</i> , to glisten, to shine, etc.	چمکا <i>chamkānā</i> , to make to glisten or shine.	چمکوا <i>chamakwānā</i> , to get one to make a thing shine.
لټا <i>laṭaknā</i> , to hang, to be suspended.	لټا <i>laṭkānā</i> , to hang (transitive).	لټکوا <i>laṭakwānā</i> , to help or to cause one to hang something.

پکڑنا <i>pakarṇā</i> , to catch.	پکڑانا <i>pakarānā</i> , to help or to make to catch.	پکڑوانا <i>pakarwānā</i> , to get one, to help, or to make to catch.
سمجھنا <i>samajhnā</i> , to understand, to think.	سمجھانا <i>samjhnā</i> , to explain, to argue, etc.	سمجھوانا <i>samajhwānā</i> , to get one to explain.

(b) If the root of the primitive verb be monosyllabic, i.e. consisting of only one syllable, and enclose a long vowel or diphthong, the vowel or diphthong is changed to corresponding short vowel, as:—

جاگنا <i>jāgnā</i> , to get up, to wake up (oneself).	جگانا <i>jagānā</i> , to wake one up.	جگوانا <i>jagwānā</i> , to get one to wake up another person.
لیٹنا <i>leṭnā</i> , to lie down.	لیٹانا <i>liṭānā</i> , to lay down	لیٹوانا <i>liṭwānā</i> , to get one to lay down another person.
بولنا <i>bolnā</i> , to speak.	بولانا <i>bulānā</i> , to call.	بولوانا <i>bulwānā</i> , to send one to call, i.e. to send for (a person).
بیٹھنا <i>baiṭhnā</i> , to sit down.	بیٹھانا <i>biṭhānā</i> , to seat, بیٹھلانا <i>biṭhlānā</i> , to make to sit.	بیٹھوانا <i>biṭhwānā</i> , to get one to seat another.
دیکھنا <i>dekhnā</i> , to see.	دکھانا <i>dikhānā</i> , دکھلانا <i>dikhlānā</i> ,	دکھوانا <i>dikhwānā</i> , to get one to دکھلوانا <i>dikhalwānā</i> , to show a thing.



مَانْغْنَا māṅgnā, to ask for to demand.	مَانْغَانَا māṅgānā to send for (a thing).	مَانْغْوَانَا māṅwānā, to get one to ask for a thing (i e. to send for a thing).
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سِيْخْنَا sikhnā, to learn.	<table border="0"> <tr> <td>سِيْخَانَا sikhānā,</td> <td rowspan="2">} to teach</td> </tr> <tr> <td>سِيْخْلَانَا sikhlanā,</td> </tr> </table>	سِيْخَانَا sikhānā,	} to teach	سِيْخْلَانَا sikhlanā,	<table border="0"> <tr> <td>سِيْخْوَانَا sikhwānā,</td> <td rowspan="2">} to get one to teach another.</td> </tr> <tr> <td>سِيْخَالْوَانَا sikhāl- wānā</td> </tr> </table>	سِيْخْوَانَا sikhwānā,	} to get one to teach another.	سِيْخَالْوَانَا sikhāl- wānā
سِيْخَانَا sikhānā,	} to teach							
سِيْخْلَانَا sikhlanā,								
سِيْخْوَانَا sikhwānā,	} to get one to teach another.							
سِيْخَالْوَانَا sikhāl- wānā								

(c) If the root of the primitive verb ends in a long vowel (‘ā,’ ‘ī,’ ‘e,’ or ‘o’) it is shortened and an ‘l’ is inserted before the causative ‘ā’ and ‘wā,’ thus making them ‘lā’ and ‘lwā’ respectively, as:—

رَوْنَا ronā, to weep, to cry	رُلَانَا rulānā, to make to weep, or cry.	رُلْوَانَا rulwānā, to get one to make another weep or cry.
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سَوْنَا sonā, to sleep.	سُلَانَا sulānā, to lull or to make to sleep.	سُلْوَانَا sulwānā, to get one to lull another to sleep.
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كَلْهَانَا khānā, to eat, to feed oneself.	كَلْهِلَانَا khilānā, to help to eat, to feed another.	كَلْهِلْوَانَا khilwānā, to get one to feed another.
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دِيْنَا denā, to give.	دِلَانَا dilānā, to help or to cause to be given.	دِلْوَانَا dilwānā, to get one to give to another.
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پِيْنَا pīnā, to drink	پِلَانَا pilānā, to help or to make to drink.	پِلْوَانَا pilwānā, to get one to make another drink.
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(ii) Roots of intransitive verbs enclosing short vowels generally lengthen them to form the first causal and in consequence of the lengthening of the radical vowel dispense with the addition of 'ā' before the Infinitive termination 'nā.' In the Second Causal the vowel is not lengthened and 'wā' is therefore inserted, as :—

كُتِنَا <i>katnā</i> , to be cut, etc.	كُتِنَا <i>kātnā</i> to cut.	كُتِرِنَا <i>kaṭwānā</i> , to get or cause to cut.
لُدِنَا <i>ladnā</i> , to be loaded.	لُدِنَا <i>lādnā</i> , to load.	لُدِرِنَا <i>ladwānā</i> , to get one to load.
مَرِنَا <i>marnā</i> , <sup>1</sup> to die.	مَارِنَا <i>mārnā</i> , to beat, to kill.	مَارِرِنَا <i>marwānā</i> , to get beaten or killed.
كُفِلِنَا <i>khulnā</i> , to be opened.	كُفِلِنَا <i>kholnā</i> , to open.	كُفِلِرِنَا <i>khulwānā</i> , to get one to open a thing.
بَنَدِهِنَا <i>baṇḍhnā</i> , to be tied.	بَنَدِهِنَا <i>bāṇḍhnā</i> , to tie.	بَنَدِهِرِنَا <i>baṇḍhwānā</i> , to get one to tie something.

(iii) Some formations are slightly irregular owing to requirements of euphony, as.—

بِكِنَا <i>biknā</i> , to be sold.	بِيعِنَا <i>bechnā</i> , to sell.	بِكِرِنَا <i>bikwānā</i> , to help or to get one to sell; to get a thing sold by some one to some one else.
تَوَتِنَا <i>tūṭnā</i> , to be broken.	تَوَرِنَا <i>tornā</i> , to break.	تَوَرِرِنَا <i>tuṭwānā</i> , to get something broken by some

<sup>1</sup> It never means 'to be beaten,' which is expressed by 'پِئِنَا *piṭnā*.'

one; to help, to  
get or to cause  
one to break a  
thing.

لڙڻا چڻا <i>chhūṭnā</i> , to get لڙڻا چڻا <i>chhūṭnā</i> , loose. to لڙڻا چڻا <i>chhūṭnā</i> , be releas- لڙڻا چڻا <i>chhūṭnā</i> , ed, to go لڙڻا چڻا <i>chhūṭnā</i> , off (as a لڙڻا چڻا <i>chhūṭnā</i> , gun).	لڙڻا چڻا <i>chhornā</i> , to لڙڻا چڻا <i>chhornā</i> , let go, to leave, لڙڻا چڻا <i>chhornā</i> , to release, to fire لڙڻا چڻا <i>chhornā</i> , (as a gun).	لڙڻا چڻا <i>chhurwānā</i> , لڙڻا چڻا <i>chhurwānā</i> , to help or to لڙڻا چڻا <i>chhurwānā</i> , get or to cause لڙڻا چڻا <i>chhurwānā</i> , one to leave, لڙڻا چڻا <i>chhurwānā</i> , etc.
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لڙڻا چڻا <i>phaṭnā</i> , to be لڙڻا چڻا <i>phaṭnā</i> , torn, to crack, لڙڻا چڻا <i>phaṭnā</i> , to explode (as a لڙڻا چڻا <i>phaṭnā</i> , bomb).	لڙڻا چڻا <i>phārnā</i> , to لڙڻا چڻا <i>phārnā</i> , tear.	لڙڻا چڻا <i>pharwānā</i> , to لڙڻا چڻا <i>pharwānā</i> , get a thing torn لڙڻا چڻا <i>pharwānā</i> , by some one.
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لڙڻا چڻا <i>silnā</i> , to be لڙڻا چڻا <i>silnā</i> , sewn.	لڙڻا چڻا <i>sīnā</i> , to sew.	لڙڻا چڻا <i>silwānā</i> , to لڙڻا چڻا <i>silwānā</i> , help, or to get لڙڻا چڻا <i>silwānā</i> , some one to sew لڙڻا چڻا <i>silwānā</i> , something.
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لڙڻا چڻا <i>ḍūbnā</i> , to be لڙڻا چڻا <i>ḍūbnā</i> , drowned, to sink لڙڻا چڻا <i>ḍūbnā</i> , (intr.).	لڙڻا چڻا <i>ḍabonā</i> , to لڙڻا چڻا <i>ḍabonā</i> , sink (tr.).	لڙڻا چڻا <i>ḍubwānā</i> , to لڙڻا چڻا <i>ḍubwānā</i> , get a thing لڙڻا چڻا <i>ḍubwānā</i> , sunk by some لڙڻا چڻا <i>ḍubwānā</i> , one.
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لڙڻا چڻا <i>bhīgnā</i> , to لڙڻا چڻا <i>bhīgnā</i> , get wet.	لڙڻا چڻا <i>bhigonā</i> , to لڙڻا چڻا <i>bhigonā</i> , wet.	لڙڻا چڻا <i>bhigwānā</i> , لڙڻا چڻا <i>bhigwānā</i> , to have (a thing) لڙڻا چڻا <i>bhigwānā</i> , wetted (by some لڙڻا چڻا <i>bhigwānā</i> , one).
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لڙڻا چڻا <i>nahānā</i> , to لڙڻا چڻا <i>nahānā</i> , bathe, to have a لڙڻا چڻا <i>nahānā</i> , bath.	لڙڻا چڻا <i>nahlānā</i> , to لڙڻا چڻا <i>nahlānā</i> , bathe (some لڙڻا چڻا <i>nahlānā</i> , one).	لڙڻا چڻا <i>nahlwānā</i> , لڙڻا چڻا <i>nahlwānā</i> , to get some one لڙڻا چڻا <i>nahlwānā</i> , bathed by some لڙڻا چڻا <i>nahlwānā</i> , one else.
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1 'Dubānā' and 'bhigānā' are also used but they are not so good.

کہنا <i>kahnā</i> , to say.	کہلانا <i>kahlānā</i> , <sup>1</sup> to cause to be said.	کہلوانا <i>kahlwānā</i> , to get some one to say something to some one else.
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لآ *lānā*, to bring.      لآلآ *liwā lānā*, to have something brought or carried by some one.

(iv) A few verbs are both transitive as also intransitive,  
as :—

७. *bharnā*, to fill or to be filled.

بدلنا *badālnā*, to change or to be changed.

گھبراننا *ghabrānā*, to confuse, or to be confused, etc.

شرمانا *sharmānā*, to feel shy or to put to shame.

كخولانā *khujlānā*, to itch, or to scratch.

NOTE.—Used in their intensive forms they take ‘jānā’ when used intransitively and ‘denā’ or ‘lenā’ (according to signification) when used transitively, as :—

I was alarmed or confused = *main ghabrā gayā*.

I confused him = *main ne usko ghaḥrā diyā*.

304. The First Causals formed from primitive intransitive verbs have the ordinary transitive meaning. It is only their Second Causals which require the agency of another person, as :—

He was saved or escaped = *wuh bachgayā*.

I saved him = *main ne usko bachāyā*.

I caused him to be saved (by another person) = *main ne usko bachwāyā*.

<sup>1</sup> 'Kahlānā' also means 'to be called', as:—

*Wuh rājput kahlāte the* = they were called Rajputs.

But the Causals, First or Second, derived from primitive transitive verbs have always a double transitive signification, as :—

I wrote a letter = *main ne chitṭhī likhī*

I got the letter written by the munshi = *main ne munshījī se chitṭhī likhwā,ī*.

305. In a good many cases the First and Second Causals derived from transitive verbs are identical in meaning and it is a matter of indifference which of them is used. Usage or euphony, however, sometimes prefer one to the other, e.g. :—

Have you got his money deposited in the bank or not?  
= *tumne uskā rupaya bank ghar meñ jama' karā* (or, *karwā*) *diyā hai yā nahīn?*

Have this parcel sent to-day (by some one else) = *yih pārsal āj bhijwādo* (not *bhijādo*).

306. When a thing is got done by another with one's own help or contribution towards it the First Causal is generally used. But if it is got done by another person exclusively the Second Causal is used. Through a confusion of thought they are sometimes used interchangeably, e.g. :—

I dictated and he wrote (i.e. he wrote to my dictation)  
= *main ne usko likhāyā* (or *likhwāyā*).

I got him to write it = *main ne yih us se likhwāyā* (not *likhāyā*).

307. The Agent, through whom a thing is got done, is followed by 'se' (by) or by 'ke hāth se' (by the hand of). But if still another person is involved, he or she takes 'kī ma'rifat' or 'ke zarī'a,' both of which mean 'by means of' or 'through the medium of,' e.g.—

Get (it) done by him = *us se* (or, *ke hāth se*) *karwā,o*.

Get him to have it done by the munshī = *uske zarī, a* (or *kī ma'rīfat*) *munshījī se karāo* (or *karwā, o*).

308. It must be noted that the causals do not necessarily imply causation *with force at the back of it*. They simply express to get a thing done through another agency with or without one's own help or force.

### *Denominative Verb.*

309. Denominatives are formed by adding the infinitive termination 'nā,' or in some cases 'ānā' to a noun or an adjective, as :—

بخشنا *bakhshnā*, to bestow, to forgive (from Persian 'bakhsh').

خریدنا *kharīdnā*, to buy (from Persian 'kharīd,' buying).

قبولنا *qubūlnā*, to accept (from Arabic 'qubūl,' acceptance).

بحثنا *bahṣnā*, to argue, to dispute (from Arabic 'bahṣ, controversy).

لنگرانا *langṛānā*, to limp (from Hindi 'langṛā,' lame).

شرمانا *sharmānā*, to feel shy or abashed, also to put to shame (from 'sharm' shame, shyness).

گرمانا *garmānā*, to be heated, to become warm or angry (from 'garm,' hot or warm).

REMARK.—Some Denominatives, which were in use at one time, have yielded place to modern compounds, as .—

Old Verb.	Modern.	Signification.
قبولنا <i>qubūlnā</i>	قبول کرنا <i>qubūl karnā</i>	to accept.
بحثنا <i>bahṣnā</i>	بحث کرنا <i>bahṣ karnā</i>	to argue.
گرمانا <i>garmānā</i>	گرم ہونا <i>garm honā</i>	to be hot, warm or angry.

Old Verb.	Modern.	Signification.
چورانا <i>chaurānā</i>	چورا کرنا <i>chaurā karnā</i>	to widen.
پنپانا <i>panyānā</i>	پانی دینا <i>pānī denā</i>	to water, to irrigate.
مکیادا <i>mukyānā</i>	مکی مارنا <i>mukki mārṇā</i>	to hit with the fist.

## VOCABULARY.

Moonlight, Moonlit. (adj.)	} <i>chāṇḍnī</i>	Autumn { 1. <i>khizān</i> خزان 2. <i>pat jhar</i> پت جھڑ
Palace	<i>maḥal</i> محل	To engage as servant <i>naukar</i> نوکر رکھنا
Machine (f.)	<i>kal</i> کل	To get one engaged as a servant. { <i>naukar</i> <i>rakhwānā</i> نوکر رکھوانا
Blacksmith	<i>lohār</i> لوہار	Sale rate, price current. { 1. <i>nirkh</i> نرخ 2. <i>bhā, o</i> بہاؤ
To get burnt	<i>jalwānā</i> جلاوانا	Finger, small toe <i>uṅglī</i> انگلی
To shake	<i>hilānā</i> ہلانا	Branch { 1. <i>tahnī</i> <sup>1</sup> تہنی 2. <i>ḍālī</i> <sup>2</sup> ڈالی 3. <i>shākh</i> <sup>3</sup> شاخ
To get washed	<i>dhulwānā</i> دھلوانا	Dry <i>sūkhā</i> سوکھا
Spring (season)	<i>bahār</i> (f) بہار	To be weighed <i>tulnā</i> تولنا
Race (f.)	<i>daur</i> دور	To weigh <i>tolnā</i> تولنا
To cause to run, to gallop (tr.)	<i>daurānā</i> دوڑانا	To get weighed <i>tulwānā</i> تولوانا
Nullah	<i>nālā</i> نالا	Efficient, able, worthy. } <i>lā, īq</i> لائق
Over (from on)	<i>par se</i> پر سے	Suit (of clothes) <i>jōṛā</i> جوڑا
To jump (intr.)	<i>kūdnā</i> کودنا	
To cause to jump	<i>kudānā</i> کدانا	
To come to a stop	<i>thamnā</i> تھمنا	
Thanks (to God)	<i>shukr</i> شکر	

<sup>1</sup> 'Tahnī,' a small branch.<sup>2</sup> 'Ḍālī,' a large or small branch.<sup>3</sup> 'Shākh' (general).



Grain	<i>dāna</i>	دانہ	Tiny	<i>nanhā</i>	ننھا
Informer	<i>mukhbir</i>	مخببر	Drop (of	1. <i>gaṭṭra</i> (m.)	قطرہ
Cloud	<i>bādal</i>	بادل	liquid)	2. <i>būnd</i> (f)	بوند
Thick banks of clouds (f.)			Torrential rain	<i>mūslādhār</i>	
<i>kālī ghaṭā</i>	کالی گھٹا		<i>bārish</i>	موسلا دھار بارش	
To roar, to thunder	<i>garajnā</i>	گرچنا	Hail-stone	<i>olā</i>	اولا
Lightning, electricity	<i>bijlī</i>	بجلی	Heavy shower	<i>būchhār</i>	بوچھار
			Sky-light	<i>roshandān</i>	روشندان

## EXERCISE 38.

1. What time do you get up in the morning ? 2. Rouse him. 3. Get the box lifted up by the coolies (or get the coolies to lift up the box) 4. When was this palace built ? 5. Who made this machine ? 6. I got it made by a blacksmith. 7. Is the fire burning ? 8. Don't burn these papers. 9. The enemy had the village burnt by his troops. 10. It does not move from its place. 11. Shake the bottle. 12. Don't do it yourself, get it done by the *khidmatgar*. 13. Did you see it yourself ? 14. I have shown him every thing in the godown. 15. Don't lie down here. 16. Put (lay) him on the bed. 17. Come and sit down. 18. Make him sit down on the chair. 19. When will you get these clothes washed by the *dhobi* ? 20. How did the door open ? Who opened the door ? 21. Get the watchman to open it.

## EXERCISE 38(a).

(1) اس دوز میں کتنے گھوڑے دوڑے تھے - (2) تم نے ہمارے گھوڑے کو کیوں دوڑایا ؟ (3) اسکا گھوڑا نالے پر سے صاف کود گیا - (4) جمعدار صاحب نے اپنے گھوڑے کو بار بار پر سے کدایا - (5) میں وہاں سال بھر رہا - (6) انہوں نے مجھے

- سال بھر اپنے پاس رکھا۔ (7) صوبیدار صاحب نے مجھے نوکر رکھایا تھا۔ (8) گھاس کس بھاؤ بکتی ہے؟ (9) اپنے گھوڑا کیوں بیچا؟ (10) میں نے اسکی ”موٹر“ گاڑی بکوا دی۔ (11) میرا کورٹ کس طرح پھٹا؟ (12) تم نے اُسے کیوں پہارا؟ (13) تمہاری انگلی کس طرح کٹی؟ (14) تم نے اسکی شاخوں کو کیوں کاٹا؟ (15) سب سوکھے درخت کٹوا دو۔ (16) یہ دیوار کیونکر گری؟ (17) تمہارا مکان کس نے گرایا؟ (18) سب کچے مکان گرائے جائیں گے۔ (19) یہ افواہ شہر میں کیسے پھیل گئی؟ (20) انہوں نے قسم قسم کی افواہیں شہر میں پھیل دیں۔ (21) ”راشن“ تلگیا ہے یا نہیں؟ (22) اچھا اسے بھر تولو۔ (23) یہ بسترا اسباب میں نہ تلوانا۔ (24) تم نے اب نک کیا سیکھا ہے؟ (25) اُسے پہلے قواعد کرنا سکھاؤ (or سکھاؤ)۔ (26) کسی لایق آدمی سے اُسے انگریزی سکھاؤ (or پڑھاؤ)۔ (27) لگام میرے ہاتھ سے چھٹ گئی (or چھوٹ گئی)۔ (28) کتے کو کس نے چھوڑا؟ (29) ہر ایک رنگروت سے کم از کم دس کارتوس چھڑاؤ۔ (30) ہمارا کورٹ کب سل چکیگا؟ (31) یہ درزی بہت اچھے کپڑے سیٹا ہے۔ (32) اس جارے میں ہم تین گرم جوڑے سلوائیں گے۔ (33) ہم آج ”ٹفن“ نہیں کھائیں گے۔ (34) گھوڑے کو دانہ کھلاؤ۔ (35) آپ آج صبح کسوقت جگے تھے؟ (36) کل صبح ہمکو سارے پانچ بجے جگاؤ۔ (37) چھوٹ مت بولو۔ (38) ہمارے بھرے کو بلاؤ۔ (39) بابو کو جلدی بلاؤ۔ (40) تم کیا مانگتے ہو؟ (41) اردائی کو بھیج کر ایک ڈبا ”سگریٹ“ منگاؤ۔ (42) چراہیں تم خود دھویا کرو دھوبی سے مت دھلاؤ۔ (43) ہم

- خود یہ کام کرینگے - (44) چپراسی سے کراؤ (or کرواؤ) - (45) تم کو کس نے پکڑا تھا؟ - (46) مخبروں نے ان سب کو پکڑوا دیا - (47) تم کیا سمجھتے؟ - (48) اُسے سب بات پھر اچھی طرح سمجھا دو - (49) میں گھبرا گیا - (50) تم نے مجھے گھبرا دیا - (51) میں نے اسکو صاحب سے بھی کہلوا یا لیکن اُس نے ایک نہ مانی - (52) وہ مہاراجہ کہلاتا ہے - (53) یہ سب اسباب قلیوں کے سر پر لوا لائے \*

*Miscellaneous Colloquial Sentences.*

- It is very cloudy to-day. *āj bahut bādāl haiñ.*  
 It appears we shall have rain to-day. *ma'lūm hotā hai ki āj bārish hogī.*  
 Look, what a black heavy cloud has risen from the east. *dekho, kaisī kālī ghaṭā pūral se uṭhī hai.*  
 What a nice and cool breeze is blowing! *kaisī ṭhañḍī ṭhañḍī hawā chal rahī hai!*  
 A strong wind has set in, it will disperse the clouds. *zor kī hawā shurū' hoga, i hai, is se bādāl phat jā, enge.*  
 What is this noise? Is it thundering? *yih shor kaisā hai? bādāl garaṃ rahe haiñ?*  
 The lightning too is flashing. *biṛlī bhī chamak (or, kūñd) rahī hai.*  
 It has begun to drizzle. *nanhī nanhī būñdeñ paṇī shurū' hoga, i haiñ.*  
 It is raining cats and dogs. *mūslā dhār bārish ho rahī hai.*  
 It is hailing now. *ab ole paṇī rahe haiñ*  
 Look, how big the hail-stones are! *dekho, kitne bare bare ole haiñ!*  
 The rain is driving in, shut that sky-light. *būchhār andar ā rahī hai, wuh roshandān band kardo.*

Has the rain stopped ?	<i>bārish thamga, ī hai ?</i>
The sky has cleared now and the stars have once more appeared.	<i>asmān ab bilkul sāf hogayā hai aur sitāre phir nikal ā, e haiñ.</i>
Thank God, it is a moon- lit night.	<i>khudā kā shukr hai ki āj rāt chāndnī hai.</i>
The rains are over now and the autumn will set in shortly.	<i>ab barsāt ho chukī aur khizān (or pat jhar) kā mausim jaldī shurū' hojā, egā.</i>
What time does the spring season begin in this coun- try ?	<i>is mulk meñ bahār kā mausim kab shurū' hotā hai ?</i>

## Lesson XXXVII.

### Direct Narration (oratio recta).

310. The indirect narration (oratio oblique) is very rarely used in Hindustani, the more vivid form, i.e. the Direct narration, being generally employed instead. In other words, when it is intended to reproduce or to repeat in an objective clause what one said, saw, heard, perceived, felt or thought it is generally put in the original words used or supposed to have been used.

Examples :—

He might say that he would go ( = I shall go ) — *shāyad woh kahe ki main jāūngā.*

Tell him that you cannot go (I cannot go) = *us se kahdo ki main nahīñ jā saktā.*

We shall say that we cannot come = *ham kahenge ki ham nahīñ ā sakte.*

You say that you cannot come (I cannot) = *tum kahte ho ki main nahīñ ā saktā.*

He said that he would come (= I will come) = *us ne kahā ki main ā,ūngā.*

I have written to him that you are ill (he is ill) = *main ne us ko likhdiya hai ki woh bimār hai.*

He asked me whose mistake it was (is) = (i) *us ne mujh se puchhā ki yih kiskī ghaltī hai*—(was, if it relates to remote past) = (ii) *us ne mujh se puchhā ki yih kiskī ghaltī thī.*

He saw that there was (is) no way of escape = *us ne dekhā ki nikalne kā rāsta koi nahīn (hai).*

We heard that the enemy had (have) fled = *ham ne sunā ki dushman bhāg gaye hai.*

He thought that the plan would (will) succeed (or I shall succeed through this plan) = *us ne khayāl kiya ki yih tadbīr kāmyāb hojā, egī* (or *ki main is tadbīr se kāmyāb hojā, ūngā.*

The general discovered that it was (is) futile to attack = *Jarnail Sāhib ne ma'lūm kiya ki hamla karnā befā, ida hai.*

He expected that he would succeed (I shall succeed) = *usko ummīd thī ki main kāmyāb hojā, ūngā.*

He dreamt that he was a king (I am a king) = *us ne khvāb dekhā ki main bādshāh hūn.*

He exclaimed with delight that his friend had come (Hurrah, my friend has come) = *woh khush hokar bol uṭhā ki āhā, merā dost āgayā.*

We suspected that their intention was (is) not good = *hamko shubha hū, ā ki unki nīyat achchhī nahīn hai.*

They concluded (inferred) that the enemy would (will) give in shortly = *unhon ne natījā nikālā ki dushman jaldī hār mān legā.*

I feared that he would (will) come (lest he should come) = *mujhe dar thā ki woh ājā, egā* (or *ki woh ā na<sup>1</sup> jā, e).*

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<sup>1</sup> 'Lest' takes its verb in the negative

I said to myself that I was bound to succeed this time  
(I shall certainly succeed) = *maiñ ne apne dil meñ kahā ki is daf'a zarūr kāmīyāb hūñgā.*

NOTE.—It will have been noticed that the objective clause is generally introduced by 'ki' (that), which may, however, be understood.

311. The Indirect Narration is, however, preferred (not necessarily used) to convey an order to a third person, as :—

Tell him to come here (tell him that he should come here) = *usko bolo ki yahāñ ā, e* (or not so good *ā, o*).

312. The Direct Narration occasionally occurs within Direct Narration, as :—

He said that the bearer had given it out that the *ṣāhib* was a very rich man = *us ne kahā ki bahre ne kahā hai ki ṣāhib bare dāulatmand admī haiñ.*

313. In spite of all that has been said above, ambiguity does occur, especially in involved sentences, in which case the substitution of a pronoun by a proper noun or some other course is resorted to by way of explanation, as :—

I told him that you (Akbar) were not in Delhi = *maiñ ne us se kah diyā thā ki Akbar Delhi meñ nahīñ hai.*

NOTE.—Here 'wuh' instead of Akbar might refer to quite another person.

314. It is always more elegant to split the infinitive into a subordinative objective clause when it occurs in English in its objective relation to a finite verb of this kind, as :—

I told him to go (that you may go) = *maiñ ne usko kahā ki jā, o.*

The General ordered us to attack ('attack') = *Jarnāl ṣāhib ne hukm diyā ki hamla karo.*



He regretted to have gone there ('why did I go there')

= *us ne afsos kiyā ki main wahān kyon giyā.*

He did not know what to do ('what should I do?')

= *wuh hairān thā ki main kiyā karūn.*

315. Whilst we are at it we might as well dispose of the subordinate clauses denoting interest or purpose. When they relate to present or future they are expressed by the Present Subjunctive, but when the opportunity for the attainment of purpose is past without its realization it is preferably put in the Past Conditional (or Optative), as :—

Walk quickly that we may not be late = *jaldī chalo ki der na hojā, e.*

Be careful lest you miss the train = *khabardār aīsā na ho ki gārī se rahjā, o.*

I think we might try once more = *mera khayāl hai ki ham ek daf'a phir koshish karen.*

I had thought to have gone there but you did not allow me to go = *merā khayāl thā ki main wahān jātā (not so good 'jāūn') lekin tum ne jāne na diyā.*

#### VOCABULARY.

Distant	<i>dūr kā</i> <sup>1</sup>	دور کا	To declare on oath	<i>qasm</i>
Sub-Inspector of Police	<i>thānadār</i>	تھانہ دار	<i>khākar kahnā</i>	قسم کھا کر کہنا
Police station	<i>thāna</i>	تھانہ	To avenge oneself on-for—	
Investigation (f.)	<i>tahqīqāt</i>	تحریقات	( <i>se-kā-</i> )	<i>badla lenā</i>
			(سے - کا -)	بدلہ لینا
To investigate ( <i>kī bābat</i> )	<i>tahqīqat karnā</i>	(کی بابت) تحریقات کرنا	Hotel	<i>hoṭal</i>
				ہوٹل
			Invasion	<i>charhā, ī</i>
			To invade ( <i>par</i> )	<i>chārhā, ī</i>
				(پر) چڑھائی کرنا
			<i>karnā</i>	

<sup>1</sup> As an attributive adjective, i.e., when preceding the noun it qualifies.



Magistrate <i>Majastret s̄ahib</i> مَجِسٹریٹ صاحب	Otherwise { 1. <i>nahin lo</i> نہیں ہو 2. <i>warna</i> ورنہ
Unanimously <i>yak zabān ho-</i> <i>kar</i> یک زبان ہو کر	To regret, } <i>pachtānā</i> پچھتاؤ
Journey, voyage <i>safar</i> سفر	To repent. }
Recommendatory letter <i>sifārishī chitthī</i> سفارشی چٹھی	Climate (f.) <i>āb-o-hawā</i> آب و ہوا
Thief <i>chor</i> چور	Bear (m.) { 1. <i>rīchh</i> ریچھہ 2. <i>bhālū</i> بھالو
Proved <i>sābit</i> ثابت	Deer <i>hiran</i> ہرن
To prove <i>sābit karnā</i> ثابت کرنا	Peacock <i>mor</i> مور
Face { 1. <i>munh</i> منہ 2. <i>chihra</i> چہرہ	Holy, sacred, pure <i>pāk</i> پاک
Forged (fictitious) <i>ja'li</i> جعلی	Tame { 1. <i>pālū</i> پالو 2. <i>hilā hū, ā</i> ہلا ہوا
To escape (with one's life) <i>bachkar nikalnā</i> بچ کر نکلنا	Preserve (forest) <i>rakh</i> (f.) رکھ
Possible <i>mumkin</i> ممکن	Knowingly <i>jān ke</i> جانکے
Impossible <i>nā mumkin</i> نا ممکن	Bait or fodder <i>chāra</i> چارہ
Warning (remonstration) <i>fahmā, ish</i> فہمائش	By chance <i>itti'fāq se</i> سے اتفاقی
To admonish, { <i>fahmā, ish</i> To warn. { <i>karnā</i> فہمائش کرنا	To drive, to beat (game) <i>hānkā</i> ہانکنا
	Crocodile <i>magar machh</i> مگر مچھ
	Alligator <i>gharyāl</i> گہڑیال
	Fishing rod <i>bañsī</i> بنسی
	Fishing line (f.) <i>ḍor</i> ڈور

## EXERCISE 39.

- 1 He said that he was going to a distant country.
2. They said that they were dying of (from) hunger.
3. He denied that he was a thief. 4. The Sub-Inspector of Police replied that he was still investigating the matter. 5. He asked me what had become of my orderly.

6. He swore that he would avenge himself on him. 7. He enquired of me what was the shortest way to the Railway station. 8. I asked him why he was staying in the hotel. 9. He asked me if I was going that day. 10. They heard that the king had died. 11. He thought that he also could make a machine like that. 12. We expected to capture the position. 13. The general concluded that it was difficult to invade the country during the winter. 14. I told him to keep quiet. 15. The Magistrate asked him to bring up witnesses. 16. He advised me to apply for leave.

### EXERCISE 39(a).

- (1) اسنے کہا کہ شاید انوار تک یہ کام نہ ہو سکے۔ (2) میرا خیال تھا کہ وہ بہ کام کرے گا۔ (3) انہوں نے کہا کہ ہم اس جھگڑے میں آنا نہیں چاہتے۔ (4) تم نے کہا تھا کہ یہ کام انوار تک ختم ہو جائیگا۔ (5) اسکا خیال تھا کہ مجھے دھوکا دیا گیا ہے۔ (6) ڈاکٹر صاحب نے کہا کہ ہم کل لائین کا ملاحظہ کریں گے۔ (7) ان سب نے یک زبان ہو کر کہا کہ جس طرح ہولرائی ختم کی جائے۔ (8) تم نے کہا تھا کہ صاحب دفتر کا کام کر رہے ہیں اور شام کے سات بجے سے پہلے واپس نہیں آسکیں گے۔ (9) ہم نے دیکھا کہ بارش ہو رہی ہے اور سفر لمبا ہے۔ (10) بابو کہتا ہے کہ گاڑی امربسر سے چل چکی ہے۔ (11) اُس نے آکر کہا کہ گاڑی تیار ہے۔ (12) میں نے اُس سے کہا تھا کہ اگر تم سچ سچ بولدو گے تو تمہارا قصور معاف کیا جائیگا۔ (13) صاحب نے اقرار کیا تھا کہ ہم ضرور تمہیں سفارشی جتھی دیں گے۔ (14) پاس سے ایک آدمی بول اُٹھا کہ میرے خیال میں یہ چور ہے۔

(15) میں نے عرض کی کہ میں بیگناہ ہوں - (16) میں نے سنا ہے کہ آپ لام پر جا رہے ہیں - (17) اسکو افسوس تھا کہ مجھے دو روز کی چھٹی بھی نہ ملی - (18) اُس نے مجھ سے پوچھا کہ تمہارا نام کیا ہے - (19) میں نے جواب دیا کہ میں یہ ثابت کر سکتا ہوں - (20) اُس نے دیکھا کہ زمین کچھ کچھ گیلی ہے - (21) میں نے دیکھا کہ اسکا چہرہ غصے سے لال ہے - (22) مجھے معلوم ہوا کہ وہ رسید جعلی تھی - (23) اُس نے سوچا کہ یہاں سے بچکر نکلنا ناممکن ہے - (24) میں نے اپنے دل میں فیصلہ کر لیا تھا - کہ اگر میجر صاحب مجھ سے پوچھینگے تو میں سچ سچ کہوں گا - (25) صاحب نے اُسکو فہمائش کی کہ خبردار آئندہ ایسا نہ کرنا ورنہ پچتاؤ گے \*

*Miscellaneous Colloquial Sentences.*

I intend to go on two months' leave.	merā irāda hai ki do mahīne kī chhutī par jā,ūn.
I think change of climate will do him lot of good.	mere khayāl meñ āb-o-hawā badalne se usko bahut fā,ida hogā.
There is lot of shooting to be had in Kashmir.	Kashmīr meñ shikār bahut hai.
Are there any tigers there ?	wahan shēr haiñ ?
Not many. But there is any number of bucks and bears.	shēr bahut nahīñ lecin hiran aur rīchh (or bhālū) beshu- mār haiñ.
It is against orders to shoot peacocks.	mor ko mārñā (or mor kī shikār karnā) mana' hai.
Because it is the Hindu's sacred bird.	kyon ki Hindū isko pūk parinda khayāl karte haiñ.

Is it wild or tame ?	<i>yih jaṅglī hai yā pālū ?</i>
What kind of shooting can be had in this preserve ?	<i>is rakḥ meṅ kaun kaunsā shikār miltā hai ?</i>
I did not shoot it purposely.	<i>maiṅ ne jānke usko nahīṅ mārā.</i>
The bullet hit him acciden- tally.	<i>ittifāq se uske <sup>1</sup> golī laggaī.</i>
How many coolies do we want to beat the game ?	<i>shikār ko hāṅkne ke wāsṭe kitne guliōṅ kī zarūrat hogī.</i>
We can drive in a tonga half the way, the rest of it we shall have to do on foot.	<i>ādhe raste tak ṭāṅga jā saktā hai, baqī safar paidal karnā hogā.</i>
There is a big crocodile in this river.	<i>is daryā meṅ ek barā magar machh hai.</i>
We killed a large alligator.	<i>ham ne ek barā gharyāl mārā.</i>
Where can I get a fishing rod ?	<i>bansī kahāṅ se milegī (or, mil saktī hai)</i>
Put some bait on the hook.	<i>kāñṭe par kuchh chāra lagādo.</i>
Reel up this line.	<i>yih ḍor lapēdo.</i>

## Lesson XXXVIII.

### Participles.

#### *The Present and the Past Participles.*

316. How the Present and the Past Participles enter into the formation of tenses and some compound verbs and their occasional use as a noun have already been explained. Here we intend to illustrate their use as an adjective,

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<sup>1</sup> 'Badan par' understood after 'ke.'

in which case, like other adjectives, they are used both attributively as well as predicatively.

317. Used attributively, i.e., preceding the noun they qualify, they invariably agree with it and are generally followed by 'hū,ā'<sup>1</sup> which also changes to agree with the noun, as :—

*Present Participle :*

Burning fire = *jaltī hū,ī āg*.

Wayfaring travellers = *rah chalte hū,e musāfir*.

To the fleeing enemy = *bhāgte hū,e dushman ko*.

Up till the last breath = *marte dam tak*.

REMARK.—When the English Present Participle does not denote an action in progress and is used in its generic sense, implying a characteristic quality, the agentive construction is used, as :—

Flesh-eating animals = *gosh khānewāle jānwar*.

Fighting race = *larne wālī qaum*.

Lying individual = *jhūṭ bolnewālā admī*.

*Past Participle :*

Written paper = *likhā hū,ā kāghaz*.

Torn blankets = *phate hū,e kambal*.

Burnt bread = *jalī hū,ī rotī*.

Broken arm = *ṭūṭā hū,ā bāzū*.

REMARK.—Since the Past Participle so used is passive in its character, it generally comes from the intransitive verb, unless no such verb is conveniently handy.

318. Used predicatively the two participles do not follow the same rules and we shall, therefore, deal with them separately now.

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<sup>1</sup> As a matter of fact the use of 'hū,ā' with the participial adjectives is solely meant to distinguish them from other uses of the Participles. It can, therefore, be optionally left out when there can be no likelihood of ambiguity.

*The Present Participle.*

319. If the Present Participle qualifies a subject in the nominative it agrees with the subject and is generally followed by 'hū,ā', as:—

He was going along laughing = *wuh hañstā hū,ā jā rahā thā.*

The tiger rushed to me roaring = *sher garañtā hū,ā merī ħaraḥ jhapṭā.*

She came to me limping = *wuh lañgrātī hū,ī mere pās ā,ī.*

320. If it qualifies a subject followed by 'ne,' or a logical subject, in any case other than the nominative, it is constructed absolutely (i.e., ends in 'e'), as:—

He said laughing = *us ne hañste hū,e kahā.*

The lion attacked me roaring = *sher ne garañte hū,e muñh par ħamla kiyā.*

I am afraid of going there (or whilst going there) = *muñh ko wahāñ jāte hū,e ħar laglā hai.*

Did you not feel ashamed to do this (whilst doing this) ?  
= *tumko yih karte hū,e sharm na ā,ī ?*

REMARK.—This absolute construction has a very useful meaning in that it denotes "when or while doing a thing," as:—

When or whilst writing = *likhte hū,e.*

When or whilst starting = *chalte hū,e.*

This idea is also commonly expressed by adding 'waqt,' etc., after the Participle which then dispenses with 'hū,ā,' as:—

When (not while) writing = *likhte waqt.*

When speaking = *bolte waqt.*

When attacking = *ħamla karte waqt.*

321. When it qualifies an object in the accusative case (i.e., in its nominative form, it may either agree with the



object or be constructed absolutely, the former course is much more preferable, as :—

I have never seen a thunderbolt (lightning) falling = *main ne bijli girtī (or girtī hū,ī) kabhī nahīn dekhī.*

We saw hailstones actually falling = *ham ne ole parte (or parte hū,e) dekhe.*

I saw an aeroplane flying this morning = *main ne āj subah ek hawā-ī jahāz urtā (or urtā hū,ā) dekhā.*

322. When the qualified object is followed by 'ko' no agreement takes place, and the Participle may be either in its nominative form or constructed absolutely, the latter course being, however, preferable especially if the Participle is transitive, as :—

I saw them running = (i) *main ne unko daurtā (or, daurtā hū,ā) dekhā.* (ii) *main ne unko daurte (or daurte hū,e) dekhā.*

I heard him lying deliberately = *main ne usko jānbūjhkar jhūṭ bolte (or bolte hū,e) sunā.*

I have never seen him doing his work = *main ne usko apnā kām karte (or karte hū,e) kabhī nahīn dekhā.*

323. When the Participle expresses gradual progress towards the accomplishment of the action denoted by the finite verb it is *always* constructed absolutely and repeated and discards the 'hū,a' part of it, as :—

Going along we reached Delhi = *ham chalte chalte Dillī pahunchē.*

Gradually he rose to be a Premier = *hote hote wuh Wazīr A'āzam hogayā.*

It has gradually worn out to half its original size = *yih ghiste ghiste ab ādhā rahgayā hai.*

324. This construction is also used when the action denoted by the final verb immediately follows a continuance of the one denoted by the Participle, as :—



He continued to read till he fell asleep = *wuh parhte parhte so gayā*.

325. It must be noted that what ends in "ing" in English is not always Present Participle. One needs, therefore, to be very cautious when translating it into Hindustani, e.g. :—

*Lying* is a sin = *jhūt bolnā gunāh hai* (noun).

It is not a wise thing to pour oil into the *burning* fire = *jaltī hū,ī āg meñ tel dālnā 'aql kī bāt nahīñ* (adjective).

Tiger is a flesh-eating animal = *sher gosht-khānewālā jānwar hai* (generic adj.).

Who is coming on the road? = *sarāk par kaun ātā hai?* (Present Participle).

326. The Hindustani Present Participle, when so used, always denotes an action in progress. But this is not always so in English. Sometimes the English Present Participle denotes a completed action, in which case it must be translated by the Past Participle in Hindustani, e.g. :—

He is sitting (seated) in the office = *wuh daftar meñ baiṭhā* (or, *baiṭhā hū,ā*) *hai*.

The book is lying (laid) on the table = *kitāb mez par parī* (or *parī hū,ī*) *hai*.

Who is standing at the door? = *darwāze par kaun kharā* (or *kharā hū,ā*) *hai?*

They were hiding (hidden) in a jungle = *wuh ek jāngal meñ chhipe* (or *chhipe hū,e*) *the*.

It is inclining (inclined) to the right = *yih dā,īñ taraf jhukā hū,ā* *hai*.

He is lying (laid) on the bed = *wuh chārpā,ī par leṭā* (or *leṭā hū,ā*) *hai*.

One corner of it was projecting (projected) outwards = *uskā ek kona bāhir ko niklā hū,ā thā*.

He was wearing a *khakī* coat = *wuh kḥākī koṭ pahine*<sup>1</sup>  
(or *pahine hū,e*) *thā*.

He was holding a club in his hand = *wuh lāḥī hāth*  
*meñ li,e*<sup>1</sup> (or *li,e hū,e*) *thā*.

327. When the Present Participle is used as a complement to

$$\left. \begin{array}{l} \text{نظر آنا } naẓar ānā \\ \text{دکھائی دینا } dikhā,ī denā \\ \text{معلوم ہونا } ma'lūm honā \end{array} \right\} \text{ to appear, etc.}$$

it also expresses likelihood or possibility, as :—

*Mujhe yih bāt bantī* (or *hotī*) *dikhā,ī nahīn detī* = I do not see any likelihood (or possibility) of its success (Lit. this does not appear to me likely to succeed).

*Hamko yih ādmī bachtā naẓar nahīn ātā* (or *ma'lūm nahīn hotā*) = I do not see any hope, likelihood or possibility of this man escaping or recovering.

328. 'Hotā hū,ā' (or 'se hotā hū,ā'), and 'hokar' (or 'se hokar') have a curious but logical meaning of 'via.' Those constructed with 'se' imply breakage of a journey as well, e.g. :—

I shall go to Delhi via Lahore = *main Lahore hotā hū,ā*  
(or *hokar*) *Delhi jā,ūngā*.

I shall break my journey at Lahore while going to Delhi = *main Lahore se hotā hū,ā* (or *se hokar*) *Delhi jā,ūngā*.

#### *The Past Participle.*

329. When the Past Participle is intransitive and qualifies a subject or an object without any postposition after it, it (the Participle) agrees with the subject or the object, as :—

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<sup>1</sup> Vide rule 332.

Qualifying a subject.

This paper is torn = *yih kaḡhaḡ phaṭā hū,ā hai.*

Who is safe (i.e., free) from sin in this world ? = *is dunyā meñ kaun gunāh se bachā hū,ā hai ?*

Is the Ṣāhib up or not ? = *ṣāhib uṭhe hū,e haiñ yā nahññ ?*

The horse was tied to a tree = *ghoṛā darakḡt ke sāth bañdhā hū,ā thā.*

He is a deserter from his regiment = *wuh apnī palṭan se bhāḡā hū,ā hai.*

Qualifying an object.

I saw a 10-rupee note (lying) fallen in the street = *maiñ ne ek das rupai kā not galī meñ girā hū,ā (or paṛā hū,ā) dekhā.*

He gave me both the glasses in a broken condition = *us ne mujhe donoñ ḡilās ṭuṭe hū,e diye the.*

Don't leave the door open = *darwāza khulā (or khulā hū,ā) mat chhoṛo.*

I saw fifty passengers seated in that compartment = *maiñ ne us khāne meñ pachās musāfir baithe (or baithe hū,e) dekhe.*

330. If the subject is followed by 'ne' or if it is a logical subject, followed by some other postposition, and the Past Participle qualifying it is *intransitive*, the latter is constructed absolutely, ending in 'e' and is generally followed by 'hū,e,' as :—

I fired (whilst) mounted on my horse = *maiñ ne ghore par chaṛhe hū,e bañdūḡ chālā,ī.*

He heard the news whilst he was seated in the office = *us ne daṣṭar meñ baithe hū,e yih kḡhabar sunī.*

331. If the Participle is intransitive and qualifies an object followed by 'ko' it is put in its crude form, ending in 'ā,' as :—

Don't leave the doors open = *darwāzōñ ko khulā* (or *khulā hū,ā*) *mat chhoṛo*.

I saw them seated in the verandah = *maiñ ne unko barāmdē meñ baiṭhā* (or *baiṭhā hū,ā*) *dekhā*.

332 If the Past Participle is *transitive* and *its own object* is expressed with it, it is always constructed absolutely, ending in 'e' and 'hū,e' may follow it, as :—

Qualifying a subject.

He was drunk = *wuh sharāb pī,e* (or *pī,e hū,e*) *thā*.

I went with my uniform on = *maiñ wardī pahne* (or *pahine hū,e*) *giyā*.

The porter is following them with (i.e., carrying) a trunk on his shoulder = *gulī trañk kañdhe par uṭhā,e unke pīchche pīchhe jā rahā hai*.

Qualifying an object.

I saw him drunk = *maiñ ne usko sharāb pī,e* (or *pī,e hū,e*) *dekhā*.

I saw them dressed in khaki = *maiñ ne unko khāki kapre pahine* (or *pahine hū,e*) *dekhā*.

NOTE.—It is absolutely necessary for this construction that the object of the Past Participle be mentioned.

333. If the subject or the object happens to be the object of the Participle as well, it agrees with it provided it is in the nominative form, as :—

The receipt reached me cancelled = *rasīd mansūkh kī hū,ī mere pās pahunchī*.

I saw the receipt cancelled = *maiñ ne rasīd mansūkh kī hū,ī dekhī thī*.

334. When the Participle is repeated to express a continued state it dispenses with 'hū,ā,' as :—

You, too, keep on inventing news, seated idle as you are = *tum bhī baithe baithe khabreñ aharte rahate ho*.

He goes about all day long with his orderly (taking his orderly with him) = *wuh ardali ko sāth lī, e lī, e sārā dīn phirtā rahtā hai.*

Lying as I was I fell asleep = *maiñ leṭā leṭā sogayā.*

NOTE — 'Hū, ā' is also understood in a few adjectives and adverbial phrases ; as a matter of fact it can always be left out, if its absence will cause no ambiguity.

*Phalā phūlā bāgh* = a garden in full bloom and bearing an abundance of fruit.

*Tūtā phūtā makān* = dilapidated building.

*Āñkhoñ dekhī bāt* (i.e., *āñkhoñ se dekhī hū, ī bāt*) = an eye-witnessed fact.

*Kānoñ sunī bāt* (i.e., *kānoñ se sunī hū, ī bāt*) = hearsay.

*Maḥabbat bharī nigāh* (i.e., *maḥabbat se bharī hū, ī nigāh*) = affectionate look.

*Ā, e dīn* = every (arrived) day.

*Ulte pāoñ* = without stopping (lit. on turned feet).

*Dabe pāoñ* = on tip-toe, with silent tread (lit. on suppressed feet).

*Dabī zubān se* = with bated breath (lit. with suppressed tongue).

335. A curious use of the Participle consists in inserting 'hū ā' between it and the various tenses of 'honā' (to be). What is still more curious is that in the case of *transitive* verbs the subject is put in the Agentive<sup>1</sup> case (i.e., with 'ne' after it), as :—

He is come (i.e., he came here some time ago and is still staying here) = *wuh āyā hū, ā hai.*

He has been away (lit. gone) for (lit. from) two days = *wuh do dīn kā* (or, *se*) *giyā hū, ā hai.*

He has got the letter written ready (or, he has already written the letter) = *us ne chitṭhī likhī hū, ī hai.*

<sup>1</sup> Especially in the Panjab.

He had the book (put) in his pocket = *us ne kitāb jeb men dālī hū, i thī.*

I was under the impression that he was a Mohamedan = *maiñ usko musalmān samjhā hū, ā thā.*

NOTE.—This construction shifts one's mind from the action itself to the state of the subject or the object after the completion of an action. Contrast the above with the following corresponding tense formations which deal with the action only :—

He has come (now) = *wuh āyā hai.*

He has gone (now) = *wuh giyā hai* (or *chalā giyā hai*).

He has written the letter = *us ne chittīhī likhī hai.*

He had put the book in his pocket = *us ne kitāb jeb men dālī thī.*

I had thought him to be a Mohamedan or I had mistaken him for a Mohamedan = *maiñ usko musalmān samjhā thā.*

336. The Participle of a transitive verb is sometimes used with its corresponding intransitive finite verb to express possibility. The Participle in such cases is merely used as a noun and can be optionally replaced by infinitive, e.g. :—

This will (or can) not be done by my efforts to do it (i.e., as for me I cannot do it) = *yih kām mere kī, e se na hogā.*

This dispute will (or can) not be settled by his efforts to settle it (i.e., as for him he cannot settle this dispute) = *yih jhagrā uske miṭā, e se na miṭegā.*

He may be saved by your efforts to save him = *shāyad wuh tumhāre bachā, e se bachjā, e.*

#### VOCABULARY.

Drop	1. <i>qatra</i> (m.)	قطرة	Marksman	<i>nishāna bāz</i>	نشانہ باز
	2. <i>būnd</i> (f.)	بوند			
To boil (liquids)	<i>khaulnā</i>		To be trained	<i>sadhānā</i>	سدهانا
(intr.)		کھولنا	To train	<i>sadhānā</i>	سدهانا
To boil (liquids)	<i>kharulānā</i>		Efface	<i>miṭānā</i>	مٹانا
(tr.)		کھولانا	To be effaced	<i>miṭnā</i>	مٹنا

To abuse (filthy abuse) (ko)	To spread (bed, etc.)
<i>gālī denā</i> (کو) گالی دینا	<i>bichhānā</i> بچھانا
Waist (f.) <i>kamar</i> کمر	Epistle, note <i>ruq'a</i> رقعہ
To be loaded <i>ladnā</i> لادنا	To change sides (in sleep, etc.) <i>karwat badalnā</i> کرورت بدالنا
To load <i>lādnā</i> لادنا	To be petrified <i>pathrānā</i> پتھرا نا
Bundle <i>gaṭhī</i> گٹھڑی	Stone <i>patthar</i> پتھر
Under the arm <i>baghal men</i> بغل میں	Staying, lodging <i>utrā hū, ā</i> اُترا ہوا
To rot <i>saṛnā</i> سڑنا	Rolling and tumbling <i>girtā</i> گرتا پرتا
To be ruined, wasted or cast to the winds <i>barbād honā</i> برباد ہونا	Done, tried, experimented <i>hāth se niklā hū, ā</i> ہاتھ سے نکلا ہوا
To ruin, to waste <i>barbād karnā</i> برباد کرنا	Seal, stamp (f) <i>muhṛ</i> مھر
Bent (on) (par) <i>tulā hū, ā</i> (پر) تلا ہوا	To seal, to stamp (par) <i>muhṛ lagānā</i> (پر) مھر لگانا
Corn <i>anāj</i> اناج	Ready made <i>banā banāyā</i> بنا بنایا
To such an extent that, until <i>yahān tak ki</i> یہاں تک کہ	Godown, } <i>godām</i> گودام
To check, to examine <i>paṭāl karnā</i> پڑال کرنا	Store. }
To be spread (bed, etc.) <i>bichhnā</i> بچھنا	

## EXERCISE 40.

1. Put two drops of it in the boiling water. 2. He boldly faced the roaring lion. 3. It requires an expert marksman to hit a flying bird. 4. He saved me from a sinking boat. 5. The trained horses of cavalry understand words of command like men. 6. No one can efface the predestined (written) fate. 7. I have with me a receipt signed by you. 8. The doctor took out pieces of the broken bone. 9. Whilst firing look straight at the target.



10. Whilst leaving Lahore I told you that I should not be back before Sunday. 11. I went there running all the way. 12. She came to me crying. 13. I saw the child falling from the roof. 14. I heard him abusing the recruit. 15. Did you see him do this? 16. Did you see the train start? 17. Climbing on we eventually reached the top. 18. I served Government till I grew old. 19. They were all loaded with sacks of corn. 20. A red kambarband was tied round (in) his waist. 21. Thousands of tents were pitched in an open space. 22. She was sitting in the drawing room. 23. It was lying on my table. 24. He was wearing khaki uniform. 25. He was holding (taking) a bundle under his arm. 26. I saw the box locked. 27. Lying as it was for a long time it rotted. 28. He won't understand it by my explaining (it to him).

#### EXERCISE 40(a).

- (1) ہم سب نے ہنسنے کیلئے وہ دن بھی وہاں گدارا۔
- (2) صدیوں کی اس سوئی ہوئی قوم کو جگانے کیواسطے کچھ عرصہ چاہیئے۔
- (3) اُس بیچارے نے روکر مجھ سے کہا کہ مجھ پر برا ظلم ہوا ہے۔
- (4) وہ دُرتے دُرتے میرے پاس آیا اور کہا کہ حضور میں کچھ عرض کرنا چاہتا ہوں۔
- (5) ہم دہلی جاتے ہوئے راہ پر دو دن انکے ہاں ٹھہرے۔
- (6) گاؤں کے لوگ حیران منہ کہولے انکی باتیں سنا کرتے تھے۔
- (7) میری <sup>1</sup> کی کرائی محنت سب برباد ہوگئی۔
- (8) ہسپتال کے دیرے بالکل بھرے ہوئے تھے۔
- (9) کوشش کرو گھر بیٹھے کیا ہو سکتا ہے؟

<sup>1</sup> Kī karā,ī miḥnat = all the labour done (by myself and by others on my behalf). 'Kī' Fem. Past Participle from 'karnā' and 'karā,ī' Fem. Past Part. from 'karānā,' both agreeing with 'miḥnat.'

- (10) لیکن وہ سب آگے بڑھنے پر تلبے ہوئے تھے - (11) میں ہسپتال میں دورا گیا - (12) واپس جاتے ہوئے مجھے ملکر جانا - (13) میں اسی جگہ پڑا رها یہاں تک<sup>1</sup> کہ اندھیرا ہو گیا - (14) پڑتال کرتے ہوئے سب غلطیاں ٹھیک ہو جائیں گی - (15) بسترا باہر بچھا رکھا ہے - (16) چٹھی لکھی رکھی ہے - (17) ہزاروں من اناج گودام میں جمع پڑا ہے - (18) اُسے گازی پر سوار ہوتے ہوئے یہ رقعہ مجھے دیا تھا - (19) لیٹے لیٹے مجھے نیند آگئی - (20) ساری رات کروٹیں بدلتے کاٹی - (21) سوچتے سوچتے یہ تجویز نکالی کہ یہاں سے رهاں تک سرنگ کھودی جائے - (22) آپکا انتظار کرتے کرتے آنکھیں بھی پتھرا گئیں ہیں - (23) تم نے کتنے ہوائی جہاز آرتے دیکھے تھے؟ - (24) تم نے اسکو بہ کہتے ہوئے اپنے کانوں سے سنا تھا؟ - (25) وہ چوری کرتے (or کرنا) پکڑا گیا - (26) میں گرتے گرتے بچ گیا<sup>2</sup> - (27) وہ قید ہوتے ہوئے بچ گیا<sup>2</sup> - (28) وہ مرتے مرتے بچ گیا<sup>2</sup> - (29) میں چلتے چلتے رہ گیا<sup>2</sup> - (30) میں اسکو لکھتے لکھتے تھک گیا ہوں - (31) اس ”ہوٹل“ میں کتنے صاحب لوگ اترے ہوئے تھے - (32) ہم اندھیرے میں گرتے گرتے گھرتک پہونچ گئے - (33) وہ یہاں دس دن کا آیا ہوا ہے - (34) وہ ہفتے کا لاہور گیا ہوا ہے - (35) صاحب کہیں باہر گئے ہوئے ہیں - (36) یہ سب کام میرے ہاتھ سے نکلا ہوا ہے - (37) یہ چاقو سے کٹا ہوا معلوم ہوتا ہے - (38) اُس پر مہر لگی ہوئی تھی یا نہیں؟

<sup>1</sup> Yahān tak ki = until, to such an extent that.

<sup>2</sup> “Bachgayā” is used when one escapes something harmful or unpleasant whilst “rahgayā” denotes to be on the verge of doing a thing which, somehow or other, was not done.

(39) نمبراری پگڑی تھیک بندھی ہوئی نہیں - (40) اس قسم کی بنی بنائی میزبہاں نہیں مل سکتی لیکن ہاں<sup>۱</sup> بنوانے سے بن جائیگی \*

*Miscellaneous Colloquial Sentences.*

How long have you been here, Sir ?	<i>āp kab se yahān haiñ ?</i>
I have been about 2½ months here.	<i>maiñ aṛhā,i ek mahine se yahān hūñ.</i>
Do you like this place ?	<i>āp ko yih jaga pasand hai ?</i>
What do you think of its climate ?	<i>yahān kī āb-o-hawā āpkī rā,e meñ kaisī hai ?</i>
I like this place very much.	<i>mujhe yih jaga bahut pasand hai</i>
I loathe the place.	<i>[hai, mujhe is jaga se barī nafrat</i>
The climate here is very bad.	<i>yahān kī āb-o-hawā bahut kharāb hai.</i>
Does the climate suit you ?	<i>āb-o-hawā āpkī tahī'at ke mūāfiq hai ?</i>
I have been ill ever since I came here.	<i>jab se yahān āyā hūñ bimār rahtā hūñ.</i>
I have applied for transfer.	<i>maiñ ne tabdīlī ke wāstē darkhwāst dedī hai.</i>
What cities of India have you seen ?	<i>āp ne Hindustan ke kaun kaun se shahr dekhe haiñ ?</i>
So far I have seen only Bombay and Calcutta.	<i>ab tak sirf Bombay aur Calcutta dekhā hai.</i>
Have you visited the country side ?	<i>āp kisī jaga dehāt meñ bhī gaye haiñ.</i>

<sup>۱</sup> 'Hān' (yes) here serves to introduce an after thought. It is also often used to express "agreed," in which case it can stand for English 'No,' said in answer to a question put in the negative (vide footnote 1, page 363).

What do you think of the people there ?	<i>wahān ke ādmīn kī nisbat āp kā kyā khayāl hai ?</i>
I should like to spend some time among them but I get no leisure.	<i>merā dīl bahut chahtā hai ki kuchh waqt un mein milkar guzārūn lekin fursat nahīn miltī.</i>
They are very simple and guileless people.	<i>wuh bare sīdhe sāde log haiñ ?</i>
They are not cunning and dishonest like most of the townsfolk.	<i>wuh akṣar shahrīn kī tarāḥ makkār aur be-īmān nahīn.</i>
But city people are not all dishonest.	<i>lekin shahrīn ke rahne wāle sab be-īmān nahīn hote.</i>
No, not all, but a majority of them are regular cheats and swindlers	<i>hān<sup>1</sup> sab be-īmān nahīn hote lekin akṣar pakke ṭhaḡ aur gaṭh katre hote haiñ.</i>

## Lesson XXXIX.

### Participles (Concluded).

#### Conjunctive Participle.

337. The main use of this Participle is to combine two or more sentences into one and thus to minimise the use of 'and', as :—

He dined and went away (having dined he went away)  
= *wuh khānā khākar chalāgayā.*

He came and saw the wounded (having come he saw the wounded) = *us ne ākar zakhmīn ko dekhā.*

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<sup>1</sup> 'Hān' (yes) here stands for English 'No,' said in answer to a question put in the negative.

338 This Participle is used when the subject (grammatical or logical) of the sentences joined by it is one and the same and the tense of their verbs also the same, as :—

Go and see if the mail has come (or not) ? = *jākar* (or *jāke*) *dekho ki dāk ā,ī hai yā nahīn?*

He will come and stay here at least three days = *wuh yahān ākar kam az kam tīn dīn rahēgā.*

If he had seen it and told me all about it, there would have been no mistake at all = *agar wuh use dekhkar sab hāl mujhe batlādetā to bilkul ghaltī na hotī.*

He comes and dines here every day = *wuh har roz yahān ākar khānā khātā hai.*

He came and dined here every day = *wuh har roz yahān ākar khānā khātā thā.*

I have seen and replied to it = *main ne usko dekhkar jawāb dediyā hai.*

I saw him and told him this at the very moment = *main ne use dekhkar usī waqt yih kahdiyā (thā).*

I went to my house and suddenly got fever = *ghar jākar mujhe bukhār hogayā* (subject logically the same).

NOTE.—It will be observed that the only condition necessary for the use of this Participle is the similarity of the subjects and the tenses. Thus it can be used in tenses which do not admit a similar construction in English. For instance, Imperative, Future, etc.

339. If the subjects or tenses are different the sentences or clauses must be constructed separately, as :—

The Police having arrived, the thieves fled away (when the Police arrived, etc.) = *jab Pulis pahunchī chor bhāg gaye.*

He has arrived to-day and will go to Lahore to-morrow = *wuh āj yahān pahunchā hai aur kal Lahore jā,egā.*

340. When two or more sentences are united into one by the Conjunctive Participle the subject does or does not

take 'ne' according to the last verb. But in case the union is effected by 'aur' (and), the use of 'ne' is determined by the first verb. The subject, in this case, need not be mentioned more than once, but in case it is mentioned, which is, to say the least, not good, its construction is governed by its own verb in each case, as :—

He sat down and wrote a letter = (i) *usne baiṭhkar chitṭhī likhī*. (ii) *wuh baiṭh gayā aur (us ne) chitṭhī likhī*.

I read the letter and began to think over its contents = (i) *main chitṭhī parhkar uskā matlab sochne lagā*. (ii) *main ne chitṭhī parhī aur (main) uskā matlab sochne lagā*.

341. As is obvious from the examples given already, this Participle denotes priority of one action to another.

The priority or precedence may be—

(i) Merely temporal, i.e., two or more actions taking place one after the other without any further relation, as :—

He came and went away = *wuh ākar chalāgayā*

(ii) Preliminary, as :—

He went and sat in a corner = *wuh ek kone meṅ jā baiṭhā* (or *jākar baiṭh gayā*).

He bought (and gave) me a pistol = *usne mujhe ek pistaul kharīd diyā (kharīd kar diyā)*.

NOTE —To convey this sense or that of rapid succession of actions or events the Participle generally and preferably appears in its root form and oftener than not immediately before the finite verb.

(iii) Circumstantial or Adverbial, i.e., expressing the attendant circumstance of the principal action, as :—

He said laughingly = *us ne haṅskar kahā*.

I went at a run = *main daur kar giyā*.

Listen attentively (applying ears) = *kān lagākar suno*.



Work attentively (applying the heart or mind) = *dil lagākar kām karo*.

You did this deliberately (having thought and known) = *tum ne yih jān būjhkar kiya*.

Why did you come late (having delayed)? = *tum der karke kyon ā, e?*

Kindly tell me the whole truth (having done kindness) = *mihrbānī karke mujhe sach sach batlā, iye*.

You ought to live amicably (having united) = *tumko milkar rahnā chāhīye*.

Now all of you try together (jointly, having joined) = *ab tum sab milkar koshish karo*.

(iv) Instrumental or causative, i.e., expressing means to an end, or the cause of an action, as :—

He killed him with a blow of the sword = *us ne usko talwār mārkar (or talwār se) mār dālā*.

I shot him dead (hitting with a bullet) = *maiñ ne usko golī mārkar (or golī se) mār dālā*.

I live on teaching Hindustani to the European gentlemen = *maiñ Śāhiboñ ko Hindustani parhākar guzāra kartā hūñ*.

He was mighty angry at (hearing) the impertinent answer = *wuh yih gustākḥāna jawāb sunkar saḥt nārāz hogayā*.

I am very glad to see (having seen) you, Śubedār Śāhib ! = *Śūbedār Śāhib, maiñ āp ko dekhkar bahut khush hū, ā hūñ*.

NOTE —In the case of causation, if the final action is not an immediate sequence of the reason, the Participle is generally expanded into a causal clause, as :—

Being ill (i.e., because he was ill) he could not go on active service = *chūñki wuh bimār thā is lī, e larā, ī par na jā sakā*.



(v) Contradistinctive, i.e., expressing contrast. In this case it is generally, though not invariably, followed by 'bhī' (even), as :—

He is as foolish as he was in spite of all his learning =  
*wuh itnā 'ilm parhkar bhī bewaqūf kā bewaqūf<sup>1</sup> rahā.*

Although a Mohamadan, you do not say your prayers =  
*tum musalmān hokar (or hokar bhī) nimāz nahīn parhte.*

342. In a few expressions the Conjunctive Participle and the principal verb change places, so that the main thought lies in the former, as :—

I sent for him = *main ne usko bulā bhejā* (for, *main ne usko admī bhejkar bulwāyā*).

He sent me an oral message = *usne mujhe kahlā bhejā* (for, *usne mujhe admī bhejkar kahlāyā*).

We have had our fill. = *ham pet (or jī) bhar kar khā chuke hain* (for, *ham khākar pet bhar chuke hain*).

343 To express continuity or repetition of an action its root part is repeated; similarly if two conjunctive participles of allied verbs are put together, the participial ending 'kar' or 'ke' appears only once and the conjunctive 'and' is left out, as :—

Repeated beatings have made him obdurate = *wuh mār khā khā kar dhīth hogiyā hai* (lit. having suffered repeated beatings he has become obdurate).

I am tired of going there = *main wahān jā jā kar thak gayā hūn.*

In all three rupees have been saved (or left over) = *le de kar tīn rupai bache hoīn* (lit. having taken and given).

Always act or do your work thoughtfully = *soch samajhkar kām kiyā karo* (having thought and understood)

We shall have finished our dinner and be ready at 10 o'clock = *ham khānā khā pī kar das bajē tayyār hojā, enge.*

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<sup>1</sup> *Bewaqūf kā bewaqūf* = fool as before.

344. Since the Participle denotes completion of one action before another, it is not used in the negative unless it stands as a reason for the finite verb, in which case also its use is rare, as :—

Seeing no way of escape we hoisted the white flag =  
*bachne kã rãsta na dekhkar* (or *chũnki ham ne bachne kã rãsta na dekhã*) *safed jhañḍã khara kardiya*.

Not having received a reply to my letter I wired = *apne khat kã jawãb na pã kar main ne tãr dediyã* (or *chũnki mere khat kã jawãb na aya thã main ne tãr dediyã*).

345. The Participle, however, acquires negative signification, as it were, by reflection from a negative finite verb, as :—

Don't go and associate with them = *unke pãs jãkar na baiṭhã karo* (or, don't go to sit-with them).

I shall go without having my food = *ham khãnã khãkar nahĩn jãe,ñge*.

I shall drink without mixing soda (in it) = *ham sodã milãkar nahĩn pĩ,eñge*.

NOTE.—This construction is too idiomatic to be imitated by a beginner.

346. The use of too many participles is deprecated, the sentences being advantageously broken where there is greater pause, as :—

Having dined and slept for an hour and then getting up and having dressed himself he rode to the Mess = *wuh khãnã khãkar so rahã, ek ghañṭa arãm karke uṭhã, aur kapre pahine, phĩr sawãr hokar miskot ko chalã gayã*.

347. The Passive of the Conjunctive Participle is not in use in Hindustanĩ, its place is taken up by a transitive or intransitive Participle. If the finite verb is in the grammatical Passive the Participle generally comes from a transitive, otherwise from an intransitive verb, as :—

A note having been written was despatched by a peon =  
*ek ruq'a likhkar chaprāsī ke hāth bhejā gayā.*

Having been arrested he was brought into the Police  
 Station = *wuh (or usko) gīristār karke thāne men lāyā*  
*gayā.*

Having been falsely accused they were put into the prison  
 = *unpar jhūṭā ilzām lagākar unko qaid kar diyā gayā.*

You will be court-martialled and hanged = *tumhārā kort*  
*mārshal karke tumko phāṁsī diyā jā, egā.*

The bird having been frightened flew away = *wuh*  
*parinda dar kar uṛgayā.*

Have all my clothes been washed and brought back or  
 not ? = *hamāre sab kapre dhulkar wāpis āga, e haiṁ*  
*yā nahīṁ ?*

Now the jungles have been cut down and cleared (of  
 all growth) = *ab jaṅgal kaṭ kar śāf hogaye haiṁ.*

Having been driven to helplessness he sued for peace =  
*us ne lāchār hokar sulah kī dardkhwāst kī.*

NOTE.—If the action denoted by the Participle lacks  
 intention or is the outcome of chance it naturally comes from  
 an intransitive verb, as :—

Having been wounded he was taken prisoner = *wuh zakhmī*  
*hokar pakṛā gayā.*

348. Please also note the use of the following Conjun-  
 ctive Participles :—

کے *karke* = by ; as, by the name or title of—

خاص کر *khāṣkar* = specially.

یقین کر کے *yaqīn karke* = for a certainty, believing.

چھوڑ کر *chhor kar* = excepting, leaving out.

مر پٹ کر *mar pṭ kar* = with great difficulty.

خدا خدا کر کے *khudā khudā karke* = with great difficulty  
 (lit. after repeated prayers to God).

جوں توں کر کے *joṁ toṁ karke* = somehow or other.

جب جاكر *jab jākar* } = then and then only (not  
 تب جاكر *tab jākar* } before).

بات کاٹکر *bāt kātkar* = interrupting conversation, object-  
 ing.

ذرا ذرا کر کے *zarā zarā karke* = little by little, in every  
 minute detail.

Examples .—

*Dodo karke ā, o* = come in twos (two by two).

*Main ne usko beṭā karke pālā* = I brought him up as a son.

*Mujhe Thakardass karke pukārtē haiṅ* = people call me  
 (by the name of) Thakardass

*Main usko kiyā karke likhūṅ* = what title should I  
 address him by ?

*Tum ko har waqt chaukas rahnā chāhiye khāṣkar in  
 dinon* = you should always be on the alert especially  
 in these days.

*Yaqīn karke jānō ki* = believe me sincerely (or honestly)  
 that—

*Do ko chhoṛkar sab na, e raṅgrūt haiṅ* = excepting two all  
 are new recruits.

*Ek chhoṛkar dūsra makān mere bhā, ī kā hai* = the next  
 house but one belongs to my brother.

*Ākhir shām ke sāt bajē mar piṭ kar manzil par pahūṅche* =  
 eventually with great difficulty we arrived at the  
 halting place.

*Joṅ toṅ karke ham ne apnā kām nikāl liyā* = somehow or  
 other we did achieve our object.

*Khudā khudā karke ham daryā se pār utre* = with great  
 difficulty (or after repeated prayers to God) we crossed  
 the river.

*Ham sab ne milkar koshish kī jab (or, tab) jākar kāmyābī  
 hū, ī* = we were successful only when we all tried  
 together (i.e., then and then only and not before).

*Us ne bāt kāṭkar kahā kī* = he interrupted and said that —

*Main ne usko zarā zarā karke samjhā diyā hai* = I have thoroughly explained to him (i.e., in every minute detail).

## VOCABULARY

Draught (water, etc.) <i>ghūnt</i> گھونٹ	To swell or be inflated <i>phūlnā</i> پھولنا
To palpitate <i>dharaknā</i> دھڑکنا	Phlegm <i>balgham</i> بلغم
Pretence, false excuse <i>bahāna</i> بہانہ	Purgative <i>julāb</i> جلاب
To pretend, to swing the lead <i>bahāna karnā</i> بہانہ کرنا	Police post, picket <i>chaukī</i> چوکی
Mouthful <i>luqma</i> لقمہ	To be exceedingly delighted ( <i>kā</i> ) <i>dil bāgh bāgh honā</i> (کا) دل باغ باغ ہونا
Resistance, comparison, <i>muqābala</i> مقابلہ	Reluctantly, indifferently <i>bedilī se</i> بیدلی سے
To resist, to compare ( <i>kā</i> ) <i>muqābala karnā</i> (کا) مقابلہ کرنا	To wipe <i>ponchhnā</i> پونچھنا
To achieve one's object <i>apnā kāṁ nikālā</i> اپنا کام نکالنا	Ashes (f.) <i>rākh</i> راکھ
To accept bribe <i>rishwat khānā</i> رشوت کھانا	Stubborn- } 1. <i>jamkar</i> جمکر ly, firmly. } 2. <i>ḍaṭkar</i> ڈٹکر
Against <i>ke bar khilāf</i> کے برخلاف	Constipation <i>qabṛ</i> قبض
Ashamed <i>sharmindāh</i> شرمندہ	Liver <i>jigar</i> جگر
Dumb-founded <i>hakkā bakkā</i> ہکا بکا	Pulse <i>nabṛ</i> نبض
	Lung <i>phephrā</i> پیپھڑا
	Boil <i>phorā</i> پھوڑا

## EXERCISE 41.

1. Give him this and bring a receipt for it. 2. Return the book to the club after you have read it. 3. I shall go there after finishing this work. 4. Having lost heart they

all fled away. 5. I shall write you after arriving there. 6. Having walked about ten miles we came to a deserted<sup>1</sup> village. 7. Having said this he went away. 8. What did you gain by telling a lie? 9. They issued from the fort and made a vigorous attack. 10. We arrested and brought him before a magistrate. 11. You will spoil your character through reading such books. 12. I shall think over the matter and let you have an answer to-morrow. 13. I am very pleased to see you all. 14. You deliberately played the lead swinger. 15. Being a Hindu as he was, he could not marry a Mohamadan girl. 16. The midday gun having fired we were allowed half an hour's leave. 17. We made a stubborn resistance.

#### EXERCISE 41(a).

- (1) نم دیر کر کے کیوں آئے؟ - (2) یہ آدمی ہمیشہ جھوٹ بول کر اپنا کام نکالنا چاہتا ہے - (3) آسنے دوسری طرف سے رشوت کھا کر ہمارے برخلاف فیصلہ دیدیا - (4) یہ کپڑے کب دھو کر لاؤ گے - (5) کسکر باندھو - (6) حضور میں نے یہ چمنی جانکر نہیں توڑی اتناں سے توت گئی - (7) ہم راسنہ بھول کر ایک جنگل میں جا نکلے - (8) وہ شرمندہ ہو کر چلا گیا - (9) سب کے<sup>2</sup> سب تیر کر بھاگ گئے - (10) سب گواہوں کو الگ الگ بلا کر پوچھو - (11) سب سامان نیار کر کے ہمکو خبر دو - (12) بہ سنکر وہ چپکا ہو رہا کچھ جواب ندیسکا - (13) میں یہ حال دیکھ کر ہکا بکا ہو گیا - (14) اچیٹن صاحب مسکوت سے ایک بنگلہ چھوڑ کر دوسرے بنگلے میں رہنے ہیں - (15) آگے جا کر

<sup>1</sup> Deserted = empty (or village which was empty).

<sup>2</sup> Sab ke sab = one and all.

پولیس کی چوکی آئیگی - (16) آپکو دیکھکر مجھے بڑی خوشی ہوئی ہے - (17) یہ خوشخبری سنکر سب کا دل باغ باغ ہو گیا - (18) اُسنے خفا ہو کر کہا کہ چپ رہو زیادہ مت بولو - (19) اُسنے چلا کر کہا کہ ایک طرف ہو جاؤ - (20) جو کچھ ہم کہنے ہیں کان لگا کر سنو - (21) دل لگا کر کام کرو بیدلی سے کام کرنیکا کیا فائدہ ؟ - (22) مہربانی کر کے مجھے کم از کم ایک ہفتے کی چھٹی دلوا دیجیئے - (23) ہم لاچار ہو کر واپس چلے آئے - (24) یہ حکم سب سپاہیوں کو پڑھکر سنا دو - (25) سب اسباب جہاز پونچھکر صاف کر دو - (26) ہم کوچ کوچ کر کے تیسرے دن میرٹھ پہونچے - (27) ہم نے چکر لگا کر دشمن پر بیچھے سے حملہ کیا - (28) جوں توں کر کے شام کے سات بجے ہم وہاں پہونچ گئے - (29) خدا خدا کر کے وہ رات بھی کٹی - (30) دشمنوں نے تمام شہر کو ایک سرے سے دوسرے سرے تک جلا کر راکھ کر دیا \*

*Miscellaneous Colloquial Sentences.*

What is the matter with you ? *tumko kyā hū,ā hai ?*

What disease are you suffering from ? *tumko kyā bīmārī hai ?*

How long have you been ill ? *kab se bīmār ho ?*

How did the fever attack you at first ? *awwal bukhār kis tarah shurū' hū,ā ?*

Show me your tongue ? *zubbān dikhā,o.*

Are your bowels open ? *pākhāna farāghat se ājātā hai ?*

I am suffering from constipation. *mujhe qabz hai.*

Do you feel any appetite ? *bhūk lagti hai ?*



Very little.	<i>bahut thorī.</i>
There is something wrong with my liver, I suppose.	<i>mere khayāl men mere jigar men kuchh kharābī hai.</i>
What medicine have you been taking ?	<i>kyā dawā isti'amāl karte rahe ho ?</i>
Let me see your pulse.	<i>nabz dikhā, o.</i>
Take off your shirt, I want to examine your lungs and liver.	<i>gamīz utār do, main tumhāre phephrē aur kalejā dekhnā chāhtā hūn</i>
Do you feel any pain when I press it ?	<i>jab main dabātā hūn to dard hotā hai ?</i>
Do you feel any difficulty while breathing ?	<i>sāns lene men kuchh taklīf hotī hai ?</i>
How is your boil to-day ?	<i>āj tumhāre phore kā kyā hāl hai ?</i>
I'll open it presently and you will feel instant relief.	<i>main abhī ise chīrā dūngā aur tumko fauran āram hojā, egā.</i>
Undo the bandage, it is much better than yesterday.	<i>paṭṭī kholo, kal se bahut achchhā hai.</i>
How goes it with you, Gaṅgā Din ?	<i>Gaṅgā Dīn, tumhārā kyā hāl hai ?</i>
I feel no relief whatsoever.	<i>mujhe zarā bhī farq nahīn.</i>
My cough is in the former state and the phlegm does not cut. It is hardened	<i>khānsī waise hī hai, balgham nikaltī nahīn. Sakht ho ga, ī hai.</i>
Babu, give him some purgative.	<i>Bābū, use ko, ī julāb dedo.</i>
Did you pass any motions last night ?	<i>rat ko ko, ī dast āyā thā (or kuchh dast hū, e the) ?</i>
Now, give him ten grains of quinine.	<i>ab use das 'gren' 'kunīn' dedo.</i>

You must have patience.	<i>ṣabar karnā chāhīye.</i>
It is a very troublesome disease and is not quickly got rid of.	<i>yih barī kharāb bīmārī hai, jaldī nahīn jātī.</i>
Lie down quietly. Don't talk to anybody.	<i>chup chāp let jā, o kisī se bāt chīt mat karo</i>
Swallow this pill with a gulp of water at bed-time.	<i>sote waqt yih golī ek ghūnt pānī ke sāth nigal lenā.</i>
Has your purging ceased ?	<i>tumhāre dast band hū, e hain yā nahīn ?</i>
Oh, sir ! I am dead. I have been sitting at stool the whole night.	<i>huzūr ! main to margayā. Sāī rāt pākḥāne phirtā rahā hūn.</i>
Does your heart palpitate as before ?	<i>tumhārā dil pahle kī tarah dharaktā hai ?</i>
I do not feel any change. When I rise from a place, darkness comes over my eyes, and my head swims.	<i>kuchh farq ma'lūm nahīn hotā, jab main uṭhtā hūn to ānḥon ke āge andherā ājātā hai aur sir ghūmne lagtā hai.</i>
If I eat a single mouthful my belly at once swells.	<i>agar ek luqma bhī khālūn to peṭ phūl jūtā hai.</i>
Take this prescription. I believe it will do you lot of good.	<i>yih nusḥa lo, mere khayāl meñ is se tumko bahut fā,ida hogā.</i>
Take this medicine three times a day, i.e., after every four hours.	<i>yih dawā chār chār ghante ke ba'd tīn daḥ'a dīn meñ pīnā</i>

## Lesson XL.

### Relative Construction.

349. The Relative Pronoun 'jo' and the various relative adjectives and adverbs are used in two ways, i.e. :—

- (i) Restrictively,
- (ii) Conjunctively or continuatively.

Examples :—

- (i) Restrictively :—

The man whom you saw yesterday is my brother =  
*jis ādmī ko kal āp ne dekḥā thā wuh merā bhā,ī hai.*

Here 'whom you saw yesterday' restricts 'the man' and serves the function of a descriptive adjective.

- (ii) Conjunctively or continuatively :—

I saw my friend who recognised me at once = *main ne apne dost ko dekḥā jisne* (or better 'aur us ne') *fauran mujh ko pahchān liyā.*

Here 'who recognised me at once' has no restrictive force on the noun 'friend.' It simply continues or adds to what was said before and its 'who,' therefore, equals 'and he.'

350 When a relative pronoun, adjective or an adverb is used in its restrictive sense the relative construction *must* be used, picked up later by a correlative in the main clause. The various relatives and correlatives are given below for ready reference :—

Relative.	Correlative.
جو jo, who, which, whoever, what- ever.	1. ۓ, wuh, he, she, it, that, they, those.
جیسا jaisā, as, like which.	2. سو so, that etc.
جتنا jītnā, as, as much.	وِسیا waisā, so, like that.
	اِتنی utnā, so much.

Relative.	Correlative.
جتنے <i>jītnē</i> (m.), } as many جتنی <i>jītnī</i> (f), } as.	اتنے <i>utnē</i> (m.), } so many. اتنی <i>utnī</i> (f) }
جب <i>jab</i> , when.	تو <i>to</i> , then. تب <i>tab</i> , then.
جوںہیں <i>jūñhīñ</i> } (as soon) جیسے ہی <i>jaise hī</i> } as.	توںہیں <i>tūñhīñ</i> <sup>1</sup> } so soon. ویسے ہی <i>waise hī</i> }
جب تک <i>jab tak</i> , (as long) as.	تب تک <i>tab tak</i> , so long.
جہاں <i>jahāñ</i> , where	وہاں <i>wahāñ</i> , there یہاں <i>tahāñ</i> <sup>1</sup> there.
جدھر <i>jidhar</i> , whither.	اُدھر <i>udhar</i> , thither.
جوں جوں <i>jon jon</i> , as (of gradual progress).	توں توں <i>ton<sup>1</sup> ton</i> , so (of pro- gress).

## Examples :—

He who (or, whoever) has been born (he or the same) will die = *jo paidā hū, ā hai wuh* (or, so) *maregā*.

He who (or, whichever man) goes on active service (he) will get extra allowance = *jo ādmī lām par jā, egā usko bhattā milegā*.

The man whom you called is a sergeant in my company = *jis ko tum ne bulāyā thā wuh hamārī kampnī meñ hawāldar hai*.

What you say is all true = *jo tum kahte ho so sab sach hai*.  
 Speak plainly whatever comes in your mind = *jo kuchh tumhāre dil meñ ā, e so śāf kahdo*.

As you sow (do) so will you reap (get) = *jaisā karoge waisā pā,oge*.

As the master is so will the pupils be = *jaisā ustād (hai) waisā shāgird (hogā)*.

It is the same quantity as this one = *jītnā yih hai, utnā wuh hai*.

<sup>1</sup> Not much used in the modern language.

That building is not so high as this one = *jītnā yih makān ūnchā hai utnā wuh nahīn.*

The road to Kabul is not so bad as the one that leads to Gilgit = *Kabul kā rāsta itnā kharāb nahīn jītnā Gilgit kā hai.*

This is not so difficult as that one = *yih aisā (or, itnā) mushkil nahīn jītnā wuh hai.*

I shall walk as many miles as you will = *jītnē mīl tum chalogē utnē main bhī chalūngā.*

As many men as were present (or all the men who were present) exclaimed = *jītnē ādmī maujūd the sab bol uthe.*

When the rain falls the farmers feel very happy = *jab bārish hotī hai to (or, tab) kisān bare khush hote hain.*

As soon as the train arrived the station-master handed me a telegram = *jūnhīn (or, jaise hī) gārī pahunchī (waise hī) isteshan māstar ne mujhe ek tār diyā.*

I shall stay here as long as you will = *jab tak tum yahān rahogē tab tak main bhī rahūngā.*

I shall go where you will = *jahān tum jā,ogē wahān main bhī jā,ūngā.*

Where there is flower there is thorn as well (Pleasure and pain are a wedded couple) = *jahān phūl hai wahān (or, tahān) khār bhī hai.*

Whither you go, thither will I also go = *jidhar tum jā,ogē udhar main bhī jā,ūngā.*

Our courage rose as the reinforcements arrived (one after another) = *joñ joñ madad ātī gayī (toñ toñ) hamārā hausla barhtā gayā.*

NOTE.—(a) It will be noticed that the correlative follows its relative almost always, except in the case of 'jūnhīn,' and 'joñ joñ.'

(b) The correlative ('wuh' or 'so') of 'jo' may be omitted provided both of them are in the nominative case, as :—

Whoever went there did not return = *jo wahān gayā* (*wuh* or *so*) *wāpis na āyā*.

(c) 'Jaisā' (e,ī), 'jitnā' (e,ī) change like an adjective ending in 'ā'. 'Jaisā' refers to quality, kind or manner while 'jitnā' to quantity, number and extent. The latter is followed by 'sab' (all, whole) when it means a whole number or quantity. They always refer to the thing with which comparison is made. Their correlatives 'waisā,' 'utne' and 'utne' give place to 'aisā,' 'itnā' and 'itne' respectively to impart a notion of proximity.

351. If emphasis is laid on the main clause, it generally precedes the relative. This, however, is not admissible in the case of 'jūnhī' or 'jaise hī' (as soon as) and 'joñ joñ' (as, of progress), e.g. :—

Only that will come to pass which will be acceptable to God = *wuhī<sup>1</sup> hogā jo khudā ko manzūr hogā*.

The same men will go who went yesterday = *wuhī<sup>1</sup> ādmī jā,enge jo kal gaye the*.

This is not so easy as that one = *yih kām aisā āsān nahīn jaisī wuh hai*.

This rope is not so long as that one = *yih rassī itnī lambī nahīn jitnī wuh hai*.

You will get as many rupees as he did = *tumko utne hī rupai milenge jitne usko mile the*.

You will have to stay as long as I do not come back (or until I come back) = *tumko tab tak thairnā hogā jab tak main wāpis na ā,ūñ*.

I shall go to the same place as you will = *main wahīn<sup>2</sup> jā,ūnga jahān tum jā,oge*.

He has gone to the same place (or direction) where (or whither) you went = *wuh bhī udhar hī gayā hai jidhar tum gaye the*.

NOTE.—The demonstrative correlative, in such a case, is generally followed by the emphatic particle 'hī' provided

<sup>1</sup> Contraction of 'wuh hī'.

<sup>2</sup> Contraction of 'wahān hī.'

both the clauses are in the affirmative denoting exactness or similarity.

352. When the relatives are used in the continuative sense, it is always easier and advantageous, especially in colloquial language, to begin anew with a demonstrative pronoun, adjective or adverb, etc. (as the case may be), which may be introduced by "aur" (and). It, however, does *not* follow that the relatives should not be used. You can use them, provided they are kept as close to their antecedent as possible and no word likely to cause ambiguity is allowed to intervene between them, e.g. :—

I have written to the Tehsildar who will give you all the help he can = *ham ne Tahsildār ṣāhib ko likh diyā hai jo* (or better, *wuh*) *tumko jahān tak hosakegā madad denge*

He turned out to be faithless as the faqīr had said = *wuh bewafā niklā jaisā* (or, *aisā hī*) *faqīr ne kahā thā*.  
Mix in it two spoonfuls of milk as of brandy (i.e., a similar quantity of brandy) = *us meñ do chamche dūd milālo aur utnī hī birāñdī dālo*.

A small district like Shahpur has given ten thousand recruits and there is no reason why we should not give at least as many from this district = *Shahpur jaise chhote se zīl'a ne das hazār rañgrūt diye haiñ is lī, e ko, i waja nahīñ ki yīh zīl'a kyon kam az kam utne hī rañgrūt na de*.

I was just about to go when he arrived = *maiñ jāne hī ko thā ki* <sup>1</sup> *wuh āpahunchā*.

We shall reach there at 3 when the train comes in = *ham tīn baje wahāñ pahunchenge aur usī waqt gārī bhī ātī hai*.

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<sup>1</sup> Not 'jab'.



I shall stop at the dāk bungalow where you should bring all your recruits = *ham dāk baṅgle meṅ utreṅge aur wahīn<sup>1</sup> tum apne sab rangrūt lānā.*

We shall move this evening to the south whither you should follow me the next day = *ham āj shām janūb kī tarāf jā, eṅge, dūsre dīn tum bhī udhar hī hamāre pīchhe pīchhe ānā.*

We resisted stubbornly until we were forced to retreat = *ham jam-kar muqābala karte rahe, ākhīr (or, ḥattā ki) ham ko majbūran pīchhe haṭnā paṛā*

We finished the job before midday and this was as soon as it could be done = *ham ne do pahar se pahle pahle wuh kām khatam kar liyā, is se pahle khatam karnā nā-mumkīn thā.*

NOTE.—(i) “Joṅ joṅ”. (as, of progress) is used only restrictively.

(ii) Continuative ‘when’ is expressed by ‘ki’ (not by ‘jab’).

(iii) ‘Ki’ can precede or follow any relative as redundant. When preceding the relative it requires its antecedent to be mentioned and takes its place immediately before the relative. But when it follows, the following course is adopted:—

(a) When the relative is *not* governed by a postposition it immediately follows the relative.

(b) When a postposition governs the relative it follows the postposition.

(c) In case of ‘jo’ (who, which, etc.), if a noun is mentioned after it (the relative), the noun is placed immediately after the relative and ‘ki’ follows the noun, if it is in the Nominative case. In case the noun is in the oblique the ‘ki’ follows the postposition, e.g. :—

*Wuh sipāhī ki jo* (or *jo ki*) = the sepoy who.

*Wuh jaga ki jahān* (or *jahān ki*) = the place where.

*Us waqt ki jab* (or *jab ki*) = at the time when

*Jo sipāhī ki* = the sepoy who.

*Jis sipāhī ko ki* = the sepoy to whom.

*Jahān ki* = where.

*Jahān tak ki* = as far as—, the place or extent up to which.

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<sup>1</sup> “Wahīn” = “wahān hī.”

The relative following 'ki' is often understood, in which case it is often mistaken for the relative, as :—

*Wuh sipāhī ki (jo) = the sepoy who.*

*Babur ki (jo) Hindustan kā bādshāh thā = Babur who was the King of India—.*

353. When in English two or more relative clauses qualify one and the same noun, the succeeding relatives can, in Urdu, be either expressed or their places taken by the corresponding correlatives; the latter is however more idiomatic, e.g. :—

The sepoy who applied for leave the other day and whose application you rejected, has come again to-day = *jis sipāhī ne agle dīn chhuṭṭī māṅgī thī aur jiskī (or, uskī) dardh-wāst āp ne nā manzūr kī thī, āj phir āyā hai.*

354. Relative clause within relative clause should be avoided as much as possible by recasting the sentence, as :—

The sepoy who asked the other day for leave which you did not sanction, has absconded to-day = *agle dīn ek sipāhī ne āp se chhuṭṭī māṅgī thī aur āpne uskī chhuṭṭī nā manzūr kī thī wuh āj bhāg gayā hai.*

355. 'Who' and 'which' sometimes introduce an adverb-clause signifying cause or purpose, in which case they are appropriately succeeded by suitable conjunctions, as :—

The accused who (= because he) had been found guilty, was punished = *mulzam ko sazā dī gayī kyon ki wuh mujrīm sābit hū, ā.*

A peon was sent, who (= that he) should deliver the letter = *ek chaprasī bhejā gayā ki chitṭhī pahunchāde.*

356. The relative pronoun 'jo', used restrictively, admits of more than one construction, due to its double

function, i.e., pronoun as well as pronominal adjective. Besides it may be definite or indefinite.

357. When its antecedent is mentioned it is not followed by its correlative unless the correlative happens to be in a case other than the Nominative. The case of the relative and its correlative is determined by their relation to their respective clauses.

Examples :—

The man who came yesterday has not come to-day =

(i) *wuh ādmī jo kal āyā thā āj nahīn āyā* (ii) *jo ādmī kal āyā thā (wuh) āj nahīn āyā.*

The man who lived here has given 1,000 rupees for the

Charitable Hospital = (i) *us ādmī ne jo yahān rahtā*

*thā khairātī haspatāl ke wāstē ek hazār rupaya diyā hai*

(ii) *jo ādmī yahān rahtā thā us ne khairātī haspatāl ke wāstē ek hazār rupaya diyā hai.*

The man whom you had called, sir, has come =

(i) *wuh ādmī jisko āp ne bulāyā thā āgayā hai.* (ii) *jis*

*ādmī ko āp ne bulāyā thā wuh āgayā hai.*

I have sold the horse which I bought from you =

(i) *main ne us ghorēko jo tum se kharīdā thā bech diyā*

*hai.* (ii) *jo ghorā main ne āp se kharīdā thā main ne*

*usko bech diyā hai.*

Construction (i) throughout is exactly like that of the English relative. But it is not, however, considered so good and idiomatic as the (ii) in which 'jo' has been used as pronominal adjective taking its substantive immediately after it.

358. Sometimes the antecedent is placed at the beginning of a sentence absolutely in its Nominative form and is again picked up by the correlative in the main clause, provided it has to be put there in a case other than the Nominative, as :—

The man who lived here has given 1,000 rupees for the Charitable Hospital = *wuh ādmī jo yahan̄ rahtā thā us ne k̄hairātī haspatāl ke wāste ek hazār rupaya diyā hai.*

I have killed the spy who betrayed us = *wuh jāsūs jis ne ham se daghā kī thī main̄ ne usko mārḍālā hai*

359. The Relative may be used both as subject and object when both of them are indefinite, as :—

Everybody carried off whatever he could lay hands on = *jo jiske hāth lagā legayā* (lit. whatever fell into whomsoever's hands (he) carried (it) off.

360. The Indefinite pronouns 'jo ko,ī' (whoever) and 'jo kuchh' (whatever) are also constructed like the Relative, as :—

Whoever gives me his clue I shall reward him Rs. 50 (i.e., I shall give Rs. 50 reward to the person who will let me know any clue of him) = *jo koī uskā patā batlā-egā ham usko pachās rupai in'ām denge.*

I shall give you whatever you may ask for = *jo kuchh tum māṅgoge (wuh) main̄ tumko dūṅgā.*

Everything you had said turned out to be true = *jo kuchh tumne kahā thā wuh sab thīk niklā.*

361. Most of the relatives and correlatives are often replaced by phrases formed with the aid of 'jo' and 'wuh,' as :—

Relatives.	Correlatives.
<i>Jaisā</i> = (i) <i>jis qism kā</i>	$\frac{waisā}{aisā} = \frac{usī}{isī} \left( \text{or } \frac{us}{is} \right) qism kā.$
(ii) <i>jis tarah</i>	$\frac{usī}{isī} \left( \text{or } \frac{us}{is} \right) tarah.$
(iii) <i>jis tarīqe se</i>	$\frac{usī}{isī} \left( \text{or } \frac{us}{is} \right) tarīqe se.$
<i>Jitnā</i> = <i>jis qadar</i>	$\frac{utnā}{itnā} = \frac{usī}{isī} \left( \text{or } \frac{us}{is} \right) qadar.$

## Relatives.

*Jab* = *jis waqt**Jahān* = *jis jaga**Jidhar* = *jis taraf*

## Correlatives.

*tab* = *usī* (or *us*) *waqt*.*wahān* = *usī* (or *us*) *jaga*.*udhar* = *usī* (or *us*) *taraf*.

## VOCABULARY.

Dagger <i>khañjar</i> خنجر	
To stand by <i>(kā) sāth denā</i> (کا) ساتھ دینا	Great war { 1. <i>jaṅgī-'azīm</i> جنگ عظیم 2. <i>barī larā, ī</i> بڑی لڑائی
Truthfulness <i>sachā, ī</i> سچائی	To rule <i>(par) hukūmat karnā</i> (پر) حکومت کرنا
Sniper <i>nishāna bāz</i> نشانہ باز	To upset { 1. <i>ult mult karnā</i> الت پلت کرنا 2. <i>tah-o-bālā karnā</i> تہ و بالا کرنا
To double <i>dugnā karnā</i> دگنا کرنا	Silent <i>khāmosh</i> خاموش
Governor <i>hākim</i> حاکم	Enjoyment, funny thing <i>lutf</i> لطف
Precipitately (to run) <i>sir, par</i> <i>pāon rakh kar</i> سر پر پاؤں رکھ کر	Wisdom, good policy <i>hikmat</i> حکمت
Signal <i>ishāra</i> اشارہ	Generally <i>'umūman</i> عموماً
Earthquake { 1. <i>zalzala</i> زلزلہ 2. <i>bhūnchāl</i> بھونچال	In happy circumstances, { <i>khush-hāl</i> خوشحال
Attention <i>tawajjuh</i> (f.) توجہ	Well-to-do. {
To pay attention to <i>(par) twajjuh karnā</i> <i>ghaur</i> (پر) توجہ کرنا غور	Globe (of a lamp) <i>hāndī</i> ہانڈی
Bliss, boon <i>ghanīmat</i> غنیمت	To steal <i>churānā</i> چرانا
To stumble against <i>(se)</i> <i>thokar khānā</i> (سے) ٹھوکر کھانا	To carry out (order etc.) <i>(kī)</i> <i>ta'mīl karnā</i> (کی) تعمیل کرنا
Clue <i>surāgh</i> سراغ	Business transaction <i>len<sup>1</sup> den</i> لین دین

<sup>1</sup> From 'lenā,' to take and 'denā,' to give.

To guess (correctly)	<i>būjhnā</i>	To be solved or dissolved.	<i>hal honā</i>
To regret, to repent	<i>pachtānā</i>	Injustice	<i>haq' talfī</i>
To insist,		Apprehension	<i>andēshā</i>
To be obstinate.	( <i>par</i> ) <i>zid karnā</i>	Account, story, state	<i>hāl</i>
Bone of contention,		Generally, frequently,	
Root of mischief.	<i>fasād kī jar</i>	most (adj). <sup>2</sup>	<i>akṣar</i>
Thorn	<i>khār</i>	Part of a country,	<i>'ilāqa</i>
To turn tail and run away	<i>dum dabākar bhāg jānā</i>	District.	
Intention	<i>nīyat</i>	Four fingers' breadth	<i>chappā</i>
		Care, precaution	<i>ihtiyāt</i>
		A little	<i>qadre</i>

## EXERCISE 42.

1. Whoever reaches there first can have this dagger as a prize. 2. I shall amply reward those who stand by me. 3. They do not know the man who will drive them out of the country. 4. The letter which, if arrived, would have proved their truthfulness, has been lost on the sea. 5. The dogs which bark noisily seldom bite. 6. The road which is the shortest is rather difficult. 7. Pay them whatever may be its price. 8. Whoever goes there never returns. 9. I gave the same answer to every one who asked me the question. 10. It is a very old firm which supplies these articles. 11. The gentleman who used to teach you musketry is my elder brother. 12. The troops who made the first attack were all Sikhs and Pathans. 13. The sniper

<sup>1</sup> From 'haq' (right) and 'talfī' (destruction), i.e., depriving one of one's right.

<sup>2</sup> As, most people = *akṣar log*.



who killed their Company Commander was a Gurkha.

14. Double the rations of the animals which are weak.

15. Who is this dacoit who has been arrested to-day?

16. The man who was found guilty has been sentenced to death.

17. The man who deceived you tried to deceive me as well.

18. I saw a fish which weighed nearly one ton and was three yards long.

19. The inhabitants of the city went to the Governor who refused to listen to them.

20. We attacked the enemy who fled precipitately.

21. His clothes are not so dirty as yours.

22. This trunk is not so heavy as this bedding.

23. There were about as many people there to-day as yesterday.

24. Supply us as much gram as you can.

25. He will become a pucca sepoy when he has learnt his musketry.

26. As soon as the signal was given thousands of guns opened fire simultaneously

and the earth shook as it does during an earthquake.

27. This won't be done satisfactorily until you see to it yourself.

28. I shall follow you wherever you go.

29. We shall play on the same plain where we played yesterday.

30. As the day advanced (charhnā) it grew hotter and

hotter (heat went on increasing).

31. I went to report it to the Deputy Commissioner who paid no attention to what

I said.

32. The attack will begin at 2-30 a.m., when everybody should be ready to act.

33. This went on until the American troops got into the field in great numbers.

34. About two miles to the west of the village there is an

extensive plain, where we shall encamp for the night.

35. The more you delay the worse will it be for you.

#### EXERCISE 42(a).

(1) جو آدمی چور کو پکڑے وہ انعام لے۔ (2) جو دم

گدرے سو غنیمت ہے۔ (3) جو اسمیں سے نکلے سو نمہارا۔

<sup>1</sup> Best is the time that is past.



(4) جو بوئیکا سو کائیگا - (5) جو چڑھیکا سو گریگا - (6) جو سرائیا کرا چلیگا سو تھوکر کھائیگا - (7) جو اس چوری کا سراغ لگائیگا ہم اسکو ایک ہزار روپیہ انعام دیں گے - (8) جو شخص اس جنگ عظیم میں فتح پائیگا وہ تمام دنیا پر حکومت کریگا - (9) وہ شخص جو اگر چاہتا تو دنیا کو نہ دالا کر دینا ادھی تک خاموش بیٹھا ہے - (10) لطف اسمیں ہے کہ جو کہو سو کر دکھلاؤ - (11) جو گرجتے ہیں وہ برستے نہیں - (12) جو کام حکمت<sup>2</sup> سے نکلتا ہے حکومت سے نہیں نکلتا - (13) جو سادہ چال چلے ہیں عموماً خوشحال رہتے ہیں - (14) جسکے سر پر سفید پگڑی ہے وہ ہمارا جمعدار ہے - (15) جو اندھا ہو اسکے واسطے دنیا اندھیر ہوتی ہے - (16) وہ بڑا لیمپ جو کل رات اس کمرے میں نہا اسکی ہانڈی ٹوٹ گئی ہے - (17) جو آدمی ہماری چیریں ہر روز چرا لیجاہا کرنا تھا آج پکڑا گیا ہے - (18) اس دنیا میں جو آیا سو گیا - (19) جس پٹھان کو تم بکڑ لائے ہو وہ نامی ڈاکو ہے - (20) جو حکم ملا ہے اسکی تعمیل کرو - (21) جو بات تم نہیں سمجھتے پھر سمجھو لو - (22) جس بازار میں پارساں آگ لگ گئی تھی وہ پھرنے سے بکر تدار ہو گیا ہے - (23) جو نائک پچھلے دنوں توڑ کر سپاہی بنایا گیا تھا آج کرنیل صاحب نے اسکو پھر نائک بنا دیا ہے - (24) ایسے آدمیوں سے لین دین مت رکھو جو بُرا کرنے سے نہیں ڈرتے - (25) آج ایک ایسا شخص یہاں آیا ہے جو دلکی بات

<sup>1</sup> Walk with your nose in the air and you will trip.

<sup>2</sup> Skill (or policy) succeeds where authority fails.

دوجھہ لبتا ہے - (26) جیسا کرو گے ویسا پاؤ گے - (27) جتنی  
 فضول خرچی کرو گے اتنا پچتاؤ گے - (28) جتنے رنگروت بھرنی  
 کر سکتے ہو کرو - (29) اسکو جتنا سمجھاؤ گے انہی ضد کریگا -  
 (30) جتنا روپیہ اسوقت مہرے داس موجود تھا مہی نے اسکو  
 دیدیا - (31) جب تم خود نہیں جانتے تو انکو کس طرح سمجھاؤ گے -  
 (32) جسوقت اُسنے دیکھا کہ زیادہ کوشش بیکار ہے چپکا  
 ہو رہا - (33) جب تک یہ فساد کی جز زندہ ہے سب تک  
 ملک میں امن نہیں ہو سکتا - (34) جہاں بھول ہے وہاں خار  
 بھی ہے - (35) جہاں خوشی ہے وہاں غم بھی ہے - (36)  
 جدھر ہمارے جہاز جا رہے ہیں ادھر آبدرز کشیوں کا کچھہ خطرہ  
 نہیں ہے - (37) چونہیں کہ انہوں نے ہمارے جنگی جہاز  
 دیکھے دم دبا کر بھاگ گئے - (38) جوں جوں ہم اس کتاب کو  
 پڑھو گے سب مشکلیں حل ہونی جائیں گی - (39) جہاں انکو  
 معلوم ہوا کہ اسکی نیت خراب ہے اسکے سانہہ لین دین بند  
 کر دیا - (40) جہاں مجھے یہہ خیال تھا کہ کسی کی حق تلفی  
 نہو وہاں یہہ اندیشہ بھی نہا کہ میری اس کارروائی سے افسر  
 ناراض نہو جائیں \*

### Miscellaneous Colloquial Sentences.

How many days' journey is the place from here ? *wuh jaga yahān se kitne dīn*  
 the place from here ? *kā safar (or, rāsta) hai ?*  
 Five stages. *pānch parā, o.*  
 What hire will you charge for your boat ? *kishtī kā kyā kirāya loge ?*  
 Fifteen rupees. *pañdrah rupai.*

- All right, get yourself ready to start at 5 a.m. to-morrow.
- Bearer, look here, I shall start for a fishing trip to-morrow at 5 a.m. Get everything ready in time.
- What do you know about this boatman ?
- They are in fact all a bad lot as a rule, but this one is only a bit better than the others.
- He generally takes the sahibs out for fishing.
- Do you know the usual haunts of the game about here ?
- I know every inch of the ground all round this place
- Don't take any heavy luggage with you, make it as light as possible.
- Pack everything well and carefully.
- Take care lest anything should break.
- achchhā, kal ṣubah pāñch baje chalne ke lī, e tayyār hojā, o.*
- baihrā, dekho, kal ṣubah pāñch baje ham machhlī kā shikār karne ke wāṣṭe rawāna hoñge. Sab chīz tab tak tayyār kar lo.*
- tum ko is kishtī-wāle kā kuchh hāl ma'lūm hai ?*
- sach to yih hai ki wuh sab badmū'āsh hote haiñ lekin yih auroñ se qadre achchhā hai.*
- wuh. akṣar ṣāhib logoñ ko machhlī ke shikār ke wāṣṭe lejāyā kartā hai.*
- tumko is 'ilāqe ke ird gird shikār kī jaga ma'lūm hai ?*
- maiñ is jaga kī chāroñ taraf chappa chappa zamīn se wāqif hūñ.*
- ko, i bhārī chīz sāth mat lejā, o. Bilkul thorā sāmān lejā, o.*
- sab chizeñ achchhī tarah aur ihtiyāt se bāñdho.*
- aisā na ho koi chīz tūt jā, e.*

## Lesson XLI.

## Adverb.

362. An adverb qualifies any part of speech except a noun or pronoun.

363. A good many adjectives are used as adverbs, as :—

He writes very well = *wuh bahut achchhā likhātā hai.*

He is very clever = *wuh barā hoshyār hai.*

Speak distinctly = *ṣāf ṣāf bolo.*

Don't do so again = *phir aise<sup>1</sup> na karnā.*

364. A good many postpositions without the initial 'ke' and 'kī' serve as adverbs, as :—

قریب *qarīb*  
نزدیک *nazdīk* } near.  
پاس *pās*

اوپر *ūpar* = above, over.

نیچے *nīche* = below, down.

آگے *āge* = ahead, in front, onward.

سامنے *sāmne* = in front, yonder.

پیچھے *pīchhe* = behind, back, later on.

اندر *andar* = inside.

باہر *bāhir* = outside.

365. A host of adverbs are formed by adding 'se' (with) to an abstract noun, as :—

زور سے *zor se* = forcibly, strongly, loudly.

خوشی سے *khushī se* = voluntarily, gladly.

خوش قسمتی سے *khush qismatī se* = luckily.

نرمی سے *narmī se* = mildly.

سختی سے *sakhtī se* = harshly, severely.

عاجزی سے *'ajizī se* = humbly.

ادب سے *adab se* = respectfully.

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<sup>1</sup> As an adverb qualifying a verb it is inflected into 'aise.' This holds good in the case of 'waisā', 'kaisā' and 'jaisā' as well.

366. A good many Arabic nouns in the accusative case are also commonly used as adverbs, as :—

- اتفاقاً *ittifāqan* = by chance.  
 فوراً *fauran* = at once.  
 جبراً *jabran* = by force.  
 مجبوراً *majbūran* = perforce, will-he-nill-he.  
 ارادتهاً *irādatan* = intentionally.  
 مثلاً *maṣṭan* = for instance.  
 دفعةً *daḥḥatan* = all of a sudden.  
 عموماً *'umūman* = generally.  
 خصوصاً *khushūṣan* = specially.

REMARK —If the noun has the Arabic article 'al' before it or is governed by a preposition it loses its 'tanwīn', as :—

- البتة *albatta* = of course.  
 الغرض *algharḥ* }  
 القصص *alqiṣṣa* } = in short.  
 في القرب *'anqarīb* = in the near future.  
 في الحال *fil-hāl* }  
 بالفعل *bil-fi'al* } = at present, for the present.  
 بالكل *bil-kul* = totally, altogether, quite.

367. The Conjunctive Participle is also sometimes used adverbially, as :—

- جان بوجہ کر *jān būjh kar* = intentionally, deliberately.  
 سوچ سمجھ کر *soch samajh kar* = thoughtfully.  
 دل کھول کر *dil kholkar* = generously.  
 ہنس کر *haṁskar* = laughingly.  
 بھول کر *bhūlkar* = erroneously, by mistake.  
 خاص کر *khāṣkar* = specially.

368. Persian adjectives ending in 'āna' (like) are often used adverbially, as :—

- بہادرانہ *bahādurāna* = bravely, brave-like.  
 سپاہیانہ *sipāhīānā* = soldier-like, in a soldierly manner.

389 Please also note the following idiomatic uses of various adverbs:—

(i) 'Kahān' expresses great contrast or difference, as:—

*Kahān main kahān āp* = there is all the difference between Your Honor and me (lit where am I and where is Your Honor).

*Kahān wuh amīrī aur kahān ab yih gharībī* = once there was such an affluence and now there is this poverty.

But change the place of 'kahān,' as:—

*Main kahān tum kahān* = we are far apart (separated) from each other.

(ii) 'Kahīn' = anywhere, somewhere, (if) by any chance, I fear lest, I hope not, far more, as:—

*Kahīn rakh do* = put it anywhere.

*Main ne use kahīn Lahore mein dekhā thā* = I saw him somewhere in Lahore.

(*Agar*) *kahīn bārish hone lagjā,e* = should it by any chance begin to rain.

*Kahīn wuh bīmār na' par jā,e* = I fear lest he should fall ill (I don't wish him to—).

*Kahīn wuh bīmār to nahīn par gayā* = I hope he has not fallen ill by any chance.

*Wuh tum se kahīn hoshyār hai* = he is far more clever than you.

NOTE.—'Kahīn kā' (of somewhere) is often added to abuse, as:—

*Pājī kahīn kā* = blackguard of some ignoble or nameless place.

*Beswā kahīn kī* = prostitute of some place unfit to be named.

(iii) 'Idhar--udhar' = as soon as. 'Jahān--aur' = as soon as. 'Jahān--wahān' = since—as well, whilst—at the same time, whilst on one hand—on the other hand.

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<sup>1</sup> When 'kahīn' is used for 'I fear lest' the verb is put in the negative and in its intensive form.

Examples :—

*Idhar yih dawā pī udhar  
achchha hogayā,  
Jahān yih dawā pī aur  
achchha hogayā.* } as soon as he took the medi-  
cine he was all right.

*Jahān tum ne itnā kiyā wahān thorā sā ihsān aur bhī  
kardo* = since you have done so much you might as  
well do this little favor.

*Jahān tum ne itnī taklīfēn uṭhā,ī haiñ ek aur sahi* =  
since you have undergone so many difficulties let  
there be one more (it would not make much difference).

*Jahān unko apnī bahādūrī par nāz thā wahān yih bhī  
fakhar thā ki ham rāstī par haiñ* = whilst they were  
proud of their valour, at the same time they prided  
themselves on the fact that they were on the right  
side (i e., their cause was right).

*Jahān woh bahādūr haiñ wahān daryādīl bhī haiñ* = they  
are brave and generous as well.

*Jahān mujhe yih khayāl thā ki aise mauqā' par khamoshī  
achchhī hai wahān yih andēsha bhī thā ki kahīn is  
khamoshī se kām na bigar jā,e* = whilst on one hand  
I thought that silence was better, on the other hand I  
feared lest the silence might make things worse.

### *Postpositions.*

370. A postposition is a word which governs a noun or a pronoun, and shows its relation to some thing else mentioned in a sentence.

371. A good many postpositions have already been given in the preceding lessons; we have, therefore, given below only such as have not occurred before and are met with commonly :—



- کے ہمراہ *ke hamrāh* = with, in company with.  
 کے ہاتھ *ke hāth* = by, by the hand of.  
 کے ہاتھوں *ke hāthoñ* = through, at the hands of.  
 کے ذریعہ *ke zarī'a* = by means of, through.  
 کے وار پار *ke wār pār* = right through, from one side to the other.  
 کے ماتحت *ke mātah̄t* = under, subordinate to.  
 کے مارے *ke māre* = on account of, stricken with, overwhelmed by.  
 کے بیچ *ke bīch* = in the middle of, between.  
 کے برابر *ke barābar* = equal to.  
 کے طور *ke ṭaur* = by way of, in the capacity of.  
 کے حق میں *ke haq meñ* = in favor of, in respect of.  
 کے دائیں *ke dā, eñ* = to the right of.  
 کے بائیں *ke bā, eñ* = to the left of.  
 کے سوا *ke siwā* = except.  
 کے علاوہ *ke 'alāwa* = in addition to, besides.  
 کے باعث *ke bā'is̄* = on account of, because of.  
 کے بغیر *ke baghair* = without.  
 کے برخلاف *ke barkh̄ilāf* = against, in opposition to.  
 کے حوالے *ke ḥawāle* = in the charge or custody of.  
 کے موافق *ke muwāfiq* = according to, agreeable or suitable to.  
 کے مطابق *ke muṭābiq* = in conformity with.  
 کے لائق *ke lā, iq* = fit for, worthy of.  
 کے عوض *ke 'iwaz* = instead of, in return for.  
 کے بدلے *ke badle* = in return for, in exchange for, instead of.  
 کے ذمہ *ke zimma* = under the charge or responsibility of.  
 کے درمیان *ke darmiyān* = in the midst of, among, between.

کے جگہ *kē jaga* = instead of.

کے معرفت *kē ma'rifat* = through, c/o.

کے مانند *kē mānind* = like, in the manner of.

کے طرح *kē tarah* = like, in the manner of.

کے خاطر *kē khātir* = for the sake of, out of regard for.

کے وجہ سے *kē waja se* = by reason of.

کے بدولت *kē badaulat* = through, through the good offices of.

کے خدمت میں *kē khidmat meñ* = to, addressed to, in the service of.

کے زبانی *kē zubānī* = from the mouth or speech of.

کے راہ سے *kē rāh se* = by way of.

کے طرف سے *kē taraf se* = on behalf of.

کے چاروں طرف *kē chāron taraf* = all round.

سمیت *samet* = with.

372. Please note the various significations and the difference in the use of the following postpositions :—

(i) *کے*, *kā* (of, etc.).

(a) Denoting possession :—

Jacob's horse = 'Jacob' *kā ghorā*.

(b) Denoting value :—

Grass worth four annas = *chār āne kē ghās*.

(c) Nationality or caste :—

Hindu (Indian) by nationality = *qaum kā Hindu*.

Brahman by caste = *zāt kā Brahman*.

(d) Denoting material of which a thing is made :—

Gold ring = *sone kē angūṭhī*.

(e) Denoting origin or instrument :—

English goods = *walāyat kā* (or *walāyatī*) *māl*.

Arab horse = 'Arab *kā* (or *Arabī*) *ghorā*.

Wound caused by a sword = *talwār kâ zakhm*.

Milton's Paradise Lost = "Milton" kī "Paradise Lost."

(f) Denotes an attribute :—

Mango tree = *ām kâ darakht*.

Lahore road = *Lāhore kī sarak*.

Tiffin box = *ṭifan kâ dabbā*

Blind from birth = *janam kâ andhā*.

NOTE.—When two English nouns occur together, the former of them being used as an adjective, it is generally put in the genitive or expressed by an adjective.—

Pashtu book = *pashtū kī kitāb*

Brass utensils = *pīṭal ke bartan*.

Tea things = *chā kâ sāmān*.

Leather box = *chamṛe kâ bakas*.

Writing table = *likhne kī mez*

This can also be expressed by suffix 'wālā' :—

Writing table = *likhnewālī mez*.

Tiffin box = *ṭiffin wālā dabbā*.

(g) Governed by the Past Participle it denotes instrument, cause or authorship :—

Cut with a sword = *talwār kâ kātā hū, ā*.

Bitten by a snake = *sānp kâ kātā*.

Stricken with misfortune = *muṣibat kâ mārā hū, ā*.

Tea sent by you = *apkī bhejī hū, ī chā*.

Books written by Kipling = *Kipling kī likhī hū, ī kitāben*.

(h) Denotes that by which an oath is taken :—

By God = *khudā kī qasm* (or *ba khudā*).

(i) Some adjectives expressing wish or desire are constructed with the genitive of the thing wished for, as :—

Hungering for bread = *rotī kâ bhūkā*.

Thirsting for water = *pānī kâ piyāsā*.

Greedy for money = *rupai kâ lālchī*.

(j) Added to some nouns and adverbs it forms adjectives, as :—

Useful = *kām kâ*.

*Upar kā* = upper.

*Niche kā* = lower.

(ii) *کو*, *ko* (to, etc.).

Its use after the direct and indirect object and with verbs of motion has already been explained (vide 182 to 188 and 213 to 219). Other significations of it are :—

(a) Purpose or interest, as :—

At least one company is necessary to escort them = *unkī ḥifāẓat ko* (or *ke wāṣṭe*) *kam az kam ek kampanī chāhīye*.

The syce has gone to fetch grass = *sāīs ghās lene ko* (or *ke wāṣṭe*) *giyā hai*.

I am going to see the show = *main tamāshā dekhne ko jā rahā hūn*.

You should go = *tumko jānā chāhīye* (lit. for you going is becoming or necessary).

NOTE.—(i) 'ko' of purpose can always be replaced by "ke wāṣṭe" or "ke liye." It is, however, better to leave it understood after an infinitive, if the infinitive occurs in close proximity with the finite verb

(ii) With 'honā' as the finite verb this construction expresses imminence of action, as :—

*Wuh jāne ko* (or *jānewālā*) *hai* = he is about to go.

*Main yih kahne ko* (or *kahnewālā*) *thā* = I was about to say this.

(b) Price or wages, as :—

What did you pay for this watch ? = *tum ne yih gharī kitne ko lī thī ?*

I will not sell this book even for hundred rupees = *main yih kitāb sau rupai ko bhī nahīn dūngā*.

A small packet of cigarettes was sold in Mesopot for Rs. 125 = *'Irāq 'Arb meñ ek sigret kī dībyā sawā sau rupai ko bikī*.

REMARK.—(i) The genitive 'kā' of price or worth follows the thing or service bargained for while the 'ko' of price or worth follows the price itself, as :—

I shall pay one rupee for this = *main iskā ek rupayā dūngā.*

What will you charge for this ? = *tum iskā kyā loge ?*

What hire do you charge up to the mess ? = *tum mīskot tak jāne kā kyā kirāya lete ho ?*

How can I accept Rs. 25 for that ? = *main uske pachchīs rupai kaise qubūl kar saktā hūn ?*

Eventually he agreed to accept Rs. 1,000 for that horse = *ākhīr us ne us ghorē kā ek hazār rupaya qubūl karliya.*

What did this horse cost you ? = *tum ne yih ghorā kitne ko (or, par or, meñ) liyā.*

He sold his bicycle to me for Rs. 50 = *us ne āpnā bāisikal mere<sup>1</sup> hāth pachās rupai ko bechdiya.*

The building was auctioned for Rs. 2,000 = *wuh mākān do hazār rupai ko nīlām hū,ā.*

(ii) The 'ko' of price can be optionally replaced by 'par' or 'meñ.'

(iii) 'Kā' follows price to express 'worth' in a general declaration. as :—

How much is this horse worth ? = *yih ghorā kitne kā hai ?*

This ring is worth Rs. 70 = *yih aṅgūṭhī sattar rupai kī hai.*

'Kā,' when following price, agrees with the thing bargained for, and with the price, when it follows the thing bargained for.

(iii) *se* (from, etc.).

(a) Denotes beginning, as :—

From morning till evening = *ṣubah se shām tak.*

From Lahore to Rawalpindi = *Lahore se Rawalpindi tak.*

(b) Instrument, source or cause, as :—

With scissors = *qaiñchī se (or ke sāth).*

Belonging to a noble family = *a'alā khāndān se.*

From (on account of) fear = *dar se.*

(c) Agency, as :—

I shall certainly get this done by you = *main zarūr yih kām tum se karwā,ūngā.*

By post = *dāk se.*

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<sup>1</sup> To sell (to)— = (ke hāth) bechnā.

(d) Comparison, as :—

He is cleverer than you = *wuh tum se hoshyār hai*.

(e) Separation or privation, as :—

Devoid of wisdom = *hikmat se khālī*.

Deprived of knowledge = *'Ilm se mahrūm*.

(f) 'In respect of,' as :—

Bareheaded (i.e., naked in respect of head) = *sir se naṅgā*.

Blind in one eye = *ek ānkh se kānā*.

He lacks nothing in the way of eatables and drinkables  
= *us ko khāne pīne se (or kī) kuchh kamī nahīn*.

(g) Unity, connection or reciprocity, as :—

He joined the enemy = *wuh dushman se (or ke sāth) jā milā*.

I married her = *maiṅ ne us se (or ke sāth) shād. karī*.

We fought the enemy desperately = *hum dushman se (or ke sāth) jān torkar lare*.

Tie the horse to that peg = *ghore ko us mekh se (or ke sāth) bāndh do*.

NOTE.—'Se' interchanges with 'ke sāth' so far as it denotes instrument or a reciprocal action.

(iv) میں *meñ* (in, etc.).

This postposition shows, in general, that one thing is inside or in the midst of another and is, therefore, often used for 'among', 'during', 'between.'

It is also occasionally used to express :—

(a) Regarding, in respect of, as :—

*Is bāre meñ* = concerning this matter.

*Us muqaddame meñ* = about that case.

*'Umar meñ barā* = elder in age, old (i.e., big in respect of age).

*'Aql men tez* = quick in (of) wit or intelligence.

(b) Comparison, as :—

*Tum sab meñ hoshyār kaun hai?* = who is the cleverest of all of you?

(c) Price or cost of a thing, as :—

*das rupai meñ* (or *ko* or *par*) = for ten rupees.

(d) Round, as :—

*Gardan* (or *gale*) *meñ* = round the neck.

*Kamar meñ* = round the waist.

(v) *par* (on, etc.).

Fundamentally it indicates 'resting on the upper surface of a thing' and is often used for 'at', 'upon', 'above', 'over.'

Its rarer meanings are :—

(a) Against, as :—

*Us ne hiran par ghorā daurāyā* = he galloped his horse against (or, after) the deer.

(b) In spite of, as :—

*Is qadar sazā pāne par bhī<sup>1</sup> uskā chālchalan achchhā na hū, ā* = in spite of so much punishment his character has not improved.

(c) On account of, by reason of, as :—

*Kis qusūr par* = for, or on account of, what fault.

*Isī bāt par* = by reason of this very thing.

REMARK — 'par' as conjunction beginning a sentence means 'but' and is then synonymous with 'lekin' or 'magar.'

(vi) *tak* (up to, till).

It denotes limit of a thing and occasionally means 'even,' in which case it ceases to be a postposition, as :—

*Ek sire se dūsre sire tak* = from one end to the other (limit).

<sup>1</sup> In this case 'par' is always supplemented by 'bhī'



*Peshawar tak* = up to (or, as far as) Peshawar (limit).

*Ek paisa tak bāqī na bachā* = not even a pice was saved or left.

*Ghar kā samān tak nīlām hogayā* = even the house furniture was auctioned.

(vi) *کے ساتھ*, *ke sāth*, *کے ہمراہ*, *ke hamrāh*, *کے سمیت*,  
*ke samet*, *لے کر*, *lekar*, *دے کر* *dekar* (with).

‘*Ke sāth*’ and ‘*ke hamrāh*’ are interchangeable so far as they imply ‘in company with,’ or ‘on the move with’. The noun or pronoun governed by them is generally considered to be more important than or at least equally important with the other noun or pronoun, as :—

*Main uske sāth (ke hamrāh) jāūngā* = I shall go with him (i.e., he is the chief man to go and I am either an appendage or a fellow-goer of equal importance).

Bring all those books with you = *ukh sab kitāben apne sāth (or hamrāh) lānā*

‘*Ke samet*’ signifies that the noun or pronoun it governs, occupies a subordinate position, i.e., it is either a subordinate, a belonging or an accompaniment of lesser importance at least for the time being. It is generally used without ‘*ke*’, as :—

The king rushed into the fort with his army = *Bādshāh faraj samet qil'a meñ ghusgayā*.

I jumped into the river with my clothes on = *main kapron samet daryā meñ kūd parā*.

Somebody has stolen away my watch with its chain = *ko,ī shakhs meri gharī zañjīr samet churā legayā hai*

‘*Lekar*’ (having taken) and ‘*dekar*’ (having given) always represent their direct objects as a separate thing in a subordinate relation. ‘*Lekar*’ refers to the subject while ‘*dekar*’ to the object of a sentence, as :—

The General advanced with his whole army = *Jarnail Sāhib sārī fauj ko lekar āge barhe.*

I have come with some money = *main kuchh rupai lekar āyā hūn.*

I have sent him with some money = *main ne usko kuchh rupai lekar bhejā hai.*

The Sahib sent me there with a recommendatory letter = *Sāhib ne mujhe siṣārishī chitṭhī lekar wahān bhejā.*

(viii) *کے پاس, ke pās; کے نزدیک, ke nazdīk; کے قریب, ke qarīb* (near, about, etc.).

All of them signify 'near' in the local sense, in which case they are interchangeable, as :—

There is a mosque near the fort = *qil'a ke pās* (or *nazdīk*, or *qarīb*) *ek masjid hai.*

'Ke pās' also means in the possession, charge or keeping of, as :—

I have three Arab horses = *mere pās* (not, *nazdīk* or *qarīb*) *tīn 'arabī ghore haiñ.*

'Ke nazdīk' is occasionally used to express 'in the opinion or estimation of', as :—

The best plan, in my opinion, is to make a surprise attack at night = *mere nazdīk sab se achchhī tajwīz yih hai ki rāt ko shabkhūn māren* (or *achānak ḥamla karen*).

In my opinion he is nobody at all = *mere nazdīk wuh ko, ī chīz hī nahīñ.*

'Ke qarīb' also expresses 'nearly', 'about' or 'approximately', as :—

About 10 o'clock = *das baje ke qarīb.*

They numbered nearly one thousand = *unkī ta'dād ek hazār ke qarīb thī.*

## VOCABULARY.

Race (horse) <i>ghurḍaur</i> (f.)	Just (adj.) <i>munṣif</i>	منصف
Province <i>ṣūba</i>	Proud, haughty <i>maghrūr</i>	مغرور
Any way <i>ba har ḥāl</i>	To be terrified <i>kḥau/zadaḥ</i>	خوف زده هونا
Tidy and smart <i>les aur chust</i>	<i>honā</i>	فلان
Size <i>qad</i>	Such and such <i>fulān</i>	سوداگر
At an average <i>auṣṭan</i>	Merchant <i>saudāgar</i>	پاگل
To disguise as <i>(kā) bhes</i>	Mad { (1) <i>pāgal</i>	دیوانه
<i>badalnā</i>	(2) <i>diwāna</i>	نقد
Capital (of a kingdom) { (1) <i>pāya takht</i>	Cash <i>naqd</i>	مقرر کرنا
(2) <i>dār-al-khilāfa</i>	To fix,	
دار الخلافه	To appoint,	
	To depute.	

## EXERCISE 43.

A tyrannic king, disguised as a beggar, was one day walking in the streets of his capital, when he came upon a person sitting at the door of his house. The king asked him, "Do you know anything of the king of this country? What sort of man is he? Is he oppressive or just." The man answered that he was very proud and a great tyrant. The king then said, "Do you know who I am." The man replied in the negative. The king rejoined, "I am the monarch of this realm." The man was terrified to hear it and asked the king, "Do you know, sir, who I am?" The king said he did not. He rejoined, "I am the son of such and such a merchant, and go mad for three days every month; and to-day is one of them." The king laughed and went away.

## EXERCISE 43(a).

آج صبح ہماری 'پریڈ' ہونی تھی۔ یہ بھی ایک "ریویو" ہو جاتا مگر چونکہ بہت سے افسر رخصت لیکر لکھنؤ گھردور دیکھنے گئے ہوئے تھے فوج نے "میدنور" نہ کیا۔ صرف "مارچ پاسٹ" کیا۔ میں نے صوبہ بنگال کے گھوڑنکے توپخانے کی نسبت بہت کچھ سنا تھا اور امید تھی کہ یہاں کچھ دیکھوں گا لیکن افسوس ہے کہ یہ امید پوری نہ ہوئی۔ میرا خیال ہے کہ کانپور میں اس صوبے کے کچھ توپخانے ہیں لیکن انکے پاس گھوڑے نہیں۔ بہر حال ستر نمبر گورہ پلٹن دو دیسی پلٹنیں اور ایک دیسی رسالہ وہاں تھا یہ سب خوب لیس اور چست نظر آتے تھے۔ میں نے سنا کہ ایک دیسی پلٹن کے جوانوں کا قد اوسطاً پانچ فٹ دس انچ ہے اور اسکی "گریڈیڈیر" کمپنی کے سب جوان چھ فٹ سے زیادہ لمبے ہیں۔ اس پلٹن کا نمبر شاید اترتالیس تھا \*

*Miscellaneous Colloquial Sentences.*

What is the price of this cloth ? *is kapre kī qīmat kyā hai ?*

Two rupees a yard. *do rupai gaz.*

It is too much, let me know the exact price. *yih bahut hai, thīk thīk dām bolo.*

I should not give even half as much. *maiñ iskā ādhā bhī nahīñ denā chāhtā.*

I do not want it, but if you give it cheap I may buy it. *mujhe is kī zarūrat nahīñ, lekin agar tum sastā do to shāyad lelūñ.*

Why do you charge such exorbitant prices ? *tum itnā zyādah dām kyon māngte ho ?*

It is not our fault, sir. It is the War ; prices have gone up abnormally all round. You have to pay about 3 rupees for what you could get for one rupee in pre war times.	<i>ḥuṣūr, yih hamārā quṣūr nahīn, yih larā,ī kī waja se hai ; har ek chīz kī qīmat ḥad se zyāda barḥga,ī har. Larāi se pahle jis chīz kī qīmat ek rupaya thī, ab garīban tin rupai hai.</i>
Would you like cash or a cheque ?	<i>naqd chāhīye yā chik.</i>
I have got no money on me at present.	<i>mere pās is waqt ko,ī rupaya nahīn.</i>
You had better send your man on Monday.	<i>bihtar hogā agar āp apnā ādmī pīr ko bhejden</i>
I shall pay it to him.	<i>main use dedūngā.</i>
Can't we fix the price of every thing ?	<i>kyā ham har ek chīz kī qīmat muqarrar nahīn kar sakte ?</i>
I am afraid, no The people would not let us do it.	<i>mere khayāl hai ki ham yih nahīn kar sakte, kyonki log karne nahīn denge.</i>
Do you think things will become as cheap after the war as they were before it ?	<i>āpke khayāl meñ larā,ī ke ba'd har ek chīz pahle kī tarah sasti hojā,egī ?</i>
I am afraid, no, because the demand will be greater than the produce.	<i>nahīn, kyonki us waqt bhī māṅg zyādah aur chizen thori hongī</i>

## Lesson XLII.

### Conjunctions.

373. A conjunction is a *joining* word. It joins words, phrases or sentences to one another.

374. The conjunctions offer no peculiarity differing from those of the English language; we shall, therefore, give below a list of the more useful of them —

اور *aur*, and

و *o*, and (Persian).

اگر *agar* }  
جو *jo* } if, since.

جب *jab* }  
اگرچہ *agarchi* } although.  
گو *go* }

هرچند *harchand*, although (also, however much).

لیکن *lekin* }  
مگر *magar* } but (exceptive).

پر *par* }  
بلکہ *balke*, but rather, but also, on the contrary,  
moreover (of contrast).

تو *to* } then.

پھر *phir* }

تو بھی *to bhī* } still, yet, nevertheless, even  
پھر بھی *phir bhī* } then (correlative of اگرچہ  
تا ہم *tā ham* (Persian) } *agarchi* or گو *go*, although).

نیز *nīz* } also.

بھی *bhī* }

کہ *ki*, that, whether. or etc.

تاکہ *tā ki*, so that, in order that.

جب تک *jab tak*, until, as long as

یہاں تک کہ *yahān tak ki*, so that, to such an extent that.

چونکہ *chūnki* } because.

کیونکہ *kyonki* }

پس *pas* } so, therefore.  
اس واسطے *is wāste* }

<sup>1</sup> When used for 'until' it takes the verb in the negative.

نہیں تو	<i>nahīn</i> <sup>1</sup> to	} otherwise, or else.
ورنہ	<i>warna</i> (Persian)	
گویا	<i>goyā</i> (Persian)	} as if, as though.
جیسے	<i>jaise</i>	
خواہ	<i>khawāh</i>	} whether, no matter if.
چاہے	<i>chāhe</i>	
یا	<i>yā</i> , either, or.	

375. Please observe the various significations and the different uses of the following conjunctions :—

(i) اور *aur* (and, etc.).

It is conjunction, adjective and pronoun, e.g. :—

Conjunction :—

*Main aur merā bhāi donoñ wahāñ gaye* = I and my brother, both, went there.

*Us ne mujhe bulāyā aur kahā* = he called me and said.

*Tum ne yih dawā pī aur achchhe hū,* e = you will be all right as soon as you take this medicine.

*Sardār marā aur fauj ke pā, oñ ukhargaye* = the troops took to flight as soon as their leader died.

*Chand roz dilāse se batāya āhista āhista bachcha chal niklā* = they teach him encouragingly for a few days and the child begins to make improvement (Historical Present)

NOTE.—Two verbs in the Preterite coupled by ‘aur’ (and) denote (1) immediate succession of one action after another, or (2) a general truth.

*Rajput aur buzdilī* = a rajput and capable of cowardice (i.e., the two things are utterly incompatible).

*Ek din thā ki wuh asharfiāñ lutāyā kartā thā aur ab khud roti ko muhtāj hai* = there was a time when he would

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<sup>1</sup> Contraction of ‘agar nahīn to’ = if not then.



throw away gold coins to be scrambled for *whereas* now he himself is in need of bread (i.e., is starving).

*Tum waqt par āgayē to achchhā aur agar der kī to nuqsān hogā* = if you come in time well and good *but* if you are late it will result in loss

Adjective:—

*Yih aur hai* = this is *different*.

*Merā irāda ab aur hai* = I have a *different* intention now (i.e., I have since changed my mind).

*Ko,ī aur ādmī wahān hai ?* = is there anybody *else* there ?

*Main bhūlkar aur jagā chalāgayā* = I went to the *wrong* place by mistake.

*Yih chābī aur hai* = this is the *wrong* key.

*Aur kyā chāhte ho ?* = what *more* (or else) do you want ?

*Aur kuchh chāhiye* = do you want anything *else* ?

Pronoun:—

*Aur sab musalmān the* = all the others were Mohamedans.

*Aurōn se mujhe ko,ī kām nahīn* = I have nothing to do with the others. .

‘Aur’ is generally omitted in numbers and allied expressions, as:—

*Do sau pachās* = two hundred (and) fifty.

*Ham khā pīkar wahān se chale the* = we had had our food (eaten and drunk) before we started from there.

*Wuh akṣar yahān āyā jāyā kartā hai* = he visits (comes and goes) this place frequently.

*Qalam dawāt mujhe do* = give me pen and ink.

*Uske mān bāp abhī zindah haiñ* = his parents (mother and father) are still alive.

It is optionally added to the second ‘na’ of ‘neither—nor’, as:—

*Na wuh gayā aur na main* = neither he went nor did I.

“ Aur kiyā ? ” (what else ?) in answer to a query or suggestion denotes emphatic approval in the sense of ‘ rather ’, ‘ of course ’, etc., as :—

*Mere khayāl meñ hamen jald sulah karnī paregī* = I think we shall have to make (or sue for) peace soon or in the near future

*Aur kyā* = of course (there is no other alternative left to us).

(ii) , o (and, etc., Persian).

This conjunction is used to unite Persian and Arabic words only, as :—

*Shab-o-roz* = night and day.

*Iflās-o-ihtiyāj* = poverty and need.

(iii) لیکن *lekin*, مگر *magar*, پر *par*, and بالکی *balki* (but, etc.).

The first three of these are synonymous and mean but in the exceptive sense, but ‘ balki ’ denotes ‘ contrast with or advance over what has preceded. ‘ But ’, following ‘ not only ’, is always ‘ balki ’, as :—

*Wuh sab jā,enge lekin* (or *magar* or *par*) *main nahīñ jā,ūngā* = all of them will go but I will not.

*Agarchi wuh qaid hogayā magar* (or *lekin* or *par*) *bequsūr thā* = although he was imprisoned, he was nevertheless innocent.

*Go wuh gharīb hai par nihāyat hī imāndār hai* = although poor yet he is very honest.

*Na siraf wuh jā,egā balki main bhī jā,ūngā* = not only he but I shall go as well

*Wuh siraf bewaqūf hī nahīñ balki bad mu’āsh bhī hai* = he is not only a fool but a scoundrel at the same time.

*Wuh nahīñ balki main jā,ūngā* = not he (as you seem to think or believe) but (on the contrary) I shall go.

*Ām nahīn balki aṅgūr lūṅgā* = I shall not take mangoes (which you offer) but grapes (which you withhold).

*Main ne use bachpan se pālā balki paṛhāyā bhī* = I brought him up from his infancy. Besides (or moreover) I educated him

It is not elegant to use “magar agar” for “but if,” ‘Lekin agar’ are considered more euphonious.

(iv) *to* (then, etc.).

*Agar tum sach bolte to ham tumko mu’āf kar dete* = had you told the truth (then) I should have pardoned you.

*Jab sab kuchh faisal ho chukā hai to ab der kyā hai?* = since everything has been settled what is the delay then?  
*Yih kitāb to denā?* = just hand me this book please, will you?

*Main to nahīn jā, ūṅgā* = as for me I shall not go

*Yih ghorā to munhzor hai* = this horse, I believe (or as you can see) is headstrong

*Wuh to ā, egā* = he for one will certainly come.

*Ākhīr dekh to lo ki iskā natīja kyā hotā hai* = any way do at least wait and see what the result of it will be.

*Āp bīmār to nahīn* = I hope you are not ill? (you look as if you are).

*Khairiyat to hai* = I hope it is all right? (it looks as if it is not).

*Bewaqūf to hai lekin bad nīyat nahīn* = admitted that he is a fool but he is not malicious (lit. evil-intentioned).

*Yih to barī sharm kī bāt hai* = this, indeed, is a very shameful thing.

*Main to nahīn jā saktā* = I (as you know, or as you can see) cannot go.

*Sharāb to sharāb wuh tambākū bhī nahīn pītā* = let alone (or to say nothing of) drinking wine, he does not even smoke.

*Wuh to hochukā* = well, that is done and finished.

*Ek to wuh bewaqūf hai dūsre ziddī* = for one thing (or first) he is a fool and for another (or secondly) obstinate.

(v) Difference between *to*, *tab*, and *phir* (then, etc.)

‘To’ denotes sequence of things as a result of some cause or condition and is, therefore, correlative of ‘agar’ and ‘jab’ (if, since, etc.); ‘tab’ is correlative of ‘jab’ (when) used in its temporal sense; ‘phir’ (after that, then) denotes order in which things take place and may occasionally replace ‘to’ when the latter introduces a result of some cause (not condition), as :—

*Agar (or jab) tum imtiḥān pās kar loge to tumhen in’ām milegā* = you will get a reward if (or when) you have passed the examination.

*Jab wuh jā, egā tab main bhī jā, ūngā* = I shall go when (not, if) he goes.

*Pahle main daftar kā kām karlūn phir tumharī bāt sunūngā* = let me first finish the office work and then (i.e., after that) I shall listen to what you have got to say (lit. your words).

*Jab sab kuchh faisal ho chukā to ab (or phir) der kyā hai?* = since everything has been settled what is the delay then (in that case).

*Wuh to gharz kā banda hai* = to tell you the truth (or, as a matter of fact) he is a slave of his ends, i.e. servilely selfish.

(vi) *nīz* and *bhī* (also).

‘Nīz’ (Persian) begins a sentence and may be supplemented by ‘bhī.’ ‘Bhī’ never begins a sentence, it always follows the additional word. In case of compound verbs and tenses it is generally placed between the component parts, as :—

*Nīz main bhī jā,ūṅga* = also I shall go.

*Wuh bhī jā,egā* = he will go (too, or also or, as well).

*Wahān ek ādmī bhī dikhā,ī na diyā* = not even a single soul was to be seen there.

“*Bhī—bhī*” express “both—and also,” as :—

*Nezabāzī khel bhī hai warzish bhī* = tentpegging is both a sport and physical exercise also.

*Main ek ghānte men jā,ūṅgā bhī aur ā,ūṅgā bhī* = I shall both go and come back in one hour.

He also said (or added) = *us ne yih<sup>1</sup> bhī kahā*.

(*vi*) *us ki* (that, etc.).

*Us ne kahā ki main jā,ūṅgā* = he said that he would go.

*Mujhe ma'lūm nahīn ki wuh jā,egā yā nahīn* = I don't know if (or, whether) he will go or not.

*Tum jāoge ki tumhārā bhā,ī* = will you go or your brother.

*Yih ghorā tez nahīn chal saktā (kyon) ki laṅgrā hai* = this horse cannot walk fast because he is lame.

*Jaldī chalo ki waqt par pahunch jā,en* = come on (or walk) quickly so that (= in order that) we may arrive in time

*Main ne use likhā hai ki ṣaṣal kharāb ho rahe haiṅ* = I have written to him to say (= saying, or to the effect) that the crops are being spoilt

*Kuchh pata chalā ki chorī kis tarah hū,ī* = has any trace been found as to how the theft took place?

*Ap ne bahut achchhā kiyā ki imtihan ke li,e nām bhejdiyā* = you have done very well (i.e., acted very wisely) in that you have sent up your name for the examination.

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<sup>1</sup> ‘Yih’ must be added because ‘bhī’ cannot stand by itself.

*Hamārā wahāñ pahunchnā thā ki dākū bhāg gaye. Is irāde se ki rāton rāt chalkar tarke wahāñ pahunch jāen ham ne tātū kirāya kiye* = the dacoits fled away as soon as we reached there. Intending (lit. with this intention that) to travel by night and reach there at dawn we hired ponies.

*Muddat tak yihī hāl rahā ki (ālchir) ek marhattā sūrbīr uḥī aur takhta ulāṭ diyā* = this state of affairs continued for a long time until a Maharatta champion (or hero) rose and turned the tables.

*Nadīr ki (jo) hote hote bādshāh hogayā aṣl meñ postīn<sup>1</sup> doz kā beṭā thā* = Nādir who gradually rose to be a king was originally the son of 'postin' maker.

*Ham do hī paṛāo gaye the ki (jab) dushman se do chār hogaye* = we had gone only two marches when we confronted the enemy.

*Wuh mōrche se niklā hī thā ki (jab) uske golī lagī aur wuh chit hogayā* = he had barely (or just) come out of his trench when the bullet struck him dead.

(viii) *چونکہ* *chūñki* and *کیونکہ* *kyoñki* (because)

Both mean 'because.' 'Chūñki' is used when the causal clause precedes the sequent clause and 'kyoñki' when the order is reversed, as :—

*Chūñki wuh bīmār thā is wāṣṭe na ā sakā* = because he was ill (therefore) he could not come.

*Wuh na ā sakā kyoñki wuh bīmār thā* = he could not come because he was ill.

*اسوالت* 'is wāṣṭe' and *اسلئے* 'is lī'e' = therefore. But when they are followed by *کی* 'ki' they mean 'because,' as :—

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<sup>1</sup> Postin = a skin coat ; postin doz = skin-coat sewer.

- (a) *Main is wāsṭe* (or, *lī,e*)  
*na ā sakā ki bimār thā.*  
 (b) *Main na ā sakā is*  
*wāsṭe* (or *lī,e*) *ki bimār*  
*thā.*
- I could not come because  
 I was ill.

### Interjections.

376. Interjections are merely words or sounds standing by themselves and thrown into a sentence to express some feeling of the mind.

Those commonly met with are :—

- شبابش *shābāsh* <sup>1</sup> = Bravo! Well-done!  
 اوریں *āfrīn* = Bravo! Well-done!  
 واہ واہ *wāh wāh* = Admirable!  
 کیا خوب *kyā khūb* = How nice!  
 کیا بات ہے *kyā bāt hai* = How nice!  
 اوہو *oho* = Oh!  
 اھا *āhā* = Hallo!  
 ہائے ہائے *hā,e hā,e* = How sad!  
 آف *uf* = Ugh!  
 توبہ *taūba* = Bother! Good Heavens!  
 ہٹ *haṭ*,  
 دور ہو *dūr ho*. } Avaunt! Get away! Hush!  
 دفع ہو *dafa' ho* = Away with thy repulsive self!  
 Be gone.  
 ایلو *elo* <sup>2</sup> = Here you are!  
 افسوس *afsos*,  
 حیف *haif*. } Alas! Pity!  
 ہاں *hān* = and I mean it!  
 ہوں *hūn* = Yes go on! What?

<sup>1</sup> Contraction of 'shādbāsh' = be happy.

<sup>2</sup> Contraction of 'yih lo' = take this.



اے ai, }  
 او O, } O!  
 ارے are }  
 باپ رہے bāp re = Dreadful! Good God.  
 خبردار khabardār = Take care!  
 آمین āmin = Amen!

## VOCABULARY.

To be routed (ke) pāon	To confront (se) do chār
ukharṇā (کے) پاؤں اکھڑنا	honā (سے) دو چار ہونا
Encouragingly, } dilāse se	Flat on one's
With tender en- } دل سے سے	back, pros- } chit چیت
couragement }	trate }
To begin to } chal nikalnā	To march } (par) chaṛhā, i
make im- } چل نکالنا	against, } karnā
provement. }	To invade. } (پر) چڑھائی کرنا
Gold coin aṣharfī اشرفی	Rule, Government ḥukūmat
Cowardice buzdilī بردلی	حکومت
Needy, in need muḥtāj	Impossible nāmumkin
محتاج	نا ممکن
Honest imāndār ایماندار	Wonderment ta'ajjub
To bring up, to nourish	تعجب
pālṇā پالنا	To be won- } (ko) ta'ajjub
Headstrong, } munh-zor	der-struck } honā
Strong-mouthed. } منہ زور	or aston- } (کو) تعجب
Tobacco (f.) tambākū نمباکو	ished. } ہونا
Obstinate ziddī ضدی	Safe, guarded mahfūz
While it is still night	محفوظ
rāton rāt راتوں رات	Otherwise { 1. warnā وارنہ
Champion, hero sūrbīr	2. nahīn to نہی تو
سوربیر	Marshal, } sipāh sālār سپاہ سالار
Board, plank takhta تختہ	C-in-C. }
	Nobleman amīr امیر

Minister	<i>wazīr</i>	وزیر	To gallop at	<i>sarpat dāurnā</i>
Ambassador	1. <i>saḥī</i>	سفیر	full speed.	سرپت دوزنا
	2. <i>elchā</i>	ایلچی		
Jockey	<i>chābuk sawār</i>	چابک سوار	Hurdle (f)	<i>bār</i> بار
			Bramble	<i>kāntē<sup>1</sup> dār jharī</i>
				کانٹے دار جھاری

## EXERCISE 44.

Another day I again went to witness the horse-race. The Marshall himself came to our residence and we mounted a carriage and started. We went by the same route we had used on the day of review and arrived at the same building where we had been seated on the day of the review. A good many nobles, ministers and ambassadors were there. A big crowd of men and women had collected round the race-course. Four heats were run. In the first heat they ran half round the course. A jockey, whose dress was green, won it. After two more such races a full course was run; but as the distance was not great, horses mostly came in together. Any horse that comes first is the winner. Here the longest race is one round (chakkar) which is not more than one mile.

In the last race, the horses had to jump at full gallop over several hurdles about a yard high, which were covered over with wild brambles. This was a very nice spectacle.

## EXERCISE 44(a).

یہاں ہم کئی دن تعمیرے رہے۔ آخر غزنی کی طرف  
 ”ایڈوانس“ کرنیکا حکم ملا۔ یہ شہر قندھار سے ایک سو چالیس  
 کوس دور ہے۔ غزنی پر چڑھائی کرنا اس لئے ضروری تھا کہ یہاں کے  
 لوگ شاہ کی حکومت نہیں مانتے تھے۔ اگرچہ یہ راستہ بھی

<sup>1</sup> 'Kāntedār' (or better, 'khardār') = thorny.

بہت خراب تھا لیکن اتنا نہیں جتنا پہلا راستہ جسپر ہم قندھار تک آئے تھے۔ چاروں طرف سے یہی سنتے تھے کہ غزنی نہایت ہی مضبوط جگہ ہے اسکو فتح کرنا آسان کام نہیں۔ اور افغانوں کو تو پورا یقین تھا کہ اسکو فتح کرنا ناممکن ہے \*۔

لاٹ کیں صاحب صرف ہلکی نوپیں ساتھ لائے۔ بہاری توپوں کو قندھار میں رہنے دیا۔ اس سے ہم سب کو بڑا تعجب ہوا کیونکہ سب کا خیال تھا کہ ایسی مضبوط جگہ کو فتح کرنیکے لیئے بہاری توپوں کا ہونا سخت ضروری ہے۔ یہی وجہ تھی کہ انکو قندھار تک لانے میں اسقدر تکلیف اٹھائی گئی تھی۔ زیادہ تعجب کی بات یہ ہوئی کہ توپوں کے علاوہ وہ دو تین ہزار جوان بھی قندھار میں چھوڑ آئے \*۔

جب غزنی کا قلعہ دکھائی دیا تو معلوم ہوا کہ بیشک یہ جگہ نہایت مضبوط و محفوظ ہے اور بہاری توپوں کے بغیر اسے فتح کرنا قریب<sup>1</sup> قریب ناممکن ہے \*۔

جب ہم نزدیک پہونچے تو دشمن کے آدمی بڑی بڑی توپوں میں باہر نکلے اور دونوں طرف سے خوب گولیاں چلیں۔ مگر وہ جلدی پیچھے ہٹکر قلعہ میں واپس چلے گئے۔ معلوم ہوتا ہے کہ انکو ہماری گولیوں سے سخت نقصان پہونچا ہوگا ورنہ اتنی جلدی پیچھے نہ ہتتے \*۔

### Miscellaneous Colloquial Sentences.

What o'clock is it now ?	(i) <i>ab kyā bajā<sup>2</sup> hai ?</i>
	(ii) <i>ab kitne baje<sup>2</sup> hain ?</i>
It is exactly one o'clock.	<i>thīk ek bajā hai.</i>

<sup>1</sup> *Qarīb qarīb* = almost.

<sup>2</sup> 'Bajā' = to be struck (as a bell, gong, etc.), to be played (as a musical instrument). "Kyā bajā hai ?" = what has been struck. "Kitne baje hain ?" = how many have been struck ?

It is I suppose 1-30.	<i>derh bajā hogā.</i>
It is 3-30.	<i>sāṛhe tīn bajē haiñ.</i>
It is nearly two o'clock.	<i>garīban do bajē haiñ.</i>
It is very nearly seven.	<i>sāt bajne wāle haiñ.</i>
Come at 6-45 p.m.	<i>shām ke (or ko) paune sāt bajē ānā.</i>
At 5 a.m.	<i>ṣubah ke pāñch bajē.</i>
At midnight.	<i>rāt ke bārah bajē (or ādhī rāt ko).</i>
At midday.	<i>din ke bārah bajē (or do pahr ko).</i>
At sunrise.	<i>din nikle (or din charhe).</i>
At dawn	<i>tarke (or pau<sup>1</sup> phatē).</i>
At 3 a.m.	<i>rāt ke tīn bajē.</i>
At 3 p.m.	<i>din ke tīn bajē.</i>
A little before dawn.	<i>munh andhere.</i>
At two hours before morning.	<i>do ghañṭe rāt rahe.</i>
At four hours after sunset.	<i>char ghañṭe rāt ga,e.</i>
At (or till) so late in the night.	<i>itnī rāt ga,e.</i>
At sunset.	<i>din dūbe (or 'din chhipe').</i>
The sun was setting.	<i>(i) din dūb rahā thā. (ii) sūraj qhurūh ho rahā thā.</i>
The sun was rising.	<i>din (or sūraj) nikal (or charh) rahā thā.</i>
It is five minutes to one.	<i>(i) ek bajne meñ pāñch minṭ bāqī haiñ. (ii) ek bajne ko pāñch minṭ rahte haiñ.</i>

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<sup>1</sup> *Pau* (f.) = light of the early dawn and *phatnā* = to break or to burst.

It is twelve minutes to three	(i) <i>tīn bajne meñ bārah minṭ bāqī hain.</i> (ii) <i>tīn bajne ko bārah minṭ rahte hain.</i>
It is seven minutes past ten.	(i) <i>das bajkar sāt minṭ hū,e hain.</i> (ii) <i>das par sāt minṭ hū,e hain.</i>
It is 25 minutes after eleven.	(i) <i>gyārah bajkar pachīs minṭ hū,e hain.</i> (ii) <i>gyārah par pachīs minṭ hū,e hain.</i>
It was early in the morning.	<i>sawerā thā.</i>
Early in the morning, earlier than usual.	<i>sawere</i>

### Lesson XLIII.

#### Miscellaneous Hints.

##### *Repetition.*

377. Words are often repeated to convey the following significations :—

(i) Plurality, variety or entirety in case of nouns and pronouns.

(ii) Plurality, entirety or intensity in case of adjectives.

(iii) Distribution in case of numeral and pronominal adjectives.

(iv) Continuation or repetition in case of participles and intensive compound verbs.

(v) Continuation or occasionally intensity in case of adverbs and postpositions.



## Examples .—

## Nouns.

*Main ne usko ghar ghar talāsh kiya* = I searched for him in each and every house. (Entirety.)

*Sach sach bolo* = speak the truth and nothing but the truth (i.e., the whole truth). (Entirety.)

*Ham sarak sarak ā, e* = we came by the road the whole way. (Entirety.)

*Ab wuh dar dar* (or *dar ba dar*) *māngtā phirtā hai* = now he wanders about begging from door to door. (Plurality or Variety)

## Pronouns and Pronominal Adjectives.

*Tum ne kyā kyā dekhā* = what various things did you see? (Variety.)

*Wahān us waqt kaun kaun maujūd thā* = what people were individually present there at that time? (Plurality or Variety.)

*Jo jo kāmyāb hogā usko in'ām milegā* = every one of those who succeeds will get a reward. (Distribution.)

*Ko,ī ko,ī ādmī bāqī thā* = There were *only a few* people left there. (Plurality.)

*Un meñ ba'z ba'z bare insāf pasand haiñ* = some of them (considered individually) are just. (Distribution.)

*Jo jo kuchh wuh bhejtā hai main uske hisāb meñ jama' kar detā hūñ* = whatever he sends me (at various times), I credit it to his account.

*Sab apne apne ghar chale ga, e* = all went to their respective houses. (Distribution.)

*Unṭon par kitnā kitnā bojh thā* = how much did the camels carry individually. (Distribution.)

*Main ne wuh wuh* (or *aisī aisī*) *chizen dekhīñ ki 'aql hairān rah ga, ī* = I saw such things as set my understanding at naught. (Distribution or Variety.)

REMARK.—(a) 'Kuchh kuchh' signifies 'somewhat' or 'to some extent', as:—

*Wuh kuchh kuchh angrezī samajhtā hai* = he understands English a little (to some extent).

*Wuh ab kuchh kuchh achchhā hai* = he is somewhat better now.

(b) 'Kaun' and 'kyā' repeated in a negative sentence have the additional idiomatic meaning of 'all' or 'whole.'

*Wahān kaun kaun na thā* = (1) who were not present there? (name them individually). (2) Everybody was there.

*Main ne kyā kyā na dekhā* = I saw everything (lit. what was it that I did not see?)

*Ap mujh se pūchhte haiñ ki main ne kyā kyā na dekhā* = you ask me for a detail of what I did not see there.

### Adjectives.

*Chāron tarāf ūñchī ūñchī jhārīāñ thīñ* = there were tall bushes all round. (Plurality or Entirety.)

*Us registān ke ba'd yih hare hare khet dekhkar hamārā dīl bahut khush hū,ā* = we were delighted to see the green fields after the sandy desert. (Plurality.)

*Uskī lambī lambī nāk to dekho* = just look at his very long nose. (Intensity.)

*Uskī safed safed dārhī kyā bhalī ma'lūm hotī thī* = how pretty his white beard looked! (Entirety.)

*Usko tāza tāza dūd pilā do* = (1) give him very fresh milk. (Intensity). (2) Give him milk while it is still fresh.

*Thandī thandī harwā chal rahī thī* = a nice and cool breeze was blowing. (Continuity and agreeable Intensity.)

*Unko pāñch pāñch rupai dedo* = give them five rupees each. (Distribution.)

*Unke pās safar kharch ke lī, e das das rupai haiñ* = each of them has ten rupees for travelling expenses.

*Tum sabko paune tīn tīn rupai mileñge* = every one of you will get Rs. 2-12 0. (Distribution.)

*Main ne usko chār chār chitthīāñ likhīñ lekin us ne ek kā bhī jawāb na diyā* = I wrote him as many as four letters but he did not reply to a single one of them. (Intensity.)



### Participles and Compound Verbs.

*Ham chalte chalte Delhi pahunchē* = we went on till we reached Delhi. (Continuity.)

*Wuh parhte parhte so gayā* = he continued to read till he fell asleep. (Continuity.)

*Main baithē baithē uktā gayā hūn* = I am tired of continued idleness (lit. sitting).

*Us ne letē letē khānā khāyā* = he took his meal lying down all the while.

*Tamām kapre parē parē galgayē* = all the clothes rotted through continued disuse (lit. lying).

*Main dekh dekhkar hairān hotā thā* = I felt puzzled as I looked at it again and again. (Continuity or Repetition.)

*Jab wuh taklīfēn uṭhā uṭhā kar tajarba-kār hū,ā* = when he became experienced after repeated hardships or reverses. (Continuity or Repetition.)

*Jab jab aur jo jo wuh mujh se māngtā thā main use de de detā thā* = I gave him whenever he asked me for anything. (Continuity or Repetition.)

*Wuh bimār ho ho jātā hai lekin sharāb pīnā nahīn chhortā* = he does not give up drinking in spite of repeated illness (through it).

REMARK.—(a) The Present and Past Participles are repeated usually in their inflected form and only when the action denoted by them is continued or repeated and contributive to the one denoted by the finite verb.

(b) In the case of the Conjunctive Participle and the Intensive Compound Verb only the root part is repeated.

### Adverbs and Postpositions.

*Jaldī jaldī chalo* = come (or go) on quickly.

*Āhista āhista chalo* = walk slowly.

*Āge āge chalo* = go ahead (take the lead).

*Wuh kabhī kabhī yahān āyā kartā hai* = he comes here occasionally.

*Tum kahān kahān ho ā,e ho?* = what various places have you been to?

*Kahān kahān darkh̄ton̄ ke jhūnd̄ the* = there were clumps of trees in some places.

*Ūpar ūpar chale jā,o* = go on upwards.

*Bailūn ab nīche nīche chalā ātā hai* = the balloon is now gradually descending.

*Tum kyon hamko bār bār diq karte ho?* = why do you bother me again and again?

*Jahān jahān ūnchī nīchī zamīn ho wahān barābar kar lo* = level the ground wherever it is rough

*Tum ne 'arzī ūpar ūpar kyon bhej dī daftār kī ma'rifat kyon nahīn bhejī?* = why did you send your petition direct and not through the office?

*Awal awal (or pahle pahle) uskā sulūk bahut achchhā thā* = in the beginning (i.e., early days) his treatment was very good.

*Hamāre pīchhe pīchhe ā,o* = follow me closely.

*Us pahārī ke pās pās rahnā* = keep close to the hill.

*Paltān ke āge āge bājā bajtā jātā thā* = the battalion was led by the band, playing as it went on.

*Daryā ke kināre kināre ek kachchī sarak hai* = there is an unmetalled road along the bank of the river.

*Us pahār ke nīche nīche ek tīn mīl kā ṭanal hai* = there is a three mile tunnel under the hill.

*Apnī plaitūn ke sāth sāth raho idhar udhar mat jā,o* = keep up with your platoon, don't stray away.

REMARK.—Only the Compound Postpositions can be repeated and of these only a few.

378. Sometimes nouns are repeated

(i) With the Persian 'ba' ( با ) inserted, as :—

*Roz ba roz,*  
*Din ba din.* } day by day, from day to day.

*Shahr ba shahr* = from city to city.

*Mulk ba mulk* = from country to country.

*Sāl ba sāl* = every year.

(ii) With the genitive 'kā', 'ke', or 'kī' inserted, as :—

*Sāl kā sāl* = the whole year.

*Palṭan kī palṭan* = the whole battalion.

*Sab ke sab* = one and all,

*Ghar kā ghar* = the whole house (or family).

*Sāl ke sāl* = every year.

*Haṭe ke haṭe* = every week.

*Mahīne ke mahīne* = every month.

<i>Bāt kī bāt men,</i>	} in the twinkling of an eye.
<i>Ān kī ān men,</i>	
<i>Dam ke dam men.</i>	

(iii) With the intensive particle 'hī' inserted, as :—

*Pānī hī pānī* = nothing but water.

*Ret hī ret* = nothing but sand.

*Hindū hī Hindū* = Hindūs exclusively.

*Main hī main* = only I, none but myself.

(iv) With 'sā,' 'se' or 'sī' (like) inserted, as :—

*Ghar sā ghar* = an ordinary house (i.e., a house like the rest of them).

*Dost sā dost* = a friend like the rest of them.

*Gālī sī gālī* = an ordinary abuse.

(v) With 'to' inserted, as :—

*Sharāb to sharāb* = leave alone drinking, to say nothing of drinking.

379. Similarly adjectives, pronouns, and adverbs are sometimes repeated with 'kā', 'se' etc., inserted, as :—

*Aḥmaq kā aḥmaq* = as foolish as before or as ever.

*Kālē kā kālā* = as black as before or as ever

*Achchhe se achchhā* = the best possible.

*Ūñche se ūñchā* = the highest existing, the loftiest possible or imaginable.

*Kyā kū kyā,*  
*Kyā se kyā,*  
*Kuchh kā kuchh,*  
*Kuchh se kuchh.* } something quite different to what it was or is.

*Kuchh na kuchh* = something or other.

*Ko,ī na ko,ī* = some one or other.

*Kahīñ kā kahīñ,*  
*Kahīñ se kahīñ,*  
*Kahāñ kā kahāñ,*  
*Kahāñ se kahāñ.* } a place far remote to where it was or is.

*Khvāh ma khvāh,*  
*Khvāh na khvāh.* } will-he-nill-he, certainly, for no earthly reason.

380. A curious adjectival construction is occasionally met with to express "ready or entire completion" of a thing. This consists of two past participles coupled together. If the first participle is intransitive the second is transitive, and in case the first participle is transitive the second is causative, as :—

*Banā banāyā* = ready made (from 'bannā' and 'banānā').

*Kiyā karāyā* = done and completed in all its details (from 'karnā' and 'karānā').

*Pakā pakāyā* = ready cooked (from 'paknā' and 'pakānā').

*Sajā sajāyā* = ready furnished or equipped (from 'sajnā' and 'sajānā').

*Likhā likhāyā* = ready written

381. When one thing implies two or more attributes, they are repeated with the genitive 'kā' inserted, as :—

*Neza-bāzī khel kā khel hai aur warzish kī warzish* = tent-pegging is both a sport and physical exercise.

*Yih kahānī kī kahānī hai aur naṣīḥat kī naṣīḥat* = it is both a story and a moral.

*Nuqsān kā nuqsān aur badnāmī kī badnāmī* = both loss and disgrace.

*Rhyming Appositive.*

382. Apart from the exact repetition of a word Hindustani often conveys the idea of plurality by a rhyming appositive, which is oftener than not an absolutely meaningless word. The commonest form of the appositive is obtained by changing the first letter of a word into 'w,' as :—

*Rotī woṭī* = bread, etc., bread, and all that comes in its train.

*Pānī wānī* = water, etc.

*Kitāb witāb* = book, etc.

*Khānā wānā* = food, etc.

*Paṛhnā waṛhnā* = to read and to write, etc.

*Bājā gājā* = band, etc. ; music and singing.

*Chitṭhī chapāṭhī* = letters, etc. (i e., parcels, money orders, etc ).

*Mailā kuchailā* = dirty and filthy.

*Pūchh gichh* (f.) = anxious enquiry

*Sach much* = in earnest, surely ?

*Jhūt mūt* = in jest, as a fib

383. The appositive sometimes has a meaning of its own and may be synonymous with the word itself, as :—

*Naukar chākar* = servants and attendants.

*Bāl bachche* (M. P.) = children, family.

*Larke bāle* (M. P.) = children, family.

*Uchhalnā kūdnā* = to skip and jump.

*Girnā parnā* = to roll and tumble.

*Karnā dharnā* = to do all one can.

*Ronā dhonā* = to ween and bathe one's face with tears.

*Chāl d̥hāl* (f.) = conduct and behaviour.

*Gālī galoch* = mutual abuse.

384. In a very few expressions the appositive precedes the main word, as :—

*Hashshāsh bashshāsh* = gay and mirthful.

*Raḡrā j̥haḡrā* = dispute and quarrel.

385. In a few cases the Arabic singular and plural are coupled together to express plurality, as :—

*Amīr umarā* = peers and nobles.

*Faḡīr fuḡarā* = beggars and mendicants.

*Gharīb ghurabā* = the poor and the indigent.

386. Two or more synonyms are often used to express intensity, as :—

*Kufr-o-beimānī* = the blackest type of dishonesty (lit. infidelity and dishonesty).

*Ḥimāqat-o-nādānī* = the worst ignorance (lit. foolishness and ignorance).

#### *Ellipsis.*

387. Ellipsis means the omission of one or more words without which a sentence would do equally well or perhaps sound better.

388. Hindustani uses its pronouns very sparsely. In fact it dispenses with them altogether if there can be no likelihood of ambiguity without them, as :—

(*Main*) *lāchār hūn*, (*main*) *kyā karūn* ? = I am helpless, what can I do ?

Here 'main' (I) is understood in both the clauses, because 'hūn' and the present subjunctive termination 'ūn' can refer to 'I' only.

( $\frac{Log}{Wuh}$ ) *kahte haiṅ* = it is said (lit. people or they say).

( $\frac{Main}{Ham}$  *ne*) *mānā ki yih durust hai* = granted that it is right.

$\left( \begin{smallmatrix} \text{Main} \\ \text{Ham} \end{smallmatrix} \text{ ne} \right) \text{ sunā hai} = (\text{I}) \text{ have heard (i.e., I hear).}$

*Pulīs wāle chor ko pakar kar 'adālat men lega,* *e* = the police arrested the thief and took (him) to the Court.

*Rafl dikhā,* *o* = show (me your) rifle.

389. When the present auxiliary is used in a negative sentence either as a finite verb or in a compound tense, it can be optionally discarded, as :—

*Main bewaqūf nahīn (hūn)* = I am no fool.

*Wuh merā kahnā nahīn māntā (hai)* = he would not do as I tell him to (i.e., he does not follow my advice).

*Tum wahān kyon nahīn ga,* *e* *(ho) ?* = why did you not go (or have you not gone) there ?

390. Two or more imperfect tenses following one another may optionally discard the auxiliary 'thā' etc., as :—

*Jab kabhī wuh ātā (thā) yihī bāt sunātā (thā)* = whenever he came he told the same story.

391. 'Ko' or 'ke wāste' is generally understood after infinitive of purpose, specially when the infinitive occurs in close proximity with the finite verb, as :—

*Wuh tum se milne*  $\left( \frac{\text{ko}}{\text{ke wāste}} \right)$  *āyā thā* = he came to see you.

*Ham chāndmārī karne*  $\left( \frac{\text{ko}}{\text{ke wāste}} \right)$  *jā rahe haiñ* = we are going to practise musketry.

*Wuh dāktarī parhne*  $\left( \frac{\text{ko}}{\text{ke wāste}} \right)$  *walāyat jā,* *egā* = he will go to England to study medicines.

392. 'Agar' or 'jab' and 'to' or 'tab' of the conditional sentences, also 'agarchi' or 'go' (although), are very often understood, as :—



(*Agar*) *tum wahān jā,oge to main bhī jā,ūngā* = if you go there I shall go there as well.

(*Jab*) *wuh ā,egā tab main jā,ūngā* = I shall go when he comes.

*Agar wuh miḥnat kartā (to) pās hojātā* = he should have passed (the examination) if he had worked hard.

*Jab barsāt ātī hai (to tab) kisānoṅ ke dil bāgh bāgh hojāte haiṅ* = the farmers feel exceedingly delighted when the rainy season comes.

(*Agarchi*  
*go*) *wuh bewaqūf to hai lekin qismat kā dhanā hai* = although a fool he is yet very lucky.

393. As in English, “either—or” and “neither—nor” take their verb in the first clause only, provided it is common to both the clauses, as :—

*Yā tum jā,oge yā wuh (jā,egā)* = either you will go or he (will go).

*Na main jā,ūngā aur na wuh* = neither I shall go nor he (will go).

394. Imprecatory phrases and oaths generally occur without a verb, as :—

*Un sab par khudā kī la'nat (ho)* = (may) God's curse (fall) on all of them.

(*Main*) *khudā kī qasam (khātā hūn or khākar kahtā hūn kī) yih bilkul sach hai* = (I swear) by God (that) it is quite true.

(*Main*) *tumko apne sir kī qasam (detā hūn kī) jhūt na bolnā* = (I) abjure you by your own head (i.e., life) don't tell a lie.

395. ‘Bāt’ (words, what is said by one) and ‘kām’ (work, action, act), also ‘daf’a’ etc. (time) are often understood, as :—

*Us ne ek (bāt) na sunī* = he <sup>would</sup><sub>did</sub> not listen to a word.

*Tum ne achchhā (kām) kiyā ki waqt par āga,e* = you have done well (lit. good action) in that you have come in time.

*Main ne use  $\frac{\text{hazār}}{\text{lākh}}$  (daḡ'a or bār or martaba) samjhāyā* = I explained to him as best I could (lit. a  $\frac{\text{thousand}}{\text{hundred thousand}}$  times)

396. The following postpositions are often understood :—

*Main tīn ghañṭe (tak) wahāñ thairā rahā* = I waited there (for) 3 hours.

*Main barson (tak) koshīh kartā rahā* = I tried and tried (for) years.

*Jaldī (se) chalo* = walk quickly.

*Wuh khushī khushī (se) chale gaye* = they went away quite satisfied or rejoicing.

*Us ke (badan par) sakht choṭ lagī* = he was badly hurt.

*Bail ne mere (badan par) sīng mārā* = the bullock gored me.

*Jab ham Kalkatte (meñ) pahunchē* = when we arrived (in) Calcutta.

*Wuh madrase (ko) jātā thā* = he was going (to) the School.

397. 'Hū,ā' of the participial adjectives is very often understood, as :—

*Māñ bachche ko god me lī,e (hū,e) baiṭhī (hū,ī) hai* = the mother is sitting with her child in her lap.

*Bachcha āñkheñ khole (hū,e) parā (hū,ā) hai* = the child is lying with its eyes open.

*Wuh khākī kot pahne (hū,e) thā* = he was wearing a khaki tunic.

#### *Etiquette or Polite Conversation.*

398. Indians are by nature a very courteous people and have their own rules of etiquette. It is not, however, within the scope of this work to deal with them, and we

shall, therefore, give below only such hints as will help the student in polite conversation.

399. As has already been explained (vide 101 (i) to (v)), one never uses “ham” (we) for oneself unless one is talking to an inferior or means to convey the idea of one’s own superiority. “Main” (I) is generally used for oneself in conversation among equals. In case the speaker wants to be respectful to the person spoken to, equal or superior, he uses some humble or submissive word as بندا “banda”, غلام ‘ghulām’, both of which mean ‘slave’, خادم khādim, (servant), فدیوی fidwī (devoted servant), کمترین kamtarīn (the least or most insignificant one), etc., for himself and آپ āp, جناب janāb, حضور ḥuẓūr, etc., all of which mean “Your Honor, Your Excellency, etc.,” for the person spoken to. ‘Tū’ (thou) is very seldom used: its use is practically confined to addressing—

- (i) God, for familiar reverence.
- (ii) Near junior relations or bosom friends (i.e., where ceremonies can be dispensed with without offence).
- (iii) Domestics and very inferior persons, and that only when you
  - (a) treat them with domestic familiarity, or
  - (b) intend to convey the idea of displeasure or contempt.

‘Tum’ (you) is used for equals and inferiors; never for superiors. Used of equals it lacks politeness but in the case of inferiors it is far better than “tū” (thou).

Nouns and pronouns of the third person can be used of any individual. But to imply respect they are treated as plurals of the same person instead of as singulars.

400. Besides an Indian, especially the educated Indian, uses all sorts of flattering and high-sounding expressions

for others and humble and submissive ones for himself, optionally in reference to equals and necessarily for superiors. It will be futile to give a list of them, as they are too numerous. We shall, therefore, give below only a few common ones by way of example :—

(i) فرمانا, *farmānā* (to order, to command) is frequently used for “to say” to imply respect or courtesy, as :—

*Āp ne kyā farmāyā thā* = what did you say, sir ?

*Karnail Sāhib farmāte haiñ kī hamēñ is waqt furṣat nahīñ* = the Colonel says that he has no time to spare at present.

For the same reason ‘farmānā’ is generally substituted for ‘karnā’ in the nominal compound verbs, as :—

“Zikar farmāna” for “zīkar karnā” = to mention.

“Khayāl farmānā” for “khayāl karnā” = to think.

“Manzūr farmānā” for “manzūr karnā” = to sanction.

(ii) On the other hand

عرض کرنا	<i>'arz karnā,</i>	} “to petition,” “to request”
التماس کرنا	<i>iltimās karnā,</i>	
گزارش کرنا	<i>guzārish karnā, etc.</i>	

are frequently used for “to say” to convey the idea of humility or submissiveness, as :—

*Main ne unse 'arz kar diyā thā kī main hafte ke andar wāpis nahīñ ā sakūngā* = I told him, to begin with, or beforehand, that I should not be able to come back within one week.

*Wazīr ne 'arz kī* = the minister said.

(iii) The following three verbs are very commonly used :—

تشریف لانا *tashrīf lānā*, to come (lit. to bring one's noble presence).

تشریف لیجانا *tashrīf lejānā*, to go (lit. to take away one's noble presence).

تشریف رکھنا *tashrīf rakhnā*, to sit down, to stay, to live  
(lit. to place one's noble presence).

Examples :—

*Āp kab tashrīf lā, enge?* = when will you come, sir?

*Lāt Ṣāhib agle somwār ko Simle tashrīf lejā, enge* = His Honor (or His Excellency) will go to Simla next Monday.

*Āiye, tashrīf rakhīye* = come and sit down please.

*Āp kahān tashrīf rakhte haiñ?* = where are you staying, sir?

(iv) When referring to the son of a gentleman you call him صاحب زادہ “*sāhib zāda*” and when referring to your own son you call him (i.e., your own son) بندہ زادہ “*banda zāda*.” Similarly while alluding to the house of a gentleman (other than yourself) you call it دولت خانہ “*daulat khāna*” (abode of wealth) and when talking of your own house you call it غریب خانہ “*gharīb khāna* (humble cottage). Examples :—

*Āp ke sāhibzāde āj kal kahān haiñ?* = where is your son at present, sir?

*Yih āp ke sāhibzāde haiñ?* = is he your son, sir?

*Hān janāb, bandazāda hī<sup>1</sup> hai* = yes sir, he is my son as you have rightly guessed.

*Āp kā daulatkhāna kahān hai?* = where is your home (or house)?

*Bandā kā gharīb khāna Shahpur meñ hai* = I belong to Shahpur (lit. my humble cottage is in Shahpur).

(v) “*Mizāj-i-sharīf*” (noble disposition) and “*mizāj-i-muqaddas*” (sacred disposition) are the commonest expressions used in reference to others' health.

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<sup>1</sup> “*Hī*” here means “as you say” or “have rightly guessed.”

“ Sharīf ” (noble, holy) and “ muqaddas ” (sacred, holy) are also added to names of holy places, books, etc., as :—

*Makka sharīf* = Holy Mecca.

*Watan sharīf* = Illustrious native soil.

*Bait-ul-muqaddas* = Jerusalem (lit. The Holy House).

*Qurān sharīf* = Holy Qurān.

*Āp kā mizāj kaisā hai ?*  
*Mizāj-i-sharīf ?* } how do you do, sir ?

*Khudā kā shukar hai* = thanks to God (I am all right).

*Khudā kā ḡaḡal hai* = (by) God's grace or favor (I am all right).

*Allah kā raḡm hai* = (By) God's mercy (I am all right).

*Har tarāḡ khairīyyat hai* = all right in every way.

(vi) Whilst thanking an equal or a superior you generally say

*مہربانی mihrbānī,*  
*عنايت 'ināyat,*  
*شفقت shafqat.* } (your) kindness, favor etc.,

or some other kindred expression, and “ aohchhā ” (all right) and “ shābāsh ” (Bravo ! Well-done !) in case of inferiors. The latter (i.e., shābāsh) is more appreciative and is used to buck up the person addressed.

### *Euphemism.*

401. Euphemism means “ use of a soft or pleasing term or expression instead of a disagreeable or offensive one.” Indians are very fond of it partly from their inherent tendency to be very polite and partly from superstition. For instance a sweeper is addressed as “ mihtar ” (lit. greater) or “ jama'dār ” ; a barber or a tailor as “ khalīfa ” (caliph) ; a bearer or steward as “ sardār ” (chief) ; a water-carrier as “ bahishtī ” (a man of paradise, because he supplies water, a vital necessity of life) ; a blind man is ad-



dressed as “ḥāfiz” (one who has learnt Qurān by heart). All these palliative and flattering expressions are meant to compensate for low calling or a shortcoming.

402. Similarly it is ominous or inauspicious to say “dukān band karnā” (to close the shop); the shop might be closed for ever; “barḥānā” (to increase, to add) is used instead, as :—

دکان بڑھانا *dukān barḥānā* = to close a shop.

دسترخوان بڑھانا *dastarkhwan barḥānā* = to remove the table cloth after a meal.

دود بڑھانا (ک) (*kā*) *dūd barḥānā* = to wean (a child).

403. When praising something belonging to another person, phrases like

چشم بد دور *chashm-i-bad dūr* = far be the evil eye.

ماشا اللہ *mā shā allah* = as God wills.

خدا کے فضل سے *khudā ke faẓal se* = by God's grace (Mohdn.).

ایشور کی کرپا سے *Īshwar kī kirpā se* = by God's kindness (Hindu).

Examples :—

*Chasm-i-bad dūr āpkī kḥubṣūrtī parion ko māt kartī hai* = far be the evil eye, your beauty eclipses that of fairies.

*Mā shā allah āpkā ghorā to hawā se bāteṅ kartā hai* = as God wills it, your horse is as fleet as the wind (lit. talks to the wind).

*Khudā ke faẓal se āp bahādurī aur jawānmardī meṅ yaktā hain* = by God's grace you are matchless in bravery and intrepidity.

*Ishwar kī kirpā se āj āpkā chīhrā gulāb kī manind khilā hū, ā hai* = by God's kindness your face looks to-day like a rose in full bloom.



403A. When referring to an unpleasant subject or possibility “*khudā na khwāstāh*” or “*khudā na kare*” (God forbid) or “*naṣīb-i-dushmanān*” (may it fall to the lot of your enemies) is often used to introduce it, as :—

*Khudā na kare ki wuh bure dīn dekhe* = God forbid that he should fall on evil days

*Khudā na khwāstāh agar hamko shikast hojā,e* = should we be defeated, which God forbid.

(a) <i>Naṣīb dushmanān āp</i>	} I hope you are not ill.
<i>bīmār to nahīn</i>	
(b) <i>Ap ke dushman bīmār</i>	
<i>to nahīn</i>	

404. “*Marnā*” (to die) is seldom used in reference to one’s own relations or those of others in their presence; “*guzarnā*” (to pass away), “*wafāt pānā*” (to obtain salvation) or some other polite expression is used instead, as :—

*Jab mere wālid sāhib guzar ga,e* = when my father died (i.e., passed away)

*Jab āp ke bare bhā,ī sāhib ne wafāt pā,ī* = when your elder brother died (i.e., obtained salvation).

#### *How to express “as soon as.”*

405. “As soon as” or “no sooner than” is expressed as follows :—

(i) By the Adverbial Participle, as :—

*Golī lagte hī wuh mar gayā* = he died as soon as the bullet hit him.

*Khat parhte hī main ne jawāb likh diyā* = I wrote the answer as soon as I had read the letter.

*Uske jāte hī tamām mulk meñ phir fasād par jā,egā* = the whole country will fall into disorder again as soon as he leaves this place.

(ii) By “*jonhīn*” (as soon as), as :—

*Jonhīn us ne yih khabar sunī wuh behosh hokar gir parā* =  
he swooned and fell down as soon as he heard the  
news.

(iii) By “*idhar—udhar*”, as :—

*Idhar dīn niklā udhar ham ne hamla shurū' kar diyā* = we  
began to attack as soon as the sun rose.

*Idhar wuh marā udhar dost bhī dushman hoga*,<sup>e</sup> = even  
his friends became enemies as soon as he died.

(iv) By ‘*aur*’, as :—

*Tum ne fasād kholā aur wuh marā* = he will die as soon  
as you bleed him (i.e., open his vein).

*Sardār marā aur fauj ke pā, on ukhar ga*,<sup>e</sup> = the troops  
took to flight (i.e., lost their hold on the ground) as  
soon as their leader died.

(v) By the Infinitive followed by “*ki*”, as :—

*Uskā marnā thā ki ghar kā ghar barbād hogayā* = the  
whole house was ruined as soon as he died.

*Bhārī topōn kā ānā thā ki hamāre dīl barh gaye* = we felt  
encouraged as soon as the heavy guns arrived.

*Hukm kā milnā thā ki ham sāb jhapat parē* = all of us  
rushed forward as soon as we got the order.

Occasionally “*hī*” (just, etc.) is added to the Infinitive  
to make it more emphatic, as :—

*Uskā ānā hī thā ki fasād mitgayā* = the mischief was  
quelled exactly the instant he arrived.

*Tārpīḍo kā lagnā hī thā ki injan phatgayā* = the engine  
burst open or exploded precisely the moment the  
torpedo struck it.

(vi) By the use of “*der*” (delay), as :—

*Usko ga*,<sup>e</sup> *der na hū, ī thī ki chhat girī aur das ādmī dabkar*  
*marga*,<sup>e</sup> = he had not been gone long (i.e., as soon

as he went away) the roof came down and ten men were buried to death.

*Bahre ke āne kī der hai phir main chaldūngā* = I will start off as soon as the bearer arrives. (Lit. the delay consists in the coming of the bearer, after that I shall start off).

*How to express "for."*

406. "For" is expressed as follows:—

(i) When it means 'for the sake of', 'for the purpose of' or 'meant for' it is expressed by 'ke wāṣṭe' or 'ke liye', as:—

*Khudā ke wāṣṭe mujhe mu'āf kījīye* = for God's sake pardon me, sir.

*Wuh sair ke wāṣṭe ga,e haiñ* = he has gone out for a stroll.

*Hamāre wāṣṭe ko,ī chitṭhī hai?* = is there a letter for me?  
*Is meñ kāmyābī ke wāṣṭe barī mīḥnat zarūrī (or darkār)*  
*hai* = it requires much hard work to succeed in it.

(ii) When it refers to price it is expressed by 'ko', 'par' or 'meñ', as:—

*Yih ṣābūn kā ḍabbā kitne ko (or par or meñ) liyā hai?* = what did you pay for this box of soap?

*Main ne wuh ghorā derh sau rupai ko (or par or meñ) kharīdā thā* = I bought the horse for Rs. 150.

*Ākhir kitne ko (or par or meñ) bechoge* = after all what will you sell it for?

(iii) When it refers to time it is expressed by—

(a) 'Se' (from) if a state still continues to exist.

(b) 'Tak' (up to, till) if a state has ceased to exist.

In this case "tak" is, however, generally understood, as:—

*Wuh tīn dīn se bīmār hai* = he has been ill for 3 days and is still ill (lit. he is ill from 3 days).

*Wuh tīn dīn (tak<sup>1</sup>) bīmār rahā* = he has been ill for 3 days but is all right now (lit. he remained ill (up to) 3 days).

It is however quite correct to say—

*Main tīn roz ke wāste Lahore jā rahā hūn* = I am going to Lahore for 3 days.

(iv) It is also expressed by (1) *ke badle* = in exchange for, (2) *kī jagā* = instead of, (3) *kī taraf se* = on behalf of or (4) *kī taraf* = in the direction of, according to its sense, as :—

1. Change it for a new one = *is ke badle nayā lelo* (lit. take a new one in exchange for it).
2. Use this for (instead of) that one = *us kī jagā yih isti'amāl karo*.
3. I say this for (on behalf of) him = *main yih us kī taraf se kahtā hūn*.
4. The train left for (started in the direction of) Pindi = *gārī Pindī kī taraf rawāna hū,ī*.

#### *Interrogatives used as negatives.*

407. Interrogatives are often used to express strong negation and surprise, as —

*Main wahān kyon jā,ūn?* = why should I go there? (= I shall not go there).

*Kaun kah saktā hai iskā natīja kyā hogā?* = who can say what its result will be? (= no one can say, etc.).

*Tum is kī nisbat kyā jānte ho?* = what do you know about this? (= you know nothing, etc.).

*Us ne kab London dekhā?* = when did he see London? (= he never saw London).

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<sup>1</sup> Absence of 'tak' always sounds better than its presence in such cases.

*Kahān aisā bhī hotā hai?* = Does even such a thing as this take place anywhere? (= such is the case nowhere).  
*Gham ke baghair khushī kis tarah (kyonkar or kaise) mahsūs ho saktī hai?* = how can pleasure be felt without (the knowledge of) pain (i.e., it cannot be felt).

*Nāchīz insān aisī bārīk baton ko kaise (kyonkar or kis tarah) samajh saktā hai?* = how can a human being, insignificant as he is, understand such subtle things? (i.e., he cannot understand them).

NOTE.—‘*Kyā*’ also expresses contrast mingled with surprise, as.—

*Ādmī kyā 'wuh to shaitan hai' = a man you call him 'He is the devil himself.*

408. Another way of expressing very strong negation is to put in “*khāk*” (dust) or “*kyā khāk*” (what? dust?), as:—

*Wuh ise khāk (or kyā khāk) samjhegā?* = how on earth can he understand this? (i.e., he cannot).

*Is men khāk or (kyā khāk) fā,ida hogā?* = what gain in the name of Dickens can accrue from this? (i.e., none).

409. “*Bhalā*” (well?) is also often put in such sentences to make them still more emphatic, as:—

*Bhalā kaun jāntā hai ki kal kyā hogā?* = well? who on earth knows what will take place to-morrow? (i.e., no one knows).

*Bhalā is men khāk or (kyā khāk) fā,ida hogā?* = well? what benefit can accrue from this? (i.e., none).

‘*Bhalā*’ sometimes emphasises interrogation only without lending it the negative sense, as:—

*Bhalā is men kyā fā,ida hogā?* = well? you just tell me (or I ask you) what benefit will accrue from this?

NOTE — 'Bhalā' is also used as an adjective meaning 'good', as :—

*Bhalā ādmī* = good man.

410. Interrogatives are also preferably used in place of relatives in subordinate objective clauses, as :—

I know who your informer is = *muḥhe ma'lūm hai ki tumhārā mukḥbir kaun hai* (for "jo tumhārā mukḥbir hai main usko jāntā hūn").

Do you know where he lives? = *tumko ma'lūm hai ki wuh kahān rahtā hai?* (for "jahān wuh rahtā hai wuh jaga tumko ma'lūm hai?")

411. 'Kyā', 'kaisā' and 'kitnā' placed before an adjective or an adverb signify "What a!" "How!" in their exclamatory sense, as :—

*Kyā khūb!* = how nice!

*Kyā nīrālā khayāl hai!* = what a novel idea!

*Kaisā 'ajīb ādmī hai!* = what a strange individual he is!

*Kaisi sharm kī bāt hai!* = how disgraceful!

*Kitnā'ūñchā mīnār hai!* = how high the steeple is!

412. "Kaisā hī" or "kitnā hī" expresses 'however,' 'no matter how' and "whatever" in their indefinite or indifferent sense; 'agarchi' (although), 'khwāh' or 'chāhe' (whether, no matter if) may optionally be put at the beginning of sentences constructed with either of them. To make it very emphatic "kyoñ na" (why not?) is placed before the verb, as :—

(*Khwāh* or *chāhe*) *kitnā hī* (or *kaisā hī*) *be raḥm ādmī (kyoñ na) ho* = however merciless a man may be (why should he not be, let him be).

(*Khwāh*) *kitnā hī* (or *kaisā hī*) *mushkil kām (kyoñ na) ho* = however difficult a task may be.



*Use kitnā hī sāmjhā o* = however hard you try to persuade him.

*Uskī zāt kuchh hī kyōn na ho* = whatever his caste may be.

NOTE.—This construction always takes its verb in the Present Subjunctive.

413. In alternative interrogative sentences “*yā nahīn*” (or not?) generally follows them though it can be understood in English, as :—

Will you go (or not)? = *tum jā,oge yā nahīn?*

He enquired if the Adjutant had come = *us ne pūchhā ki ajītān ṣāhib ā,e haiṅ yā nahīn.*

What does he know whether I shall go or not? = *usko kyā khabar ki main jā,ūngā yā nahīn?*

#### *Intentional acts.*

414. Indians rightly or wrongly are very jealous of ascribing active or intelligent attributes to lifeless things, especially abstract nouns. Thus when in English a transitive verb happens to have an inanimate noun, especially abstract one, as its subject the sentence is generally recast with an intransitive verb expressive of the idea, as :—

His stories interested me a good deal = *uske qisṣe sunkar* (or *uske qisṣon se*) *mujhe barā lutḥ āyā.*<sup>1</sup>

Drinking ruined him = *wuh sharāb pī pī kar* (or *pīne se*) *barbād hogayā.*<sup>2</sup>

His persistent assiduity led him to success = *garḥ kar kām karne se wuh ākhir kāmīyāb hogayā.*<sup>3</sup>

<sup>1</sup> Lit. hearing his stories (or from his stories) great pleasure came to me.

<sup>2</sup> Lit. repeatedly drinking (or from drinking) wine he became ruined.

<sup>3</sup> Lit. from working assiduously he at last succeeded



You, however, come across instances where this rule is transgressed but they are very few and far between. For instance you can say—

*Sharāb ne usko barbād kardiyā* = drinking ruined him.

*Uskī 'ajizī ne use har-dil-'azīz banā diyā* = his gentleness (or humility) made him popular.

*Is ek kitāb ne use 'ālim banā diyā* = this one book made him a learned scholar.

415. A transitive verb implies intention or purpose in Hindustani. That is why the intransitive construction is generally resorted to when an action lacks purpose or intention, as,—

I lost my book (accidentally) = *merī kitāb gum hoga,ī* (*khoga,ī* or *jātī rahī*).<sup>1</sup>

I lost my book (deliberately) = *main ne apnī kitāb khodī*.

I knocked my foot against a stone (accidentally) = *merā pāon patthar se lagā*.<sup>2</sup>

I kicked the stone (intentionally) = *main ne patthar ko thokar mārī*.

He killed himself (accidentally) = *wuh margayā*.<sup>3</sup>

He killed himself (committed suicide) = *usne khud-kushī karī* (or *us ne apne āp ko mārḍālā*).

416. Please observe the difference between the following expressions :—

دوب مرنا *dūb marnā* = to drown oneself intentionally.

دوب کر مرنا *dūb kar marnā* = to die of drowning (accident).

سو جانا *so jānā* = to fall asleep (involuntarily).

سو رھنا *so rahnā* = to go to sleep (voluntarily).

<sup>1</sup> Lit. my book disappeared (or was lost).

<sup>2</sup> Lit. my foot came in concussion with the stone.

<sup>3</sup> Lit. he died.

*How to express "unless."*

417. 'Unless' has two meanings : (a) "if—not," (b) "until" and is expressed accordingly, as :—

You will never succeed unless you work hard = *agar tum miḥnat na karoge to kabhī kāmīyāb nahīn hoge.*

Nothing can be decided unless (or until) he comes = *jab tak wuh na ā, e kuchh faisla nahīn ho saktā.*

*How to express "lest," "I fear lest," "I hope not."*

418. 'Lest' etc. are expressed by—

(i) ایسا نہ ہو کہ "aisā na ho ki" or its Persian equivalent مبادا "mabādā" (may it not be so that).

(ii) کہیں "kahīn" (by chance), e.g. :—

Lest he should come,	}	(i) <i>aisā na ho ki wuh ājā, e.</i>
I fear lest he should come,		(ii) <i>mabādā wuh ājā, e.</i>
I hope he will not come,		(iii) <i>kahīn wuh ā na jā, e.</i>

REMARK.—"Aisā na ho ki" and "mabādā" being negative phrases require the verb to be in the affirmative while "kahīn" requires it to be in the negative. In both cases the verb must be in its intensive form.

419. Similarly verbs expressing fear take their objective clause in the negative, as :—

I fear lest he should die = (i) *muḥe dar (or, khauf) hai ki wuh mar na jāe.* (ii) *maiṇ darta hūn ki wuh mar na jā, e.*

*Suffix "wālā."*

420. 'Wālā' added to an inflected infinitive forms—

(i) Noun of agency.

(ii) Generic adjective denoting characteristic attribute.

(iii) Future participle denoting imminence of action,

e.g. :—

*Bha, ī jānewāle ! zarā dākkhāne kā rasta batāte jānā =*  
brother wayfarer ! just let me know the way to the post  
office as you go along (or before you go any further),

*Is gumnām chitṭhī ke likhnewāle kā nām daryāft karo*  
= find out the name of the writer of this anonymous letter.

Tiger is a carnivorous animal = *sher gosht khānewālā jānwar hai*.

*Gārī jānewālī hai* = the train is about to start.

NOTE.—“*Marnewālā*,” however, means “deceased,” also ‘about to die,’ as :—

*Marnewālā waṣīyat kar gayā hai* = the deceased has made a will.

*Wuh bichārā marnewālā hai* = the poor man is about to die.

421. ‘*Wālā*’ is also added to nouns, pronouns, post-positions and adverbs but *never to an adjective*, as :—

*Us wālā* = the one that belongs to him (her or it).

*Tumhāre wālā* = the one that belongs to you.

*Merewālā* = the one that belongs to me.

*Hamārewālā* = the one that belongs to us.

*Uske nīche wālī chhat* = the roof under it.

*Us ke sāth wālā mākān* = the building adjacent to it.

*Masjid ke sāmnewālā darwāza* = the door facing the mosque.

*Ūpar wālā kamra* = the upper room.

*Samnewālā gāon* = the yonder village.

422. ‘*Wālā*’ is frequently used for ‘*kā*’ of the genitive, as :—

*Sawārī wālā* (or *kā*) *ghoṛā* = the riding horse.

*Mewe wālī* (or *ki*) *dukān* = fruit shop.

REMARK —Expressions like “*achohhā wālā*” (for ‘good one’), “*kharāb wālā*” (for ‘bad one’), “*kālā wālā*” (for ‘the black one’) are decidedly wrong. They are used only by Europeans and their servants in loyal imitation of their masters. These should be expressed as follows :—

Bring the black one = (i) *kālā lā, o*. (ii) *wuh jo kālā hai wuh lā, o*.

Send the brown one for repairs = (i) *Bādāmī marammat ke*

*wāste bhejdo.* (ii) *wuh jo bādāmī hai use marammat ke wāste bhejdo.*

Suffix 'sā'.

423. 'Sā' added to nouns and pronouns forms adjectives denoting similitude or likeness, as :—

*Chānd sā chihra* = moon-like face.

*Resham se narm narm bāl* = silk-like soft hair.

*Tujh sā bewaqūf* = a fool like thee.

*Mujh sā gharīb* = a poor man like me.

NOTE.—'Waisā' (like that) is contraction of 'wuh sā';  
 'Aisā' (like this) „ „ „ 'yih sā';  
 'Kaisā' (what like ?  
                   how ?) „ „ „ 'kis sā';  
 'Jaisā' (as, like  
                   which etc.) „ „ „ 'jis sā.'

*kaun sā ?* کونسا = which particular ?

*ko,ī sā* کوئی سا = any at random, any you like.

NOTE.—'Kaun' and 'ko,ī' are not inflected before 'sā.'

424. Added to adjectives of quality it signifies likeness of a lesser degree, while added to adjectives denoting size or quantity, it either intensifies them or moderates them to a lesser likeness according to the context, as :—

*Achchhā sā* = pretty good.

*Khārāb sā* = rather bad.

*Kālā sā* = blackish.

*Ūñchā sā* = very high or rather high.

*Barā sā* = very big or largish.

*Lambā sā* = very long or longish.

Added to the following adjectives it has, however, generally the enhansive effect :—

*Chhotā sā* }  
*Nanhā sā* } very small, tiny.

*Thorā sā* = very little.

*Bahut sā* = very much, quite a lot of.

425. 'Kā sā' similarly added signifies "like that or those of", as:—

*Bādshāhoṅ kā sā libās* = royal robe (clothes like those of kings).

*Rīchhoṅ ke se bāl* = hair like that of a bear.

*Bāṇḍar kī sī shakal* = face like that of a monkey.

*The Intensive Particle* هي, 'hī'.

426. The chief function of 'hī' is to emphasise or lend point to the word to which it is added. In the case of a compound verb it is preferably inserted between the component parts while in the case of a noun or pronoun followed by a postposition, it usually takes its place before the postposition. You cannot, however, say "main hī ne". You must say 'main ne hī'.

427. For reasons of euphony and assimilation the following pronouns optionally but advantageously admit of a slight contraction and variation:—

یہ ہی <i>yih hī</i>	becomes	یہی <i>yihī</i> .
وہ ہی <i>wuh hī</i>	"	وہی <i>wuhī</i> .
اس ہی <i>is hī</i>	"	اسی <i>isī</i> .
اُس ہی <i>us hī</i>	"	اُسی <i>usī</i> .
اِن ہی <i>in hī</i>	"	اِنہیں <i>inhīñ</i> .
اُن ہی <i>un hī</i>	"	اُنہیں <i>unhīñ</i> .
تُم ہی <i>tum hī</i>	"	تُمہیں <i>tumhīñ</i> .
ہم ہی <i>ham hī</i>	"	ہمیں <i>hamīñ</i> .

REMARK.—The above intensive forms are quite distinct from the Second Dative forms of the corresponding pronouns. The Intensives are characterised by 'i' while the Dative by 'e.' Both the forms are given below for contrast:—

Intensive.

Dative.

اسی *isī*

اسے *ise*.

اُسی *usī*

اُسے *use*.

Intensive.	Dative
انہیں <i>inhīn</i>	انہیں <i>inhen</i>
انہیں <i>unhīn</i>	انہیں <i>unhen</i> .
تو مجھ ہی <i>tujh hī</i>	تو مجھے <i>tujhe</i> .
تو مجھ میں <i>tumhīn</i>	تو مجھ میں <i>tumhen</i> .
مجھ ہی <i>mujh hī</i>	مجھے <i>mujhe</i> .
مجھ میں <i>hamīn</i>	مجھ میں <i>hamen</i> .

428. Similarly—

اب ہی <i>ab hī</i>	becomes	ابھی <i>abhī</i> .
کب ہی <i>kab hī</i>	„	کبھی <i>kabhī</i> .
جب ہی <i>jab hī</i>	„	جبھی <i>jabhī</i> .
تب ہی <i>tab hī</i>	„	تبھی <i>tabhī</i> .
یہاں ہی <i>yahān hī</i>	„	یہیں <i>yahīn</i> .
وہاں ہی <i>wahān hī</i>	„	وہیں <i>wahīn</i> .

Examples :—

*Hamīn nahīn kahte sārā jahān kahtā hai* = we only do not say (this), the whole world says (this).

*Isī ghore ne pichhlī daur jītī thī* = it was this *very* horse which won the last race.

*Tārghar ḍakkhāne ke pas hī hai* = the telegraph office is *quite* close to the post office.

*Ek hī dīn meñ wuh gayā bhī aur ā bhī gayā* = in a single (*only* one) day he went and also came back.

*Dusre hī dīn wuh bīmār pargayā* = he fell ill the *very* next day.

*Ākhir wuh dīn ā hī gayā* = at last the day *did* come (i.e., *actually* came).

*Sifārish to wuh karen hī ge* = as for recommendation, he will *certainly* make (it).

*Yih bāteñ ho hī rahī thīñ ki ‘fālam’ kā bigal bajā* = this conversation was *still* going on when “fall in” was bugled.



*Bahre hī ne yih use kahā hogā* = it must be the bearer who said this to him. (i.e., it can be the bearer only etc.).

*Unke paṛosīñ hī ne chorī kī hogī* = it must be their neighbours who committed the theft.

*Main āp ke hāñ āne hī ko thā ki bārish hone lag ga,ī* = I was just on the point of coming to you when suddenly it began to rain.

*Kuchh hī ho ab main use mār hī dālūngā* = come what may, now I must kill him (nothing less than that).

*Ko,ī kitnā hī amīr kyon na ho maut se nahīn bach saktā* = however rich (great or grand) one may be, one can not escape death.

*Uskā ānā hī thā ki merī jān meñ jān āga,ī* = he had no sooner come than I felt revived (i.e., his very coming meant revival for me).

*Zyādah nahīn to ek hī hafte kī rukhsat dilwādo* = get me only one week's leave if not more.

*Shāyad hī wuh ā,e* = it is very doubtful if he will come.

*Chāron hī gum ho ga,e haiñ* = all the four have been lost.

*Use of 'nā' or 'na' at the end of a sentence.*

429. 'Nā' (or 'na') placed at the end of a sentence makes it interrogative and expects the answer according as the rest of the sentence is couched, i.e., if the rest of the sentence is put affirmatively the answer is expected to be in the affirmative, but if it is worded negatively, the answer is expected to be in the negative, as :—

*Tum kal jā,oge nā (or na) ?* = I believe you will go to-morrow, won't you ?

*Ab to aisā nahīn karoge nā (or na) ?* = well, I hope you will not do so in future, will you ?



430. Apart from the various ways of expressing strong negation there is still one more which consists of the inflected infinitive with 'kā' ('ke', 'ki') of the genitive placed after and 'nahīn' before it. It is needless to say that this construction is admissible in the negative only. Examples:—

*Main wahān nahīn jāne kā (hūn)* = I am not the man to go there (i.e., catch me going there).

*Wuh 'aurat aisī bāt kabhī nahīn karne kī (hai)* = she is not the woman to do such a thing.

#### *How to express "to owe."*

431. "To owe" is expressed by 'denā' (to give) or 'lenā' (to take) as follows:—

I owe him two rupees = (i) *mujh ko uske do rupai dene haiñ* (i.e., I have to give his two rupees). (ii) *usko mujh se do rupai lene haiñ* (i.e., he has to take two rupees from me).

He owed me five rupees = (i) *usko mere pāñch rupai dene the* (i.e., he had to give five rupees of mine). (ii) *mujh ko us se pāñch rupai lene the* (i.e., I had to take five rupees from him).

#### VOCABULARY.

From door to door	<i>dar</i> <sup>1</sup> <i>dar</i> در در	Just, impartial	<i>inṣāf-pasañd</i> انصاف پسند
Present (adj.)	1. <i>maujūd</i> <sup>2</sup> موجود	Beard	<i>dārhī</i> داری
	2. <i>hāẓir</i> حاضر	Mustachio	<i>mūchh</i> (f.) موچھ

<sup>1</sup> Dar (Persian) = door.

<sup>2</sup> Both the words, i.e., 'maujūd' and 'hāẓir', are used predicatively only. Used in reference to persons 'maujūd' is used for superiors or inferiors while 'hāẓir' for inferiors only. In reference to things 'maujūd'

To be tired (of)	(se) uktāna	To make a will	wasīyat karnā
To be fed up (with)	(سے) اکتانا	To abjure <sup>one</sup> / <sub>by</sub> (ko—kī) gasam	وصیت کرنا
To rot	galnā	denā	(کو-کی) قسم دینا
Experienced	tajarba-kār	To be exceedingly delighted	(کا) دل باغ باغ ہونا
	تجربہ کار	Horn	sīng
To go and come back	ho ānā	Sorrow	gham
	ہو آنا	To be felt	maḥsūs honā
Again and again	bār bār		محسوس ہونا
Treatment, dealings	sulūk	To feel	maḥsūs karnā
	سلوک		محسوس کرنا
To be furnished or decorated	sajnā	Insignificant	nā-chīz
To furnish,	sajānā	Novel, strange	nirālā
To decorate.		Steeple	mīnār
Advice, moral	naṣīḥat	Merciless	be-rahm
	نصیحت	Story	{ 1. qisṣa (m.) قصہ
Very lucky	qismat kā dhanī		{ 2. kahānī (f.) کہانی
	قسمت کا دھنی	Pleasure,	
To swear (by)	(kī) gasam	Enjoyment.	lutf
	khāna		لطف
	(کی) قسم کھانا		

simply denotes their existence while 'ḥāzīr' implies an offer in the sense of 'at your service', as :—

Wahān kitne ādmī maujūd the? = how many men were present there?

The Colonel himself was present there = karnail ṣāhib khud wahān maujūd the.

How many recruits are present for inspection? = kitne raṅgrūt mulāḥaza ke wāsṭe ḥāzīr (or 'maujūd') hain?

The bearer is present, Sir = ḥuṣūr, bahrā ḥāzīr hai.

Tumhāre pās kitne rupai maujūd hain? = how much money have you got ready (or as balance)?

Ḥuṣūr, mere pās pachās rupai ḥāzīr hain = Sir, I have fifty rupees at your disposal.

Popular	<i>har-dil-'azīz</i>	هر دل عزیز	To feel revived,	( <i>kī</i> ) <i>jān meñ</i>
Learned	<i>'ālim</i>	عالم	To begin to	<i>jān ānā</i>
Anonymous	<i>gumnām</i>	گمنام	hope from des-	(کی) جان
Monkey	<i>bañdar</i>	بندر	pair	میں جان آنا

## PART II—MISCELLANEOUS EXERCISES.

### Paraphrasing.

Before we ask the reader to try the following exercises we should like to explain to him the necessity of paraphrasing difficult passages. Simple constructions and easy sentences must be left alone. It is the complex constructions and difficult wordings only which generally require simplification. Your vocabulary of the English language is bound to be much larger than that of Hindustani, especially when you are studying for the Lower or the Higher Standard, which means that you cannot say equally well in Hindustani what you can quite easily say in English. Other factors which contribute towards the enhancement of the difficulty are that words of the two languages are *not* identical in their various shades of meaning and the ways of the thinkings of the two people are different. Hence whenever you come across a complex English construction or words the Hindustani equivalents of which you do not know you must needs reduce or boil them down so as to bring them, if possible, within the scope of your own vocabulary and knowledge of grammar. Often even the order of construction has to be changed for this purpose. Of course you must keep as close to the text as possible. But as there are always more than one way of saying a thing in every language, you can break, twist or turn it, even omit unnecessary words so as to express it simply and idiomatically without straying away from the text.

As it is often the case that an English word has more than one signification, all of which cannot be expressed

by one Hindustani word, it necessarily follows that you should resort to different Hindustani words to express it according to its signification.

For instance :—

To weigh (on a scale) = *tolnā*.

„ (pros and cons) = *sochnā*.

„ (an anchor) = *laṅgar uṭhānā*.

Thing (article) = *chīz*.

„ (work) = *kām*.

„ (affair, matter) = *bāt*

To be translated from English into Hindustanī.

#### I.

Pavement	<i>farsh</i>	فرش	Structure, make, build.	<i>banāwāt</i>	بنادوت
Charming	<i>dīl-kash</i>	دلکش	Passer-by	<i>rah-guzar</i>	رهگذر
To rest	<i>ārām karnā</i>	آرام کرنا	End (material)	<i>sinā</i>	سرا
Magnificent	<i>ālīshān</i>	عالیشان	Famous	<i>mashhūr</i>	مشهور
Rose	<i>gulāb</i>	گلاب	Merchant	<i>saudāgar</i>	سوداگر
Rosy, pink	<i>gulābī</i>	گلابی			

There lived in Baghḍad a poor porter named Hindbad. One day, when the weather was excessively hot, he was carrying a heavy load on his head from one end of the city to the other. He was very tired and had still a great way to go. Walking along he came to a street whose pavement was sprinkled with rose water and where a gentle (light) breeze was blowing. Delighted with this cool and charming spot he placed his load on the ground and sat down to rest himself for a while near a large house. He had never passed this way before and therefore did not know who the occupants of the house were. Noticing the magnifi-

cent structure of the house he became curious to know the people in it, and enquiring from a passer-by came to know that it belonged to his own brother, Sindbad, the renowned merchant.

## II.

Meanwhile	<i>itne meñ</i>	اتنے میں	Favourable wind	<i>mūāfiq</i>	
Deck	<i>dek</i>	ڈیک	<i>hawā</i>	موافق ہوا	
Traveller	}	<i>musāfir</i>	Bell	<i>ghaṇṭā</i>	گھنٹا
Passenger			Bell (small)	<i>ghaṇṭī</i>	گھنٹی
Sail	<i>bādbān</i>	بادبان	To weigh anchor	<i>langar</i>	
			<i>uṭhānā</i>	لنگر اٹھانا	
To anchor	<i>langar dālnā</i>	لنگر ڈالنا	To set sail	1. <i>bādbān kholnā</i>	بادبان کھولنا
Ice-berg	<i>barf kā pahār</i>	برف کا پہاڑ		2. <i>rawāna honā</i>	روانہ ہونا
Anchor	<i>langar</i>	لنگر	To float (on water)	<i>tairna</i>	تیرنا

Meanwhile the Captain of the ship came on deck among the passengers and said to them, "Are you all here? Has any of you any business to do in the city or have you left anything behind you?" They said, "We are all here and ready to start as soon as you please." Just at this time the minister's son also appeared on the deck in search of the Captain, and the first question he asked was whither the ship was bound. He was, however, delighted to find that she was bound for India. The Captain having weighed anchor set sail, and the ship, with a favourable wind, soon lost sight of Aden. On the fourth day after our departure we espied a huge ice-berg floating to us. Alarm bell was rung and everybody prepared to do what he could to escape the impending calamity.

## III.

Pice	<i>paṣa</i>	پیسہ	Pitiable	<i>qābīl-i-rahm</i>	قابل رحم
Sweetmeats	<i>miṭhā, ī</i>	مٹھائی	Condition	<i>hālat</i>	حالت
Old and ragged clothes	<i>phaṭe purāne kapre</i>	پہنے پرانے کپڑے	To bless (ko)	<i>du'ā'en denā</i>	(کو) دعائیں دینا
Wearing	<i>pahne (hū, e)</i>	پہنے (ہوئے)	To kiss	<i>chūmnā</i>	چومنا
To be sorry (= feel pity)	<i>(ko) rahm ānā</i>	(کو) رحم آنا	Generous action (= kind-heartedness)	<i>rahmdilī</i>	رحمدلی
Out of pity	<i>rahm khākar</i>	رحم کھا کر	Hut	<i>ḥoṇprī</i>	چھوٹی گھر

A five-year-old girl once got a pice from her mother to buy sweets. Having bought some she was coming home when she saw a blind man with old and ragged clothes on, who said he had not eaten anything for two days. The girl was sorry to hear this, and out of pity for his pitiable condition gave him the sweetmeats she had purchased. The blind man was much pleased and blessed her profusely. Though the girl did not eat the sweetmeats herself she was glad to be able to help a poor hungry man. When her mother came to know this she kissed her and gave her an anna as a reward for her generous action.

A few days later this girl's brother, while riding back from the school, met in a lane a lame man who, having accidentally broken his stick, was helplessly sitting by the side of a white gate. The boy was too kind-hearted to pass by without offering assistance. Accordingly, having dismounted from his black mare, he put the lame man on her back and took him to his hut which was  $3\frac{1}{2}$  miles off.



## IV.

As soon as the troops had had their dinner and the cavalry watered their horses at the wells, orders were issued for the retirement of the force to our camp of the previous night, where all preparations had been made for the comfort of the wounded, and by night all were in camp. The enemy did not trouble us much during the night, as they too like us were in need of rest after the hard fight, which had lasted for the greater part of the day. The following day the whole force returned to Multan. The weather is now getting very hot and in a few days' time further operations will become impossible, so that we may all expect to be back in Amritsar before the middle of April.

## V.

Electric lamp	1. <i>biḡlī kā lamp</i>	To try (to test) <i>āzmānā</i> آزما
	2. <i>barqī chīrāgh</i>	To befriend through thick and thin <i>bure aur bhale waqtoñ meñ sāth denā</i>
Marble	<i>saṅg marmar</i>	برے اور بھلے وقتوں میں ساتھ دینا
Piece	<i>tukrā</i>	Secret { 1. <i>bhed</i> بھید
To pave (par meñ)	<i>farsh bāndhnā</i>	2. <i>rāz</i> راز
	(پیر) فرش باندھنا	Travelling suit <i>safri libās</i>
Corps (f.)	<i>lāsh</i>	سفری لباس
Fidelity	<i>wafādārī</i>	Jeweller <i>jaūharī</i> جوہری
Perfect trust	<i>pūrā bharosā</i>	Landlord (i.e., owner of the house) <i>mālik-i-makān</i>
	پورا بھروسہ	مالک مکان

There was hardly any time to be lost, it was now 3-15 a.m., and I was to catch the ship at 3-45 a.m. It was moonlight then, so I had no occasion to use the electric

lamp I had in my pocket. I made my servants quietly take up one of the great pieces of marble with which the floor of my house was paved, and there inter the corpse of the young lady. I had a perfect trust in the fidelity of these servants whom I had more than once tried and found quite up to what I had expected of them. They had befriended me through thick and thin and I had not the least doubt about the safety of my secret. After replacing the stone I put on a travelling suit and took what money I had, and, having locked up every thing, affixed my own seal on the door of my house. This done I went to look for the jewel-merchant, my landlord, paid him what rent I owed, with a year's rent in advance, and giving him the key prayed him to keep it for me. "A very urgent affair," said I, "obliges me to leave for India at once and I shall not be back till the end of this year."

## VI.

Prince	<i>shahzāda</i>	شاهزاده	Crime	<i>jurm</i>	جرم
Courtyard	{ 1. <i>ṣaḥṇ</i> 2. <i>aṅgan</i>	{ صحن انگن	Daily routine of work	<i>rozāna ma'mūlī kām</i>	روزانه معمولی کام
Jail	{ 1. <i>jelkhāna</i> 2. <i>qaid khāna</i>	{ جیلخانه قید خانه	Complainant (in a criminal case)	<i>mustaghāṣ</i>	مستغیث
Fetters (a pair of)	<i>berī</i>	بیربی	Defendant (in a criminal case)	<i>mustaghāṣ 'alaiḥ</i>	مستغاث علیه
Handcuffs (a pair of)	<i>hathkarī</i>	هتھکڑی	Purse	<i>thailī</i>	تھیلی
Smithy	<i>lohār khāna</i>	لوہار خانہ	To be sorry, to regret	(ko)	(کو)
Enmity	<i>dushmanī</i>	دشمنی		<i>aḥsos honā</i>	افسوس ہونا
Guilty	<i>mujrīm</i>	مجرم	Jailor	<i>dārogha</i>	داروغہ
To find guilty	<i>mujrīm</i>	مجرم	Bribe	<i>rishwat</i>	رشوت
	<i>ṭhairānā</i>	تھیرانا			

One day a certain prince went to visit a jail and saw in the courtyard of a barrack five prisoners, with fetters and handcuffs on, preparing to go to the smithy to do their daily routine of work. He asked them, one by one, how they had come to be in prison. The first said that he had done no wrong but that the chief witness against him had told a lie. The second said that the judge had accepted a bribe to send him to prison. The third said that the complainant had got up a false case against him out of an old spite. The fourth said that he had been found guilty through a mistake. The fifth said that he had doubtless stolen a purse, which landed him into jail, and that he was very sorry for it. The prince turning to the jailor said, "Set this man free and let him go. He has not added to his crime the sin of telling me deliberate falsehood."

## VII.

Widow	<i>bewa</i>	بیوہ	To be attached to	(ko—ke
Orphan	<i>yatīm</i>	یتیم		<i>sāth</i> ) <i>maḥabbat honā</i>
	1. <i>dumba</i>	دنبہ		(کو—کے ساتھ) محبت ہونا
Lamb	2. <i>bhey kā bachcha</i>	بھیر کا بچہ	Butcher	<i>qaṣā,ī</i> قصابی
			Neighbourhood	<i>paṛos</i> پڑوس
So much so that	<i>yahān tak ki</i>	یہاں تک کہ	A bargain	<i>saudā</i> سودا
			To bargain for	(kā) <i>ṣaudā</i>
Dear, darling	<i>piyārā</i>	پیارا		<i>karnā</i> (کا) سودا کرنا
Accordingly	<i>chunāñchi</i>	چنانچہ	Scene	<i>niṣāra</i> نظارہ
			Eventually	<i>ākhir</i> آخر
Hard-hearted	<i>saṅgdil</i>	سنگدل	Effect	<i>aṣar</i> اثر
To resolve to	(kā) <i>irāda</i>	(کا) ارادہ کرنا	To be effected	(par) <i>aṣar</i>
	<i>karnā</i>			(پر) اثر ہونا <i>honā</i>

There lived an old widow who had two orphan sons and a little lamb. The children and the lamb were very much

attached to each other. As the woman was very poor, so much so that she had no money to buy food and clothing for her darling children, she resolved to sell the lamb without the knowledge of her children. Accordingly she went one evening to a butcher who lived in the neighbourhood and bargained for the sale of the lamb. Next day, when the children were playing with the lamb, the butcher came and having paid the money tied a rope round (in) the lamb's neck and began to drag it away. The children on seeing this set up a loud cry. Their mother too was very much grieved. The butcher watched the whole scene and felt sad. Eventually the woman offered to return the money. But the butcher said, "Good woman, though I am a butcher I am not so hard-hearted as not to be affected by this scene." Saying this he set the lamb free and went away without taking back his money.

## VIII.

Royal	<i>bādshāhī</i>	بادشاہی	Mud	<i>kīchar</i>	کیچر
Hotel	1. <i>hoṭal</i>	ہوٹل	Out-houses <i>sāgar pesha logoñ</i>		
	2. <i>musāfir khāna</i>	مسافر خانہ	<i>ke ghar</i> ساگر پشہ لوگوں کے گھر		
Detail (f.)	<i>taṣīl</i>	تفصیل	Dandy	1. <i>ḍaṇḍī</i>	ڈنڈی
				2. <i>dolī</i>	دولی
Appearance	1. <i>shakl</i>	شکل	To be damaged (ko) <i>nuqṣān</i>		
	2. <i>ṣūrat</i>	صورت	<i>pahunchnā</i> (کو) نقصان پہنچنا		
To be buried	<i>dabnā</i>	دبنا	Sappers and miners <i>saḥar</i>		
			<i>mainā wāle</i> سفر میڈا والے		

At about 2-15 p.m. on the 17th of July as I was passing through the lower bazar I noticed some natives looking in the direction of the Royal Hotel and on enquiry was told that a slip had occurred (a part of the mountain had fallen down) above the hotel, but no further details were known. I immediately decided to hurry to the hotel to see if there

had been any casualties or damage to the building. On the way I met a native being carried to the hospital in a dandy, whose appearance showed that he had been partly buried in mud and badly battered. He himself told me that some out-houses in the vicinity of the hotel had been demolished and that he did not know anything more about it, having been stunned and escaped by great good fortune. Shortly afterwards I met a party of the Station Fire Brigade (Fire Extinguishers of the place) and a few sappers and miners who had been told off to render any assistance that may be required of them.

## 1X.

Simple-minded	1	<i>sādhā sāda</i>	To reap (to cut) <i>kāṭnā</i> کٹنا
		سیدھا سادہ	Religion <i>mazhab</i> مذہب
	2	<i>sāda lauh</i>	To drive away <i>hāṅknā</i> ہانکنا
		سادہ لوح	
Cultivator		<i>kāshṭkār</i> کاشتکار	On the contrary <i>balke</i> بلکہ
Married		<i>shādī shudāh</i>	Contented with one's lot
		شادی شدہ	<i>qismat par shākir</i> قسمت پر شاکر
To sow		<i>bonā</i> بونا	

This simple-minded individual is a cultivator of the Jat caste and has lived here a number of years. His father died while he was still young but his mother together with his married brothers and sisters are still living here. His family and relatives are poor people, who know very little beyond to sow and reap. He is illiterate and knows very little about his religion. When he was very young he used to drive monkeys, crows and other birds from the fields; as he grew older he used to water his fields and collect fuel for burning. He seems to have spent his life so far in distress. But he never complains and appears, on the contrary, quite contented with his lot.

## X.

Dense	{ 1. <i>ghanā</i> گھنا 2. <i>ghandār</i> گھندار	Spear	{ 1. <i>neza</i> (m.) نیزہ 2. <i>bhālā</i> (m.) بھالا 3. <i>ballam</i> (f.) بلم
Chinese	<i>chīnī</i> چینی	Scimitar (f)	<i>kaṭār</i> کٹار
To pray	<i>nīmāz paṛhnā</i> نماز پڑھنا	Order (of precedence)	<i>tarīb</i> (f.) ترتیب
Mat	<i>chaṭā, ī</i> چٹائی	Armed	{ 1. <i>hathyārband</i> ہتھیار بند 2. <i>musallah</i> مسلح
Dacoit	<i>ḍālkū</i> ڈاکو		
Burmese	<i>barmī</i> برمی		

The dacoits appeared to be in great fear of the Indian troops and whenever they heard of any in the vicinity they at once moved away to dense jungles far away from roads and villages. About twelve of these dacoits were Cheen Musalmans, they wore loose trousers like the Chinese and prayed three times a day on mats. They could speak the Burmese language only, but the Boh knew a smattering of Hindustani and he alone could converse with me as I did not know Burmese. The Boh gave me a spear and scimitar, and on the march I was told to go behind him with the other dacoits. The order of march used to be: first three dacoits, very plucky and well-armed; then the Boh followed by his wives, and lastly the main body of the dacoits.

## XI.

British authorities	<i>aṅgrezī</i> انگریزی	To be enraged	<i>ṭaiṣh meṇ ānā</i> طیش میں آنا
'ilāqa ke ḥākim	انگریزی علاقہ کے حاکم	To stamp (par) zor se pā, oṇ	(پر) زور سے پاؤں مارنا <i>mārnā</i>
Subject matter	<i>mazmūn</i> مضمون	Wrath	{ 1. <i>ghuṣṣa</i> غصہ 2. <i>ṭaiṣh</i> طیش
To harbour (to give shelter)	<i>panāh denā</i> پناہ دینا	To flog, bent mārnā	بیضت مارنا



Necessaries of life	Palm	<i>tār</i>	تاز
<i>zarūrīāt-i-zindgī</i>	Grove	<i>jhund</i>	چھند
ضروریاتِ زندگی			

As long as I was with the dacoits no prisoners were taken but a few villages were burnt. The villagers on being asked to supply the Boh and his band with eatables refused to comply and produced some papers from the British authorities to the effect that they were not allowed to harbour or help dacoits. The Boh got much enraged on seeing these papers; he tore them to pieces, stamped on them, and then set fire to the villages. His wrath did not end here. He ordered his companions to seize as many villagers as they could lay their hands on and flog each of them in his presence for refusing to supply them with the necessaries of life. After this the Boh, with his men, came to a palm grove and, as he had become very thirsty, he ordered some of his dacoits to steal toddy <sup>1</sup> (liquor).

## XII.

Blade of grass	<i>ghās kā</i>	Quantity	<i>miqdār</i>	مقدار
<i>tinkā</i>	گھاس کا تنکا	Favourite	1. <i>piyārā</i>	پیارا
Obstacle	<i>rukāwat</i>		2. <i>chāhītā</i>	چاہیتا
In moderation	<i>i'atadāl se</i>	To suffer	(ko) <i>taklīf</i>	honā
	اعتدال سے		(کو) تکلیف	ہونا

One day the king and his minister went out ahunting. The latter had with him his slave who was a very handsome and intelligent youth. This boy really belonged to a respectable family, but as ill luck would have it, had fallen into captivity and been purchased by the minister. The king becoming thirsty during the chase called for water.

<sup>1</sup> A sweet, refreshing liquor obtained by tapping certain palms; a mixture of spirit and water sweetened.





dilemma On one hand he could not find it in his heart to leave us, whilst on the other, his sense of duty urged him (i.e., he thought that it was his duty) to return to the fort at once and there, with his comrades, fight the rebels. Even for the few hours he had spent in coming to the place and in making arrangements for our flight he had been acting against the military law.

## XIV.

In former (or ancient) times	To serve	(kī) naukrī
agle zamāne (or waqton)	(or khidmat) karnā	
men اگلے زمانے (or رفتوں) میں	(کی) نوکری (or خدمت) کرنا	
Matter, { 1. bāt (f.) بات	To agree { 1. mānnā <sup>1</sup> ماننا	
Affair. { 2. mu'āmla (m.) معاملہ	2 (par) rāzī honā	(پر) راضی ہونا

In former times there was a man who went to the market to buy a slave. Presently he came to a shop and saw a handsome and intelligent-looking slave standing there. He said to him, "My lad (Miyān<sup>2</sup> larke), do you desire that I should buy you." The slave replied, "Being a slave I have no choice (I can say nothing) in the matter." Then he said to him, "What is your name?" The other said, "Whatever you may choose to call me, that will be my name." Then again he said, "What kind of clothes will you wear?" The slave answered, "Whatever you will give me that I shall wear." After this the man asked "What will you eat?" He replied, "Whatever you might choose to give me that same I shall eat." The man said in his heart, "He is a very fine slave." Accordingly he fixed his price and bought him from his owner. Then

<sup>1</sup> Intensive "mānlenā."

<sup>2</sup> میاں myān = Mr, my good man, boy etc. (Mohamadan).

the slave said to his new master, "Should you kindly permit I want to say a word to you." The man said, "By all <sup>1</sup> means." The slave said, "I will serve you well by day, but please leave the night to myself." He readily agreed, and they both went to the man's house.

## XV.

To expect, to wait for ( <i>kā</i> )	Jewels <i>zewan</i> زینور
<i>intizār karnā</i> انتظار کرنا (ک)	To stab with knife ( $\frac{ko}{ke}$ )
To enter ( <i>men</i> ) <i>dākhul honā</i>	<i>chāgū</i> (or <i>chhunā</i> ) <i>mārnā</i>
(منس) داخل ہونا	(کو) چاگو (چھرا or) مارنا

He related that one day he was seated at the door of his house expecting his brother, who had gone to a village on some business about five miles away from his house. He heard a noise to the north of his village and standing up ran towards it to see what it was. When he reached there he saw several people running after a man and shouting. He asked them what the matter was; on which a friend of his said that the man who was running ahead was a thief and that he had entered the house of the landlord and stolen jewels to the value of Rs. 200. The landlord's wife saw him coming out of the house, and thinking that he was a thief gave the alarm, hearing which the people began to come and the thief ran off at full speed. While he was thus conversing, another man, who by chance was coming from the other direction, caught the thief. The thief stabbed the man with a knife, which he had with him hidden under his clothes. The knife entered the man's heart and he fell on the ground. Some other men ran and caught the thief.

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<sup>1</sup> Beshak (lit. undoubtedly).

## XVI.

Baker *nānbā,ī* نانبائی | To appeal *apīl*<sup>1</sup> *karnā* اپیل کرنا

The next day the Police brought them before the Magistrate. The men told the Magistrate that the boy was their servant and that they had sent him on some business to a village seven miles distant from the village, but he did not return for three days; the fourth day they sent a man in search of him to the village but he was not found there and it was known that he had taken Rs. 20 from a friend of theirs and bolted. Then they went in search of him, and after several days saw him in the market at a baker's shop. The boy ran off as soon as he saw them but they managed to catch him and thrashed him. The Magistrate fined every one of them Rs. 20,<sup>2</sup> adding that in default of payment they will undergo two months' imprisonment.

## XVII.

Lonely place <i>akelī sunsān</i>	Carriage-driver <i>gārībān</i>
<i>jaga</i> اکیلی سنسان جگہ	گاری بان
Highway man { 1. <i>dākū</i> ڈاکو	To investigate ( <i>kī</i> ) <i>tahqīqāt</i>
2. <i>luṭerā</i> لٹیرا	<i>karnā</i> (کی) تحقیقات کرنا
Neighbouring <i>pās kā</i> پاس کا	Highway robbery <i>ḍākā</i> ڈاکا

One day at about 3 o'clock a gentleman seated in a carriage was coming towards Jullundhar where his regiment was stationed. When the carriage reached a lonely spot about five miles from the city, suddenly the gentleman was attacked by three robbers, who stopped the carriage, wounded him severely with swords, cut his right hand and wounded the left, and robbing him of all his things ran away. The carriage-driver carried the gentleman bleed-

<sup>1</sup> Appeal = *apīl* (f.).

<sup>2</sup> And ordered that if they don't pay the fine they will remain imprisoned (for) two months.

ing<sup>1</sup> to his house. The doctors tried their best to cure him but the gentleman died after four hours. The Police are making enquiries but no trace of the robbers has yet been found. It seems that the robbers were the inhabitants of the neighbouring villages. Many a time these men have robbed people. The Government has now made a Police station there, and it is hoped that no further robbery will take place.

## XVIII.

Wolf	<i>bheriyā</i>	بھیریا	In short	<i>gharṣ</i>	غرض
Looks and manners	<i>qaṭa'</i>		Doubtful	<i>mashkūk</i>	مشکوک
<i>waṣa'</i> (f)		قطع وضع	Firm determination	<i>muṣam-</i>	
To associate (with)	<i>(ke sāth)</i>		<i>mam</i> (or <i>pakkā</i> )	<i>irāda</i>	
<i>uṭhnā baithnā</i> (کے ساتھ)		(اٹھنا بیٹھنا)			مصمم (پکا) ارادہ
To bear	<i>bardāsht karnā</i>		At the same time	<i>sāth hī</i>	
		برداشت کرنا			ساتھ ہی
To be fed up			Fellow (being)	<i>ham jins</i>	
with,					ہم جنس
To be bored	<i>(se) taṅg ānā</i>		In every way or respect	<i>har</i>	
or oppressed		(سے) تنگ آنا	<i>ṭarah</i>		ہر طرح
to extreme			Little by little	<i>raṣṭah raṣṭah</i>	
(by)					رفتہ رفتہ

Once upon a time there was a dog, who in looks and manners was so like a wolf that the wolves used to admit him into their society (allowed him to remain with themselves). He ate, drank and killed sheep with them and in short was everything that a wolf ought to be; at the same time he lived with his fellow-dogs like dogs and was admitted to all their parties. But, little by little, the dogs perceived that he associated with wolves, and became shy of him (began to fear him); and it also happened that

<sup>1</sup> And blood flowed from his body the whole way.



the wolves discovered that he was in fact a dog, and did not like to admit him any longer into their circles; so,<sup>1</sup> between both, the poor dog became neglected (lonely) and miserable, (and his life became difficult) and, unable to bear his undefined (doubtful) state any longer he determined to make a decided (last) effort to become either a dog or a wolf.

## XIX.

Able	{ 1. <i>lā, iq</i> 2. <i>qābīl</i>	لايق قابل	Capability	<i>liyāqat</i>	ليافت
			Study	<i>mutāl'a</i>	مطالعه
Fit for, worthy of	{ 1. <i>ke lā, iq</i> 2. <i>ke qābīl</i>	کے لايق کے قابل	Up-keep (living)	<i>guzāra</i>	گذاره
			To pray	<i>'ibādat karnā</i>	عبادت کرنا

A king had three sons. As he was (became) old and no longer capable of ruling the state, he resolved to give his kingdom over to that son who was most fit to rule.

In order therefore to ascertain their respective capabilities he sent for his eldest son first and asked him what he most desired. He replied that he was fond of study and that he wished to spend his time in reading. The king, therefore, gave him a few villages for his up-keep and told him to go and do according to his wishes.

He then sent for his second son and asked him what he desired most. He replied that he was anxious to acquire wealth and spend his time in praying. The king thereupon gave him much money and told him to go and pray as much as he wished.

His third son said he wished to acquire a kingdom, raise a great army, and rule his people well.

۱ چنانچہ وہ بچارا نہ ادھر کا رہا نہ ادھر کا رہا اور جینا محال ہو گیا  
آخر اس مشکوک زندگی سے تنگ آکر مصمم ارادہ کر لیا کہ انکے ایک آخری  
کوشش کرونگا کہ یا تو کتوں میں مل جاؤں یا بھڑیوں میں \*

The king was much pleased at these words and handed over his kingdom to him.

## XX.

Passer-by	<i>rahguzar</i>	راہ گذر	To lose temper	<i>āpe se bāhir</i>
Charity	<i>khaiāt</i>	خیرات	<i>honā</i>	آپے سے باہر ہونا
To be infuriated	<i>tarsh men</i>		To be manifested	<i>zāhir honā</i>
	<i>ānā</i>	طیش میں آنا		ظاہر ہونا
Gold (coin)	<i>muhṛ</i> (f.)	مہر	Almighty	<i>qādir-i-muṭlaq</i>
Spring	<i>chashma</i>	چشمہ		فادرِ مطلق
Cabin, cell, small room	<i>koṭhrī</i>	کوٹھری		

A traveller on horse-back, holding a bag of gold, stopped at a spring to drink, then went away. A moment after, a young boy went there and found the bag of gold, which had been left behind by the traveller, picked it up, and seeing nobody round, ran away with it. A little later an old man who had a cabin close by, where he lived upon the charity of the passers-by, came to drink at the spring. At the same time the traveller, who had found out that he had forgotten his bag, came back there too. Seeing nobody but the old man he asked him if he had not found his bag of gold. The old man answered, "I am but a poor blind man, how could I have found your bag?" The traveller lost his temper, abused the old man and said, "By God, thou hast robbed my bag of gold!" And he was so infuriated by the denials of the old man that he killed him.

A man told the tale to Moses (*Mūsā* موسى) and asked him, "If God is just, how could he allow such things to happen?" Moses replied, "The traveller had robbed the boy's father of all his goods and the old man had killed the traveller's brother; each of them ignored these facts, and thus was manifested the justice of God the Almighty."



## XXI.

Periodical rains	<i>mausimī</i>	To flow out	<i>bah nikalnā</i>	به نکلنا
<i>barsāt</i>	موسمی برسات			
Tank	<i>lālāb</i>	Hide (for carrying water)		
	نالاب			
Inhabitant	<i>bāshinda</i>	<i>mask</i> (f)		مشک
	باشنده			
To dig	<i>khodnā</i>	Necessities	<i>zarūriyāt</i>	ضروریات
	کھودنا			

After leaving this place, we proceeded three and twenty miles and encamped near a well on a spot of open ground in the jungle. Many deserted (empty) villages were met with on the march and the road was, for the most part, over heavy sand (there was deep sand on many places on the road), without a drop of water near it. Periodical rains had failed in this part of the country, the tanks and wells had mostly dried up, which rendered the heat and length of our journey this day all the more distressing. Luckily the guide whom we had brought with us, and who had frequently travelled along this road, informed us that about a mile and a quarter distant were a few huts, the inhabitants of which were supplied with water from a spring. We set out immediately in search of it and to our great joy found it was not dried up (when we found that it was not dried up we were very much pleased), and on digging up a little in the sand an abundance of water flowed out, from which we drank ourselves and watered our horses and camels, and made the *bhisties* fill their *mussucks* for future necessities.

## XXII.

To resist	( <i>kā</i> )	<i>muqābala</i>			
<i>karnā</i>	(ک)	مقابلہ کرنا	Dissension	1. <i>nā ittiḥādī</i>	نا اتفاقی
To destroy	<i>tabāh karnā</i>			2. <i>phūt</i>	پھوت
			Quarrel	<i>jhagrā</i>	جھگڑا
			Contempt	<i>nafrat</i>	نفرت
		تباه کرنا			

In a short time our army arrived at Candhar. It was warm weather when we reached there but not so hot as in Hindustan. The Sirdars came out at first with a small force; but suddenly they felt frightened when they saw the red coated regiments of the Sirkar and ran away. If they had resisted our troops in the Bolan Ghat, which took up seven or eight days to get through, they might have destroyed half the Sarkar's army.

During this march of countless hardships, I saw, for the first time during my service, dissensions arise among the officers. The Bombay Lāt Šāhib and the Bengal General quarrelled. The former thought his army the best. All the Bombay officers looked with contempt on the Shah's army and abused us very much. Lord Kane Sahib was of higher rank than our General, and he gave orders for some of the force to be left behind in Sindh.

## XXIII

To attach	<i>lagānā</i>	لگانا	Alarmed	<i>khauf zadah</i>
To continue to wait	<i>thairā</i>	تھیرا		خوف زدہ
	<i>rahnā</i>	رہنا	Ghost (evil spirit)	<i>bhūt</i> (m.)
To grow	<i>barhnā</i> <sup>1</sup>	برہنا	or <i>jīn</i>	بھوت (جن or)

I arrived with the regiment I was attached to, all safe at Agra where I bought a pony for eleven rupees, and in company with four or five other sepoy, who had got leave also, I set off for my village. I reached my home early one morning before it was light and waited outside till daybreak. When my mother came out to draw (fill) water, I called to her but she did not recognise me in the least, for during the four or five years I had been

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<sup>1</sup> Contraction of "barā honā."

absent, I had grown from a boy into a man. I had also whiskers and moustaches and considered myself a handsome sepoy. My mother seemed so alarmed when I spoke to her, that I also became frightened, but afterwards, my father told me that my uncle had written home to say that I had been killed, so my mother thought at first it was my ghost.

## XXIV.

To believe true	<i>sach mānnā</i>	Anxious	<i>fikarmand</i> فکر مند
	سچ ماننا	To take advantage of (se)	
Prevalent (spread)	<i>phailā</i>	<i>fā,ida uṭhānā</i>	
<i>hū,a</i>	پھیلنا ہوا	( سے ) فائدہ اٹھانا	

The next day the news came that the Sirkār's army which had gone round by Gorakhpur and Batea had been destroyed by Nepal army. The Sahibs began to look anxious; and though our General told us that only a few companies had been cut off and not the whole army, most believed the first news was true; my uncle was the only one who credited the General's account. The army was now in a sad state and not much fit for fighting. Most of the men who had been wounded died from a strange kind of fever prevalent in the district. We had some 580 men disabled. The people thought that the Company's fortune was waning and several Rajas and Nawabs began to take advantage of this feeling and collected forces against the Sirkār. Our army retired to Dera to rest a while. The enemy did not annoy us, for being hill men they were afraid to come into the open country. In a few weeks, news came that Loneyackty Sahib had beaten Amar Tippa, and that peace was made. Our force then marched to Saharanpur where there was a large fort.

## XXV.

To join (to go and meet)		To be trampled to death
<i>jā milnā</i>	جاملنا	<i>pāon ke niche dabkar mar</i>
Called, named, <i>nāmī</i> <sup>1</sup> (or,		ہاؤں کے نیچے دبکر مرجانا <i>jānā</i>
<i>nām</i> )	نامی	Commissariat <i>kamsaret</i>
Herd (wild)	<i>ghol</i> غول	کمریت
European soldier	<i>gorā</i> <sup>2</sup> گورا	No one can tell <i>kaun jāne</i>
		کون جائے
		Quiet tranquillity <i>aman</i> امن

My regiment was ordered to join General Loneyackty's force by double<sup>3</sup> marches. One night, when we were near a place called Paithan, the alarm was sounded and a dreadful uproar took place in camp, which at first no one could account for. A herd of wild elephants came and attacked our elephants, which all broke loose and ran among the tents uttering dreadful screams and loud roars, upsetting (felling) a number of tents and trampling to death one European soldier and two Sahib's servants. The Europeans wanted to open fire on the elephants but it was impossible to distinguish wild ones from Commissariat ones. The officers<sup>4</sup> had great difficulty in preventing this. If they had fired no one can tell the damage which might have occurred, as it was dark and the balls would have killed a number of our own men, without doubt. After a while the wild elephants moved off and quiet was somewhat restored. I was then on sentry duty and never shall forget it.

<sup>1</sup> Always follows the name itself.

<sup>2</sup> Lit of fair color.

<sup>3</sup> By double marches = *dabal mārch* (or *kūch*) *karke* or *kūch par kūch karke*.

<sup>4</sup> i.e., prevented them with great difficulty

## XXVI.

A.-D.-C. <i>muṣāhib</i> مصاحب	Refreshed <i>tāza dam</i> تازه دم
Transparent <i>shaffāf</i> شفاف	Footprint <i>pāon kā nishān</i> پاؤں کا نشان
To graze (intr.) <i>charnā</i> چرنا	
Pit <i>garhā</i> گرہا	To leap <i>chhalāṅg mārṇā</i> چھلانگ مارنا
Track <i>khoj</i> کھوج	

Once the king went with his A.-D.-C. for hunting in a jungle; when they reached a very thick part of it a deer started (came out) from before him. The king galloped after him, as it was the custom of the country that whoever started an animal in front of him he alone pursued it. Although the king was riding his favourite (special), an exceedingly fleet, horse he could not overtake the deer, which ran like the wind. Having gone a long distance the king and his horse both became tired and felt hungry and thirsty. Luckily not far from where he was there was a stream of clear and transparent water. He watered his horse there and drank a little water himself, after which he let his horse loose to graze whilst he laid himself down under the shade of a tree for his A.-D.-C. to come up. This faithful official had been detained by the sudden fall of his horse while leaping across a pit but never lost the track of his master's horse and followed him up to where he was lying. He had in his haversack some food, out of which he gave to the king as much as he could eat and ate the rest himself. Having thus refreshed themselves the king again followed the footprints of the deer and caught him up in the evening. It was a splendid animal and worth the trouble taken to secure it.

## XXVII.

Ganges (f.)	<i>Gaṅgā</i>	گنگا	Entire (not broken)	<i>ṣābit</i>
Swelled, risen (river)	<i>charhā</i>	چارھا		ثابت
	<i>hū, ā</i>	ہوا	Mutiny {	1. <i>baghāwat</i> <sup>1</sup> بغاوت
Ordinarily	<i>ma'mūlī taur par</i>	معمولی طور پر		2. <i>ghadar</i> غدر
			Scattered	<i>bikhrā hū, ā</i> بکھرا ہوا

The passage of the Ganges was a most difficult and hazardous undertaking. It was upwards of 1,600 yards wide and at this season swelled by the rains to a rapid and impetuous torrent. All the means and appliances which would ordinarily have been available for this operation at a large military station like Cawnpore, were now wanting. The bridge of boats established by our Government, which was entire on the 3rd June, was broken up by the rebels after the commencement of the mutiny and the materials were scattered. All the ferry boats had likewise been destroyed or removed. Fortunately the little steamer, the "Berhampooter," which had been sent up with a hundred of the Madras Fusiliers, under Captain Spurgin, to co-operate (to work jointly) with the land column, had reached the station, and was now employed up and down the river in endeavouring to collect the boats. Not more than twenty, however, could be obtained, where they were formerly counted by hundreds; and the boatmen who had been actively engaged in aiding the mutineers, were prompted to conceal themselves from the dread of punishment.

## XXVIII.

To comfort	<i>tasallī denā</i>	تسلی دینا	To encourage	<i>dilerī denā</i>	دلیری دینا
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<sup>1</sup> "Baghāwat" = mutiny of one person or more, while "ghadar" means "mutiny" of a crowd.



To lose heart	<i>himmat hārnā</i>	Cat	<i>billī</i>	ہلبی
	ہمت ہارنا	Mouse, }	<i>chūhā</i>	چوہا
To put trust in God		Rat. }		
	<i>khudā par tawakkul karnā</i>	To press against bosom		
	خدا پر توکل کرنا	<i>chhātī se lagānā</i>		
Cradle	<i>pingūrā</i>			چھاتی سے لگانا
	بڈگورا			
Mishap, accident	<i>hādīṣa</i>	Certain death	<i>yaqīnī maut</i>	یقینی موت
	حادثہ			

Once a gentleman and his wife had to make a very long journey through a wild part of India ; they had with them a little child about 2½ years old. There were no villages on the whole length of their journey nor any inns to put up in. So they had equipped themselves with tents to sleep in during the night. One night they came upon a very thick wood. The wife said to her husband, "I feel much frightened to-night and my heart is sinking down ; there must be many tigers and other wild animals in this wood, what shall we do if they come out upon us ?" The husband comforted and encouraged her saying, "Be of good cheer, don't lose heart, put your trust in God. We will light a big fire and the servants will keep watch by turns." The husband and the wife (*miyān bīwī*) both kissed their child and put it into its cradle and after praying to God to protect them against any mishap retired to rest enjoining the servants to keep watch by turns. In the middle of the night they were roused by the screams of the child, rushed out of the tent and in the clear light of the moon saw that a great animal with the child in its mouth was making for the thickest part of the wood. The gentleman ran in for his rifle which was kept ready-loaded to meet just such an emergency (necessity). All then went after it and presently came to a place from



where they could see the brute lying down and playing with the child just as a cat does with a mouse before it kills it. The child was not now crying nor did it seem much hurt. The gentleman shouldered his gun, levelled it on the head of the tiger and fired. The brute made a loud howl, jumped up and then fell on the ground quite dead. The mother then ran to the child, pressed it against her bosom and thanked God for having thus saved the child from certain death.

## XXIX.

Spirit	<i>josh</i>	جوش	Fellow-countryman	<i>ham</i>	
Victorious	<i>fatahyāb</i>	فتحياب		<i>watan</i>	هموطن
Depredation	<i>lūtmār</i>	لوت مار	Atrocity	<i>ẓulm</i>	ظلم
Meritorious deed	<i>ṣawāb</i>	ثواب	To flare up	<i>bharaḥnā</i>	بهرکذا
			Adroit	<i>chālāk</i>	چالاک
Massacre	<i>qatl-i-'ām</i>	قتل عام	Inveterate (habitual)	<i>'ādī</i>	عادی

The General now found it necessary to adopt the most stringent measures to check the spirit of plundering. A victorious army can with difficulty be restrained from the license of depredation, but in the present instance the spoilation of the natives assumed a meritorious character in the eyes of the European troops. They were exasperated beyond bounds by the perfidious and brutal massacre of their fellow-countrymen and women and they considered the plunder of the town in which these atrocities had been perpetrated an act of righteous retribution ; but the General was determined to subdue this propensity, not only among his European troops but more especially among the Sikh soldiers, the most adroit and inveterate plunderers in India. He appointed Lieut. Morland of the 1st Fusiliers, Provost Marshall, with full powers to inflict the penalty of

death on any soldier, European or native, who might be detected in plundering.

## XXX.

To entertain ( <i>kī</i> ) <i>khāṭir karnā</i>			1. <i>aur kahīn</i>
	(کب) خاطر کرنا	Elsewhere	اور کہیں
Guest <i>mihmān</i>	مہمان		2. <i>aur kisī jagā</i>
Host <i>mīzbān</i>	میزبان		اور کسی جگہ
Stranger <i>ajñibī</i>	اجنبی	You are welcome	<i>khūsh</i>
To knock <i>khaṭkhaṭānā</i>		<i>āmded</i>	خوش آمدید
	کہنکھٹانا	Reception (f.)	<i>ā, o bhagat</i>
Corn <i>anāṭ</i>	اناج		اُڑ بھگت <sup>1</sup>

A traveller, who had walked a greater part of the day, saw night coming upon him before he had found shelter. At a distance of about a mile and a half he espied two houses standing opposite each other. One of them was very large and the other appeared miserably poor (bad). The former belonged to a rich man and the latter to a poor fellow. The traveller, thinking that it will be less troublesome to the rich man to entertain a guest knocked at the door of the beautiful mansion.\* The owner opened a window and shoving his head out asked who the stranger was and what he wanted. The traveller replied that he sought a night's lodging. The rich man scanned him from head to foot and as he wore ragged clothes he shook his head and said, "I am sorry I cannot take you in, as my rooms are all full of corn. Seek a shelter elsewhere. Saying this he shut his window and went in to sleep. The traveller next went to the little house. He had scarcely knocked when the door opened and the poor man bade the wanderer welcome, adding "Stop here to-night, it is quite dark now, you can go no further to-day." This reception

<sup>1</sup> Lit. Come, good man.

pleased him much. So he walked in and the poor man's wife after saluting him said, "Make yourself<sup>1</sup> at home." She then prepared for him some boiled rice, dal and potatoes and, having placed all on a table, invited him to eat with them. After they had finished the wife called her husband aside and said, "Let us sleep to-night on mats and let the guest rest on our bed, for he must be very tired."

## XXXI.

To oppress	<i>taṅg karnā</i>	تنگ کرنا	To redress wrongs (of) ( <i>kī</i> )
Revenue	<i>māliya</i>	مالیہ	<i>faryād-rasī karnā</i>
Disorder	<i>bad āmnā</i>	بد امنی	(کی) فریاد رسی کرنا
Complaint (f.)	<i>faryād</i>	فریاد	To seize or take by force <i>zor</i>
			زور سے چھین لینا <i>se chhīn lenā</i>

The state of the country was very bad. The nobles oppressed the cultivators and compelled them to pay (exactd by force) large sums of revenue. This state of things disturbed the country. The roads were not safe. Robbers would seize travellers and kill them or steal all their property. No one could travel after dark, nor singly. The Sultan never showed himself (came out) and was surrounded by a clique of tyrants and appeared unaware of the condition of the country and did not hear complaints from the poor, nor redress wrongs.

The result of this state of things was that the enemies of the Sultan increased in numbers and became active. There was (broke out) rebellion in many parts of the kingdom and the nobles were too weak or too slothful to put it down (to suppress it). Large tracts of territory were seized by other rulers, who built forts to guard the lands they had wrongfully acquired (usurped). The army, being badly

<sup>1</sup> *Ise apnā ghar samjho* = consider this as your own house.

armed, was not feared and was concentrated round the capital for the protection of the Sultan and the nobles.

## XXXII.

To creep	<i>rīṅnā</i>	رینگنا	To become furious	<i>ḡhillānā</i>
On one's face	<i>avūdhā</i>	اوندها		چهلانا
Trunk of an elephant	(f.)		Skin (whole) (f.)	<i>khāl</i> کھال
<i>sūnd</i>		سوند	Peg	<i>mekh</i> میخ

When they discover (see) a herd of elephants, they follow them at a distance, until they perceive one of them stray from the rest and come into such a position as to be fired at with advantage. The hunters approach (keep on coming nearer and nearer) with great caution, creeping among the long grass until they have got close enough to be sure of their aim. Then they discharge all their pieces at once and throw themselves (lie down) on their faces among the grass. The wounded elephant immediately applies his trunk to the different wounds, but being unable to extract the bullets and seeing nobody near him he becomes quite furious and runs about among the bushes screaming with rage and pain, until by fatigue and loss of blood he has exhausted himself and affords the hunters an opportunity of firing a second time at him by which he is generally brought to the ground. The skin is then taken off, and stretched on the ground with pegs to dry, and parts of flesh are cut into thick slices and dried in the sun to serve as provision on some future occasion.

## XXXIII.

Chase	{ 1. <i>pīchhā</i> پیچھا	Guarantee, security <i>zamānat</i>
	2. <i>ta'āqub</i> تعاقب	

When the morning broke out, we saw none of our pursuers, and began to indulge in the hope that they had

given up the chase. We had, however, only made four miles in eight hours, and our prospects of escape could scarcely be said to have improved. About 7 A.M. we saw some natives bathing and persuaded a cooly to talk to them and try to induce them to give us some food. The fellow took from us five rupees and procured from one of the bathers a promise to obtain food. This man left his lota<sup>1</sup> as a guarantee for his fidelity, but we saw no more of him. We afterwards came to know that orders had been sent down two miles farther to seize us, and that a powerful zamindar had engaged that he would not suffer one of us to escape.

## XXXIV.

Forage	<i>chāra</i>	چارہ	Without	{ 1. <i>barābar</i>	برابر
Escort	<i>iskot</i>	اسکوت	cession	{ 2. <i>lagātār</i>	لگاتار
To mine	( <i>ke nīche</i> )	<i>surāṅg</i>	Fortification	<i>qil'abandī</i>	
	<i>lagānā</i>	لگانا (کے نیچے) سرنگ	Probable	<i>aghlāb</i>	اغلب
Rampart (f.)	<i>fasīl</i>	فصیل	Recent	<i>hāl-kā</i>	حال کا

The subject (*sawāl*) of greatest importance in the garrison at this time was the subsistence of the cavalry and artillery horses. Foraging parties were sent out daily under an escort, and constantly attacked by the enemy. On the 10th of March the Afghans planted their advanced parties so near the wall, that it was suspected they intended to mine the fortress; it was resolved, therefore, to make a vigorous sally. Colonel Dennie took the command of a body of 800 men, and issuing from the gate, drove off the enemy, and ascertained beyond doubt that there had been no attempt to undermine them. Akbar Khan then drew out his whole army and advanced to the

<sup>1</sup> A jug of brass or some other metal.

attack. The guns from the ramparts poured a destructive fire on him, and our horse and foot attacked him with such impetuosity that he was obliged to fly, leaving more than a hundred dead on the field.\* The whole force had now been employed without cessation for three weeks in restoring the defences, and as it did not seem probable that the enemy would venture another attack after their recent defeat, it was determined to permit the wearied troops to enjoy the luxury of rest from their labours on the Sabbath of the 13th March,—an announcement most acceptable to the soldiers of the 13th, many of whom joined Havelock in devotional exercises (in saying prayers).

## XXXV.

Miscellaneous	<i>mutafarraḡ</i>		Zigzag	<i>pechdār</i>	پیچدار
	متفرو		Headquarters	<i>ṣadar maqām</i>	صدر مقام
Brewery	<i>Bīr bhaṭṭī</i>	بیر بھٹی			

I became worse and worse every day and was obliged to take sick leave for one month for more efficient treatment in a hilly climate. I had a relative residing in Nainital and decided to go there. I left Sargodha in the afternoon of the 2nd June and reached Kathgodam, the last railway station to Nainital, at about 7 o'clock in the morning of the 4th June. I had already wired for a full Tonga as my Munshi and my bearer were accompanying me. Having a very brief luggage, which consisted of my bedding and a portmanteau containing half a dozen suits of clothes and a few miscellaneous articles, I was spared the inconvenience of leaving any luggage behind. It took us full two hours to reach the Brewery, which is 13 miles from Kathgodam and 9 from Nainital. From the Brewery upwards the ascent is more difficult and not open to wheeled traffic. There is, however, another road, very long and zigzag, which



takes you right up to Nainital in a motor-car or Tonga. But I preferred to take the shorter one, and hiring three ponies we rode on leisurely (slowly) up hill till we came up to my uncle's bungalow standing on a very high eminence. Nainital is a very beautiful place; it has a big tank surrounded by hills on which stand a host of bungalows with verdant trees all round. It is the summer resort of the Provincial Government.

## XXXVI.

Court { 1. <i>kachahrī</i> کچہری 2. <i>'adālat</i> عدالت	Ill-treatment <i>badsulūkī</i> بد سلوکی
Sad <i>aḥsasnāk</i> افسوسناک	Caste-people <i>birādrī ke log</i>
Occurrence <i>waq'a</i> واقعہ	برادری کے لوگ
Mother-in-law <i>sās</i> ساس	False charge <i>jhūṭā ilzām</i>
Father-in-law <i>susar</i> سرسر	جھوٹا الزام
To maltreat $\left( \frac{se}{ke\ sāth} \right)$	Malicious intention <i>bad</i>
<i>badsulūkī karnā</i>	<i>nāyatī</i> بدنیتی
<i>badsulūkī karnā</i> (سے کے ساتھ) بد سلوکی کرنا	Headman <i>Chaudhrī</i> چودھری

On Tuesday last a pretty-looking Hindu widow aged about 25 years appeared in the District Magistrate's Court and stated that she was married at the tender age of nine to a 15-year-old boy of respectable family and lived happily till the death of her husband about five years ago. About three months after the sad occurrence she had to leave her husband's house partly because her mother-in-law was not on good terms with her and partly because her father-in-law refused to support her, and that since then till about a week before now she had lived with her parents, who were first kind to her but had lately taken to sub-



jecting her to all sorts of ill-treatment. That was why she had left them and now intended to remarry. Having come to know this intention of hers her caste-people were endeavouring to thwart her so much so that they intended to get her arrested on a false charge, and that it was against this malicious intention of theirs that she sought protection.

The Magistrate, agreeing to her request, gave her a note addressed to the head of City Panchayat, holding him responsible for any harm that might come to the woman

## XXXVII

To put an	(ka) <i>khātima karnā</i>	Bone	<i>haddī</i> هَدِي
end to,		To 'join (in)	( <i>meñ</i> ) <i>sharīk</i>
To finish off.		( <i>honā</i> شریک ہونا)	(میں) شریک ہونا
To burst into hearty laugh	<i>khilkhilākar hañs pañā</i>	Satisfactory	<i>taṣallī bakhsh</i>
			تسلّی بخش
	کھلکھلا کر ہنس پڑنا	Beginning	<i>āghāz</i> آغاز

The following day, my friend and I were up in good time and after dressing ourselves hastily mounted our ponies, which were ready at the door, and started for our twelve-mile ride to the river where we were going to fish. It was hardly light as it was barely 3 o'clock when we started; but the moon was just setting, which gave us light enough to see the road. Soon after starting I had a little mishap which might have put an end to my sport for that and many days to come. In the uncertain light my pony put his foot into a hole and came down with me and I got off with nothing worse than a shaking. My friend was, at first, alarmed a little, but when he saw that none of my

bones had broken, burst into a hearty laugh, in which I joined. We reached the halting place without any further adventure (occurrence) and just in time to get the best of the early morning. A few minutes later, I landed my first mahseer—a small one, it is true, but a satisfactory beginning.

## XXXVIII

Forehead	1. <i>māthā</i> ماتھا	Message (oral) <i>pargham</i> پدغام
	2. <i>peshān</i> پشانی	Safe <i>mahfūz</i> محفوظ

We returned to the place towards evening and the Police Inspector arrived a little while later. On seeing another of our comrades beaten we were forced to conclude the same treatment to be in store for us. But before he could do us any harm, a message arrived from the Police Superintendent, summoning him to his office at once. It was dinner time before he returned. Meanwhile we had prepared ourselves to revenge on the cruel man. Quite close to the room we were seated in there was a small room, which served as a store-room for arms and ammunition. Without being seen we went into it, brought out a gun and 20 cartridges each and seated ourselves in our former places respectively. Just as the Police Inspector alighted from his carriage on his return from the Superintendent's office, about a dozen men, his subordinates and servants, ran to him to ask what it was that had detained him till so late in the night, and whether all was<sup>1</sup> well. He had hardly spoken a word when we all fired. A bullet hit him in the forehead and he fell down dead.<sup>2</sup> Some of those who had collected round him were also hit

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<sup>1</sup> Is it all well? = *kharīyyat to hai?*      <sup>2</sup> *Murdaḥ hokar girpaṛā.*

but I cannot say how many were killed and wounded. We then lost no time in making for the shore and crossed the river on a boat. We were fully aware that we shall be pursued, and therefore expected nothing but death, should we fall into their hands again. We ran on till we came to a tent when I said to my comrades, "Thank God we are safe now."

## XXXIX.

To crush	<i>kuchalnā</i>	کچالنا	God willing	1. <i>inshā allah</i>	انشا اللہ
Despairing,	1. <i>nā umed</i>	نا اُمید		2. <i>khudā ne chāhā to</i>	خدا نے چاہا تو
Disappoint-	2. <i>māyūs</i>	مایوس			
ed.					

During the 14th and 15th the cholera continued to rage without cessation among the troops. The medical officer represented to the General that, at the present rate of casualties, the whole force will be annihilated in six weeks, and he urged some repose for the troops; but the General felt that there could be no repose while 4,000 of the insurgents were collected at Bithoor and threatened Cawnpore. Having disposed of the enemy on the left bank of the Ganges, and effectually divested them of all desire to meet him again in the field, he determined to crush the rebels on the right bank, and free the city of Cawnpore from annoyance. He telegraphed the medical report to Sir Patrick Grant, remarking that there had been ten fatal cases of cholera on that day, the 15th, in one regiment alone, and that of the British force with him, numbering 1,415, no fewer than 335 were disabled by sickness or wounds. "But," he added, "I do not despair. I march to-morrow against Bithoor, and, God willing, shall have captured it before the reinforcement arrive."

## XL.

A ford	1. <i>pāyāb</i> (m.)	پاباب	To stand up in a line	<i>gaṭār</i>
	2. <i>jhāg</i> (f.)	جھاگ		<i>bāndh kar kharā hojānā</i>
To ford	<i>jhāg kar pār jānā</i>	جھاگ کر پار جانا		مطار باندھ کر کھڑا ہو جانا
		جھاگ کر پار جانا	Resource (plan)	<i>tadbīr</i> تدبیر
To be swept away	<i>bah jānā</i>	بہ جانا	Pluck	<i>dilerī</i> دلیری
		بہ جانا	Surface (f.)	<i>sataḥ</i> سطح
To carry away (as in river)			Levy	<i>levī kī fauj</i>
<i>bahā lejānā</i>	بہا لیجانا			لیوی کی فوج

The day<sup>1</sup> after the march was continued<sup>2</sup> to Lun, and the following<sup>3</sup> day to Barnas. This last was a short but very fatiguing march which took ten hours to do. The road was broken down in several places and so much delay was caused that the camp was not reached until past 9 o'clock, when it was quite dark. The river, which was in flood, had to be forded close to the camp. It was about four feet deep and very cold, and the men could only get over by going across in batches of 10 or 12 at a time and holding each other up. Many of the baggage coolies must have been swept away and drowned had it not been for the ready resource and pluck of the levies. They formed up in a line just below the ford, and whenever a coolie was washed off his feet they waited till the stream carried him down to them, and catching hold of his pack, which floated on the surface, swung him round by it on to his feet, and pulled him ashore.

## XLI.

To succeed (to occupy the place of)	( <i>kā</i> ) <i>jā nishīn</i>	Luxury (f.)	<i>aish-o-'ashrat</i>
	<i>honā</i>		عیش و عشرت
	جانشین ہونا	Foster-brother	<i>koka</i> کوکہ

<sup>1</sup> *Tisre din.*<sup>2</sup> *Jārī rahā.*<sup>3</sup> *Chauthē din.*

Infant son	<i>ma'sūm beṭā</i>	Uncle (maternal)	<i>māmūn</i>
	معصوم بیٹا		مامون
Premier	<i>wazīr-i-a'azam</i>	Main support (greatest pillar)	<i>rukn-i-a'azam</i>
	وزیر اعظم		رکن اعظم
Well-wisher	<i>khair khwāh</i>	Flourishing	<i>raunaq par</i>
	خیر خواہ		رونق پر
Centre (m.)	<i>wast</i>	Traitor	<i>daghbāz</i>
	وسط		دغاباز
Capital	1. <i>pāya takht</i>	Treachery	<i>daghbāzī</i>
	پایہ تخت		دغابازی
	2. <i>dār-ul-khilāfa</i>	Minor	<i>nābāligh</i>
	دارالخلافت		نابالغ
		To intrigue (ki)	<i>sāzish karnā</i>
			(کی) سازش کرنا

After his death he was succeeded by his son, a notorious tyrant. He passed his time in luxuries and the affairs<sup>1</sup> of state drifted from bad to worse. One day when he was in a fit of intoxication he was assassinated by his foster-brother, whom he had wronged in more than one way. His infant son now ascended (sat on) the throne but the government was conducted by the Premier, who had been a well-wisher of the family ever<sup>2</sup> since he took his office. He, to a certain<sup>3</sup> extent, succeeded in correcting the evil effects of the last reign; but the neighbouring kings knowing that the throne was filled by a child prepared to take advantage of this occasion and marched against the capital. The boy-king was brought out and placed in a "howdah" on an elephant in the centre of his troops, and a pitched battle ensued, in which the Commander of the royal army bore down their opponents; but in the moment of victory the king's maternal uncle, who led the centre and was considered the main support of the kingdom, treacherously deserted with his troops to the enemy, and thus what would have been victory was changed by the uncle's treachery

<sup>1</sup> *Salṭanat kā kām.*<sup>2</sup> *Jab se.*<sup>3</sup> *Kisī qadar.*



into a crushing defeat. The enemy followed up his victory and took possession of the capital. The minor-king with a score of his faithful followers fled into the hills and was heard of no more. Thus the kingdom which had been flourishing during the reign of his able grandfather was torn into bits and divided by the ambitious (greedy) chiefs who had leagued to overthrow (to upset) it.

## XLII.

Shower (f.) <i>būchhār</i>   بوچھار	To scold <i>ḍāntnā</i>   دانٹنا
To put off to (par) <i>multarwī</i>   تالاب	Tank <i>tālāb</i>   تالاب
<i>karnā</i> (بر) ملتوی کرنا	Outwardly <i>zāhirañ</i>   ظاہراً
To reproach <i>la'nat malāmat</i>   روانگی	Departure <i>rawāngī</i>   روانگی
<i>karnā</i> لعنت ملامت کرنا	Excuse <i>'uzr</i>   عذر

The next day it rained heavily, the first time that rain had fallen for two years. This caused great rejoicing among the inhabitants who were running short of water. As the first shower fell, the people rushed out of their houses shouting<sup>1</sup> with joy; for now they knew that their tanks would be filled and a supply laid in them would last them till next rainy season. I had already arranged for eight donkeys to carry my baggage, but owing to the wet weather, I put off my departure till the following day. Even then I could not start, as the donkey driver did not turn up with the animals, and the same occurred on the day following. At length on the third day he put in an appearance late in the afternoon. I had given up all hopes of seeing him, and was rather vexed on account of the delay, which I had not anticipated. When I reproached him with having broken his agreement, his only reply was, "Master! I had a very bad headache." I pretended

<sup>1</sup> *Khushī ke na're marte hū, e.*

to be satisfied with this excuse; <sup>1</sup> for I was afraid that if I beat him he would run away.

## XLIII.

Ardour	<i>josh</i> (or <i>garm joshī</i> )	To implore ( <i>kī</i> )	<i>minnat karnā</i>
	(جوش گرم جوشي) or جوش		کي منت کرنا
Fertile	<i>zarkhez</i>	زرخېز	

The country of Canara is in length, from north to south, 600 kos and its breadth, from west to east, 150. The people speak in some parts the Canarese and in some the Telinghi language, and are so brave that they advance to battle with songs and dances, but their ardour does not last (remain) long. The country is so full of fastnesses and woods that it is almost impenetrable to troops, but some parts of it are so fertile that those who have lands care for nothing. The Prince, when he arrived there, became acquainted with these facts. He grew so alarmed and hopeless of success that he felt it his duty to report the whole matter to his father the Emperor, imploring him to send reinforcements with as little delay as possible, otherwise he thought it next to impossible to attack the country with a force he had brought with him for the purpose.

## XLIV.

Worth relating	<i>qābil-i-zikr</i>	Hindrance (f.)	<i>rok tok</i>
	قابل ذکر		روک ٹوک
Entertainment (feast)	<i>ziyāfat</i>	Obstacle (f.)	<i>rukāwat</i>
	ضيافت		رکاوٹ

My mother and I returned to our village by the same road we had come, but not with quite so much speed; for the ass was laden with our purchases,<sup>2</sup> and, in addition to my

<sup>1</sup> *Main ne yih 'uzr sunkar kuchh ghussa zāhir na kiyā.*

<sup>2</sup> *Saudā* = bargain, a thing sold or purchased.



arms, I also carried a considerable share of the burden. The Sirdar's camp was still in the same place, and we passed on without hindrance, or any occurrence worth relating, until we reached the high ground that overlooks <sup>1</sup> Gaomishlu. The sight of a tent first struck my mother, and she stopped. "What is that, Yusuf?" she cried out to me, "see there is a tent." I, who had no thoughts in my head but those that concerned my wedding, answered, "Yes, I see; perhaps they are making preparations for an entertainment for us." "Blast <sup>2</sup> your entertainment!" exclaimed she, "What has become <sup>3</sup> of your wits? Either Russians or Prussians are there, as sure as anything; and in either case <sup>4</sup> it is bad for us."

## XLV.

Carpenter	<i>barha,ī</i>	برهنی	Foot (of a hill),	} <i>dāman</i> دامن
Mason	<i>rāj</i>	راج	Skirt.	
Industrious	<i>miḥnatī</i>	محتی	Labourer, workman	<i>mazdūr</i>
Bright, shining	<i>chamkīlā</i>			مزدور
		چمکیلا	Skilled workman	<i>kārīgar</i> کاریگر

Twenty years ago in the city of Roorkie near the foot of the Himalaya mountains, there lived a Hindu of Kshatrya caste named Kesru Singh. He was a carpenter, and being very industrious, found plenty of work. Several children were born to him, among them a bright-eyed boy whom his parents named Ganesh Singh. After living some time at Roorkie the carpenter determined to change his residence; and having heard that he could probably find employment at Etawah, a large city, a hundred miles to the south, he

<sup>1</sup> *Jahān se Gaomishlu naẓar ātā hai.*

<sup>2</sup> *Bhār (kiln or furnace) men parī tumhārī ziyāfat.*

<sup>3</sup> *Tumhārī 'aql ko kyā hū, ā hai?*

<sup>4</sup> *Donoñ ḥālatoñ men.*

removed thither with his family. Here a new prison was being constructed by the Government, giving employment to a large number of carpenters masons and other workmen, and Keshru was soon engaged in making doors and windows for the new buildings. Being a skilled workman he soon earned the approbation of his superiors and was counting upon many pleasant years in his new home, when (ki) alas! all of a sudden his beautiful and darling wife became sick and died, leaving him wretched and miserable.

## XLVI.

Innocuous *be zarar* بے ضرر | Accordingly *chunāñchi* چنانچہ

Under the <sup>1</sup> circumstances it was necessary to attack him wherever we could find him. Accordingly the following morning our troops moved out to an entrenched camp which had been thrown up some time before by the sappers and miners. We halted here for the night, during which the rebels kept up a heavy but innocuous fire on our bivouacs. At dawn on the following day an advance was made against the enemy's position. The rebels made furious attacks upon the troops and at one time succeeded in breaking the first line. But our men, rallying with extraordinary rapidity, again attacked the enemy, who were driven back over the ravine (*nālā*) with immense slaughter and their camp taken and burnt.

## XLVII.

To rejoice <i>khushī manānā</i>	To make idle promises <i>āj</i>
خوشی منانا	<i>kal karnā</i> آجکل کرنا
An advance, in advance (of	Hasty <i>jaldbāz</i> جلد باز
money, etc.) <i>peshgī</i> پیشگی	Hastiness <i>jaldbāzī</i> جلد بازی

<sup>1</sup> *Is hālat meñ.*

A man was <sup>1</sup> blessed with a son, and there was consequently great rejoicing in his house. He wanted to buy a cradle for the child and went to a carpenter and ordered <sup>2</sup> one to be made as soon as possible, giving him one rupee by way of advance. The carpenter promised to give it in a week's time. But when the week was over and the man called for it the carpenter said it was incomplete and put off till another week. In this way he kept on making idle promises until the boy walked, grew up, got married, and had a son himself. He said to his father, "I want a cradle for my son." His father said to him, "Go to such and such a carpenter; I ordered a cradle from him about twenty-five years ago, take it from him." Accordingly he went to the carpenter and asked for the cradle. The carpenter replied, "You seem to be very hasty people; take away your rupee; I do not wish to hurry myself over the work."

## XLVIII.

Graveyard	<i>Qabristān</i> قبرستان	To confide in, }	( <i>par</i> ) <i>bharosa</i>
Miser	{ 1. <i>kanjūs</i> کنجوس	to rely on. }	<i>i'atibār</i>
	{ 2. <i>bakhīl</i> بخیل	<i>karnā</i> کرنا	(پر) <i>bharosa</i> اعتبار
To borrow	{ 1. <i>māngnā</i> مانگنا	Secret (adj.)	<i>khufya</i> خفیہ
(anything but	{ 2. <i>māngā</i> <sup>3</sup> مانگا	Secret (noun)	{ 1. <i>rāz</i> راز
money).	<i>lenā</i> لینا		{ 2. <i>bhed</i> بھید
Confidence,	{ 1. <i>bharosa</i> بهروسہ	To confess	<i>mānnā</i> ماننا
trust.	{ 2. <i>i'atibār</i> اعتبار	Out of greed for	<i>ke lālach se</i> کے لالچ سے

It happened only a month ago that a miser went to a friend to borrow his donkey to carry a heavy load of

<sup>1</sup> *Ek ādmī ke hān laṛkā paidā hū, ā.*

<sup>2</sup> *Kahā* (said).

<sup>3</sup> "*Māngā*" agrees with the object borrowed.

money to bury it in a secret place in the graveyard outside the city. He had a great confidence in (on) his friend, and confiding to him his intention invited him to accompany him there. In short they went out of the city and buried the money under a tree. Some days afterwards the miser went to the tree alone to see if his money was safe. But to his horror<sup>1</sup> he found it missing. He reasoned<sup>2</sup> with himself thus: "Besides us two no one else knows the secret, and it is my friend who has taken it away; but if I question him he will never confess." He therefore thought out a plan to recover his money, and went to his friend's house and said, "A great deal of money has come into my hands, which I want to bury in the same place, and I should be much<sup>3</sup> obliged if you would accompany me to-morrow as well for the purpose. Out of greed for this additional money he replaced the former money, and when the miser went there alone the next day he found it all right. He was much pleased with his contrivance and did not place any trust in friends after that.

## XLIX.

Dream *khawāb* خواب Horoscope *janampatrī*

Priest	1. <i>pirohat</i> (Hindu)	Original (f.) <i>asl</i>	جنم پتري اصل
	2. <i>mullā</i> (Mohdn.)	Present	1. <i>nazar</i> (offering)
	3. <i>pādrī</i> (Christian)		2. <i>tuhfa</i> (keepsake)
			3. <i>in'ām</i> (reward)

<sup>1</sup> *Lekin jab na pāyā to hakkā bakkā rah gayā.*

<sup>2</sup> *Dil meñ sochne lagā kī.*

<sup>3</sup> *Main bahut mashkūr hūngā or āpkī barī mahrbanī hogī.*

I slept for nearly five hours and dreamed (saw) all sorts of dreams. One of the dreams was rather ominous (bad) and woke me suddenly. Feeling much puzzled with it I sat down with my head in my <sup>1</sup> hands to think it over, but could make nothing of it. Whilst I was thus plunged (sunk) in deep reflection my wife awoke and asked me what the matter was. I told her my dream. She too was puzzled and advised me to consult the priest about it saying, "He is a very learned man and might be able to interpret to your satisfaction." It was a sound advice, and I lost no time in repairing to the priest's house and told him the particulars (ḥāl) of my dream. With the aid of a book, my horoscope, the original of which he had with him, he explained the meaning of the dream to my satisfaction, and I having presented him a 'muhr' took leave <sup>2</sup> and returned home.

## L.

Uneasy, restless	<i>be-chain</i>	Missing	<i>gumshudah</i> <sup>3</sup>	گم شده
Courtier	<i>darbārī</i>	Shepherd	<i>gaḍaryā</i>	گداریا
To restrain	$\left. \begin{array}{l} \text{بے چین} \\ \text{درباری} \\ \text{زابطہ کرنا} \end{array} \right\}$	Flock	<i>rewar</i>	ریور
(anger),		Magician	<i>jādūgar</i>	جادوگر
To confiscate				
(property).				

The king grew very uneasy and his anxiety increased still more when the princes did not return the next day. All sorts of apprehensions haunted (passed in) his mind and he would not be appeased by the explanations of his courtiers. Being unable to restrain his anger he burst into

<sup>1</sup> *Hathon men sir thāmkar* (or *pakar kar*).

<sup>2</sup> *Aur rukhsat hokar ghar qhalā āyā.*

<sup>3</sup> Used attributively only.

invectives against the A.D.C. who had accompanied them, adding (and said this also) that he would put him to death if he (the A.D.C.) would not bring the princes back within the next 24 hours. At these words the unfortunate but innocent A.D.C. was chilled with fear (blood froze in the body of, etc.). He instantly armed himself, mounted his horse, and departed in search of the missing boys. Wandering from place to place, like a shepherd, who had lost his flock, he at last came to his friend, the magician, and asked for his help.

## LI

Ear-ring	<i>bālī</i>	بالی	Boundary	<i>ḥad</i>	حد
Evidence	{ 1. <i>shahādat</i>	شہادت	Goldsmith	<i>sunār</i>	سونار
	{ 2. <i>gawāhī</i>	گواہی	Suspicion	<i>shub-ha</i>	شُبہ
Prosecution evidence			To suspect (a person)		
	<i>shahādat-i-istighāṣa</i>	شہادت استیغاثہ	( <i>par</i> ) <i>shub ha karnā</i>		(پر) شُبہ کرنا
Ruins (of a building)			Accused	<i>mulzam</i>	ملزم
	<i>khaṇḍar</i>	کھنڈر	Guilty	<i>mujarim</i>	مجرم
Statement	{ 1. <i>biyān</i>	بیان	Arrest	<i>giriṣṭārī</i>	گرفتاری
	{ 2. <i>iẓhār</i>	اظہار	To arrest	<i>giriṣṭār karnā</i>	گرفتار کرنا
To gag	<i>munh meṇ kaprā</i>	منہ میں کپڑا تھوسنا			
	<i>ṭhosnā</i>				

The other <sup>1</sup> day a lad of about ten years of age was murdered for the sake of gold ear-rings he was wearing. The Police have arrested a notorious bad character who has made <sup>2</sup> a full confession of his crime. It appears from the statement of the accused himself and the evidence adduced by the prosecution that the boy, whilst returning from the school within the limits of the Cantonment, was induced by the accused to accompany him on a ramble (*sair*) into

<sup>1</sup> *Agle din.*

<sup>2</sup> *Sab kuchh mān liyā hai or pūrā iqbal kar liyā hai.*



the neighbouring ruins of an old fort. Arrived there, the accused seized hold of the boy, threw him on the ground, gagged his mouth, so that it was impossible for the poor lad to cry for help, and snatching off the ear-rings ran back to the city where he sold them to a goldsmith for fifteen rupees. Except for a chance happening the crime would never have been detected. As the accused was selling the ear-ring to (ke hāth) the goldsmith, a person called (musammī مسمی) Ram Lal happened to pass by, and recognising the rings, immediately ran to the Police station to inform the Police of what he suspected, which resulted in the prompt arrest of the accused and his consequent confession.

To be translated from Hindustani into English.

I.

ایک روز ایک بادشاہ جنگل میں شکار کھیلتا پھرتا تھا۔ راستے میں ایک فقیر مل گیا۔ بادشاہ نے کہا ”بابا سلام۔ کھیٹے میں آپکی کچھ خدمت کر سکتا ہوں۔“ فقیر نے جواب دیا۔ ”نہیں مہربانی۔ آپ کھیٹے میں آپ کے ایٹے کچھ کر سکتا ہوں۔“ بادشاہ بولا ”ہاں مجھے ایک ایسی عورت چاہیئے جو شکل صورت میں تھیک مجھے جیسی<sup>1</sup> ہو۔“ فقیر نے کہا ”افسوس۔ آپ نے سخت مشکل سوال کیا ہے۔ خیر تاہم میں آپکی خاطر یہ بھی کردونگا لیکن خبردار رھٹیگا کیونکہ وہ عورت بیوفا نکلیگی۔“ بادشاہ نے جواب دیا۔ ”کچھ مضائقہ<sup>2</sup> نہیں اگر آپ میری درخواست منظور کر سکتے ہیں تو کر دیجیئے۔“ اسپر فقیر اٹھا اور کلہاڑی سے

<sup>1</sup> *Mujh jaisē* = like me.

<sup>2</sup> *Kuchh muṣā, iqa* (or, *flkar*) *nahīn* = it does not matter.



بادشاہ کے سر کے دو تکرے کر دیئے اور لاش کو دفن کر دیا۔ تھوڑی دیر کے بعد فقیر پکارا ”اے خدا میری دعا قبول کر۔ بادشاہ کو دوبارہ زندہ کر دے اور اسکے ساتھ ایک عورت بھی ہو جسکی شکل صورت ہو بہو<sup>1</sup> بادشاہ کی سی ہو“ دعا قبول ہوئی۔ بادشاہ جی اٹھا اور اسکے پیچھے عین<sup>2</sup> اسکی شکل کی ایک عورت بھی تھی۔ چند ہی دنوں میں بادشاہ نے اس نئی بیوی کے لیئے ایک خاص<sup>3</sup> محل بنوایا اور وہاں دونوں جا رہے لیکن افسوس وہ عورت بیوفا ثابت ہوئی جیسا کہ فقیر نے کہا تھا \*

## II.

ایک دفعہ کا ذکر ہے کہ دو مسلمان اکٹھے بیٹھے کھانا کھا رہے تھے۔ ایک کے پاس پانچ روٹیاں تھیں اور دوسرے کے پاس تین۔ اتفاق سے ایک جوان راہ چلتا مسافر وہاں آنکلا<sup>4</sup>۔ جب پاس پہنچا تو کہا ”سلام علیکم“۔ انہوں نے جواب دیا ”و علیکم السلام“ اور کہا ”اؤ بھائی بیٹھو کھانا کھاتے جاؤ“۔ غرض اُس نے انکے ساتھ ملکر کھانا کھایا۔ جب کھانے سے فارغ<sup>5</sup> ہوئے تو مسافر نے آٹھ روپے دیکر اپنی راہ لی اور کہگیا کہ ”یہ تمہاری روٹیوں کی قیمت ہے اسے بانٹ لینا“۔ وہ دونوں جھگڑنے لگ پڑے۔ پانچ روٹیوں کا مالک کہتا تھا کہ ”پانچ روپے میرے ہیں اور تین تمہارے کیونکہ میری پانچ روٹیاں تھیں اور تمہاری تین۔ مگر تین روٹیوں والا کہتا تھا

<sup>1</sup> "Ain" (or hū-ba-hū) = exactly.

<sup>2</sup> Mahall = palace.

<sup>3</sup> Ā-nikalnā = to happen to come.

<sup>4</sup> Salām alaikum = peace be on you (Mohamadan greeting).

<sup>5</sup> Wa 'alaikum-us-salām = and on you be peace (answer to the above greeting).

<sup>6</sup> (Se) /ārigh honā = to have finished a thing (/ārigh = free, at leisure).

کہ ”نہیں۔ آدھے روپے تمہارے ہیں اور آدھے میرے“۔ غرض کچھ فیصلہ نہ ہوا اور وہ جھگڑتے جھگڑتے ایک ”مجسٹریٹ“ کے پاس پہنچے۔ یہ ”مجسٹریٹ“ برا منصف اور راست<sup>1</sup> باز حاکم تھا۔ دونوں کے بیان سن کر تین روٹیوں والے سے کہا ”نیک بخت“۔ جب یہ شخص<sup>2</sup> خوشی سے تمہیں تین روپے دیتا ہے تو تم کیوں نہیں لیتے؟“ جواب دیا۔ ”حضور۔ تین روپے کم ہیں میں اپنا حق مانگتا ہوں“ حاکم نے کہا ”جو حق مانگتے ہو تو تمہارا حصہ صرف ایک روپیہ ہوتا ہے اور دوسرے کا سات روپے“۔ یہ سن کر وہ واویلا<sup>3</sup> مچانے لگا کہ ”جناب“ کس طرح میرا حق ایک روپیہ ہوتا ہے۔ میں تین روپے نہیں لیتا اور آپ صرف ایک روپیہ دلواتے ہیں۔“ حاکم نے کہا ”سنو۔ تم تین آدمی تھے اور آٹھ روٹیاں تھیں۔ اگر ہر ایک روٹی کے تین تین ٹکڑے کئے جائیں تو کل چوبیس ٹکڑے ہوئے۔ اگر تم سب نے برابر برابر کھایا ہے تو ہر ایک نے آٹھ ٹکڑے کھائے۔ اب تمہاری تین روٹیوں کے نو ٹکڑے ہوتے ہیں جن میں سے آٹھ تم نے خود کھائے اور ایک باقی رہا۔ اُسکی پانچ روٹیوں کے پندرہ ٹکڑے ہوتے ہیں جن میں سے آٹھ اُس نے آپ کھائے اور سات فالتو بچے۔ چونکہ اُس آدمی نے بھی آٹھ ہی ٹکڑے کھائے ہیں۔ ایک ٹکڑا تمہارا کھایا اور سات اُسکے کھائے۔ خود بھی اچھی طرح سوچ سمجھ لو۔ یہی حساب ٹھیک

<sup>1</sup> *Rāstbāz* = upright, straightforward.

<sup>2</sup> *Nek bakht* = my good man or woman (lit. fortunate-one).

<sup>3</sup> *Shāḥe* = person.

<sup>4</sup> *Wāwailā machānā* = to cry loudly, to raise hue and cry.

<sup>5</sup> *Janāb* or *Huzūr* = Sir, Your Honor, etc.

<sup>6</sup> *Kul* = all, whole.

ھے ” اُس آدمی نے کہا - ” حضور اب میں سمجھ گیا بیشک میرا حق<sup>۱</sup> ایک روپیہ ہوا ہے - اب مجھے تسلی ہوئی \*

### III.

کسی جنگل میں ایک شیر رہا کرتا تھا اور وہاں کے جانوروں کو مار مار کر کھا جایا کرتا تھا - ایک دن اس نے جنگلی بھیڑسا<sup>۲</sup> شکار کیا - اُسے کھاتے کھاتے ایک ہڈی اس کے دانتوں میں پھنس گئی - ہزار کوشش کی مگر نہ نکلی - غرض وہاں پیپ<sup>۳</sup> جمع ہو گئی جس سے شیر کو بہت درد ہونے لگا - ایک دن ایک درخت کے نیچے لمبا پڑ گیا اور درد کے مارے چلا چلا کر کہنے لگا ” ہاے اب میں یہ کیسے نکالوں ؟ کیا کروں ؟ کس طرح جان بچے ؟ “ اس طرح چلا رہا تھا کہ اس نے درخت پر ایک کوا بیٹھا دیکھا - اُس سے کہنے لگا ” میاں کو دیکھ تو مجھے کیسی تکلیف ہو رہی ہے - اگر تو اتنی مہربانی کرے کہ یہ ہڈی نکال دے تو میری جان بچ جائیگی - میں تجھ سے اقرار کرتا ہوں کہ اس کے بدلے ہر روز تجھے اپنے شکار سے پیت<sup>۴</sup> بھر گوشت دیدیا کروں گا - “ کوے کو شیر کی عاجزی<sup>۵</sup> پر رحم آیا اور اس کے منہ میں جا کر ہڈی نکال لایا - باہر آ کر شیر سے کہا - ” اب تم اپنا اقرار پورا کرو اور مجھے گوشت دو - “ شیر نے جواب دیا - ” سن - شکر کر کہ جب تو میرے منہ میں گیا تھا تو میں نے تجھے چبا<sup>۶</sup> نہ ڈالا

<sup>1</sup> *Haq* = due, right, title, privilege.

<sup>2</sup> *Bhaiṣā* = male buffalo.

<sup>3</sup> *Pīp* = pus.

<sup>4</sup> *Pet bhar* = belly-full.

<sup>5</sup> *Ājizī* = humbleness.

<sup>6</sup> *Chabānā* = to chew.

بلکہ صحیح و سلامت<sup>۱</sup> باہر آنے دیا۔ نا شکر گزار<sup>۲</sup>۔ اب تو گوشت  
مانگتا ہے۔ جا اپنا کام کر۔ چلتا پھرتا نظر<sup>۳</sup> آ \*

## IV.

ایک دن ایک مالک نے اپنے نوکر کو کسی دور کے گاؤں  
میں کچھ روپیہ وصول کرنے<sup>۴</sup> بھیجا۔ چلتے چلتے رات پڑ گئی۔  
بادل گہرائے<sup>۵</sup> اور برف زور سے پڑنے لگی۔ بچارا جنگل بیابان<sup>۶</sup>  
میں راستہ بھول گیا۔ حیران تھا کہ کیا کروں؟ اتنے میں کہیں  
دائیں طرف سے بہتر<sup>۷</sup> کے بھنبھناتے<sup>۸</sup> کی آواز سنائی دی۔ وہ  
آواز پر چلا۔ بہت دور نہ گیا تھا کہ دھول کی آواز آئی۔ چند قدم  
اور آگے چلکر ایک قلعہ سا دور دکھائی دیا۔ برف کی شدت<sup>۹</sup>  
بڑھتی گئی اور اُسے ذرا بھی معلوم نہ تھا کہ میں کہاں ہوں۔  
دروازے پر پہنچا۔ گھوڑے کی لگام پکڑ کر اُسے اندر کیا تو کیا  
دیکھتا ہے کہ میں ایک کوچے میں ہوں۔ بچاس گز آگے جا کر  
ایک برے دروازے پر پہنچا۔ اُسے دھکیل کر کھولا اور گھوڑے کو  
اندر کیا۔ جیب سے ”پائپ“ اور تمباکو نکالا۔ تیلی جلائی تو  
دیکھا کہ ایک برسا طویلہ<sup>۱۰</sup> ہے اور بالکل خالی پڑا ہے۔ خوش  
قسمتی سے ایک کونے میں کچھ گھاس پڑی تھی۔ دیکھ کر  
بہت خوش ہوا اور خدا کا شکر کیا کہ گھوڑا تو بھوکا نہیں مریگا۔

<sup>۱</sup> *Ṣaḥīḥ-o-salūmat* = safe and sound. <sup>۲</sup> *Nāshukar guzār* = Ungrateful.

<sup>۳</sup> *Ohaltā phirtā naẓar ā* = let me see thee moving (i.e., go away).

<sup>۴</sup> *Waṣūl karnā* = to recover (what is due).

<sup>۵</sup> *Ghir-ānā* = to collect together (as clouds).

<sup>۶</sup> *Bayābān* = desolate wilderness.

<sup>۷</sup> *Bhir* (f.) = wasp.

<sup>۸</sup> *Bhin bhinānā* = to buzz.

<sup>۹</sup> *Shiddat* = intensity.

<sup>۱۰</sup> *Tawe* = a long pipe.

گھوڑے کو وہاں باندھ کر اپنے لئے کھانے کی تلاش میں چلا۔ پیچھے سے کوئی چور آیا اور گھوڑے کو چرا لے گیا۔ جب وہ نوکر واپس آیا تو گھوڑے کو گم ہاکر بہت پچتایا<sup>۱</sup> کہ میں گھوڑے کو اکیلا چھوڑ کر کیوں چلا گیا۔ لیکن اب کیا ہو سکتا تھا۔ رات بھر وہیں پڑا رہا۔ دوسرے دن واپس آکر تمام حال اپنے مالک کو سنایا۔ چونکہ وہ اس گھر کا پرانا نوکر تھا۔ مالک نے کچھ نہ کہا صرف انذا کہا کہ آئندہ خبردار رہنا \*

## V.

ایک دفعہ چار مسافر ملکر سفر کر رہے تھے۔ راستے میں روپیوں سے بھری ہوئی تھیلی پڑی دیکھی اور اٹھالی۔ تقسیم<sup>۲</sup> کرنے لگے تو جھگڑا ہو پڑا۔ بہت دیر تک تکرار<sup>۳</sup> رہی مگر کچھ فیصلہ نہ ہوا۔ اتنے میں ایک دوکاندار آیا اور اپنی دوکان کھولنے لگا۔ اسے دیکھ کر انہوں نے کہا۔ بھئی<sup>۴</sup> دوکان والے۔ ہم اس پاس کے تالاب کو جارہے ہیں۔ وہاں نہائیں<sup>۵</sup> دھوئیں گے اور کچھ چاول ہمارے پاس ہیں انہیں پکاکر کھائیں گے اور پھر واپس چلے آئیں گے تب تک یہ تھیلی اپنے پاس امانت<sup>۶</sup> رکھلو۔ اگر ہم چاروں ملکر واپس آئیں اور مانگیں تو لوٹا<sup>۷</sup> دینا۔ غرض تھیلی پر مہر<sup>۸</sup> لگا کر اس کے حوالے کی اور تالاب کو چلے گئے۔ وہاں خوب نہا دھو کر کھانا کھایا۔ تالاب کے کنارے ایک درخت تھا۔ کھانے سے فارغ ہو کر اس کے نیچے

<sup>1</sup> *Paohānā* = to regret, to repent.

<sup>2</sup> *Taqsim karnā* = to divide. <sup>3</sup> *Takrār* (f.) = dispute.

<sup>4</sup> *Bha,ī* (contraction of 'bhā,ī') = brother, Mr. (colloquial).

<sup>5</sup> *Nahānā dhonā* = to bathe and wash oneself.

<sup>6</sup> *Amānat* = trust, deposit.

<sup>7</sup> *Lauṭā denā* = to give back.

<sup>8</sup> (Par) *muhṛ lagānā* = to seal.

آرام کرنے کیلئے جا بیٹھے۔ تھوڑی دیر کے بعد اپنے میں سے ایک آدمی کو اُس دوکاندار کے پاس تمباکو لانے کیلئے بھیجا۔ دوکان پر پہنچکر اُس آدمی نے تھیلی مانگی۔ دوکاندار نے انکار کیا کہ ”میں اُنکے بغیر نہیں دے سکتا“۔ اس آدمی نے کہا۔ ”لیکن میں انکی ہی طرف<sup>1</sup> سے مانگ رہا ہوں“۔ یہ کہہ کر ساتھیوں کیطرف دیکھا اور وہیں سے ہکارا۔ یہ کہتا ہے کہ ”میں انکی مرضی<sup>2</sup> کے بغیر نہیں دیسکتا۔ تم کیا کہتے ہو؟ دے دے یا ندے؟“ وہ پکارے۔ ”دیدو دیدو“ اور کچھ اعتراض<sup>3</sup> نہ کیا۔ اس طرح وہ اکیلا ہی ساری کی ساری<sup>4</sup> تھیلی لیکر چلتا ہذا \*۔

## VI.

ایک مسلمان کو ایک برہمن کے کچھ روپے دینے تھے۔ اسکی نیت<sup>5</sup> کچھ پھر گئی۔ جب برہمن مانگتا تو آجکل<sup>6</sup> کر چھوڑتا اور دینے کا نام<sup>7</sup> نہ لیتا۔ آخر یہ مقدمہ حاکم کے روبرو پیش ہوا انکے بیان سنکر حاکم نے اُن دونوں کو الگ الگ کمرے میں بند کروادیا۔ تھوڑی دیر کے بعد برہمن کو بلوایا اور پوچھا کہ ”سچ سچ کہو تمہارا دعویٰ<sup>8</sup> سچا ہے یا جھوٹا“۔ برہمن نے عرض کی ”حضور جو کچھ میں عرض کرچکا ہوں حرف حرف<sup>9</sup> صحیح

<sup>1</sup> *Kī taraf se* = on behalf of      <sup>2</sup> *Marzī* = consent.

<sup>3</sup> *I'atirāz* = objection; (*par*) *i'atirāz karnā* = to object to.

<sup>4</sup> *Sārā* = whole; *sāre (i)* = all; *sārī kī sārī* = the whole (emphatic). It agrees with 'thailī' (bag) here.

<sup>5</sup> *Niyat* = intention; (*kī*) *nīyat phirnā* = to become evil-intentioned.

<sup>6</sup> *Ājkal karnā* = to make idle promises.

<sup>7</sup> (*Kā*) *nām na lenā* = to make no mention of, to show no signs of

<sup>8</sup> *Da'wā* = claim      <sup>9</sup> *Har/ har/ saḥīḥ* = literally true.

ہے۔“ حاکم نے کہا۔ ”تو یہ چافو اٹھالو اور اُس بے ایمان<sup>1</sup> مسلمان کی ناک<sup>2</sup> کاٹ ڈالو۔“ لیکن برہمن نے کہا ”حضور مجھے معاف کیجئے۔“ مجھے روپیہ انڈا پیارا نہیں کہ اس کے بدلے ایک ہمجنس<sup>3</sup> بھائی کی ناک کاٹ ڈالوں۔“ یہ سنکر حاکم نے حکم دیا کہ ”اچھا تم اپنی کوٹھڑی<sup>4</sup> میں واپس چلے جاؤ۔“ پھر مسلمان کو طلب کیا<sup>5</sup> اور پوچھا کہ تم ایمان<sup>6</sup> سے کہو کہ ”برہمن کا بیان درست ہے یا غلط۔“ اُس نے جواب دیا۔ ”حضور۔ سراسر<sup>7</sup> غلط ہے۔“ حاکم نے کہا ”اچھا تو یہ چافو اٹھالو اور اُس جھوٹے برہمن کا ایک کان کاٹ ڈالو۔“ مسلمان جھٹ چافو اٹھا برہمن کا کان<sup>8</sup> کاٹنے چل دیا۔ لیکن حاکم نے اُسے واپس بلالیا اور کہا۔ ”ہمارے خیال میں تم کو برہمن کا روپیہ دینا پڑیگا نہ صرف اس کا روپیہ بلکہ جرمانہ بھی۔“ بس اب چمب رھو۔ زیادہ جھوٹ مت بولو۔ جو شخص تھوڑی سی بات کیلئے اپنے انسان بھائی کا کان کاٹنے سے نہیں ڈرتا اس کی بات کا کیا اعتبار<sup>9</sup> ہو سکتا ہے؟“ \*

## VII.

کسی شہر میں ایک مسلمان کے ہاں چوری ہو گئی۔ بڑی تلاش اور تحقیقات کے بعد کچھ چوری کا مال ایک آدمی سے مل گیا (or) کچھ مال مسروقہ<sup>10</sup> ایک آدمی کے پاس سے برآمد<sup>11</sup>

<sup>1</sup> *Be-īmān* = faithless, dishonest.

<sup>2</sup> *Nāk* (f.) = nose

<sup>3</sup> *Ham-jīns* = fellow-being.

<sup>4</sup> *Kothrī* = small room, cell.

<sup>5</sup> *Ṭalab karnā* = to summon, to demand.

<sup>6</sup> *Imān se* = solemnly, honestly.

<sup>7</sup> *Sarā sar* = utterly, from one end to the other.

<sup>8</sup> *Kān* = ear.

<sup>9</sup> *Insān* = human being. *I'tibār* = trust.

<sup>10</sup> *Māl-i-masrūqā* = stolen property.

<sup>11</sup> *Barāmad honā* = to be recovered.



تھوا) جسپر اسکو شروع سے شبہ تھا۔ مسلمان اس چور کو پکڑ کر ”مجسٹریٹ“ کے روبرو لیگیا۔ ”مجسٹریٹ“ نے پوچھا۔ ”تمہارے پاس کیا ثبوت ہے کہ اسی نے چوری کی ہے۔“ مسلمان نے جواب دیا کہ ”میرے پاس کوئی ثبوت نہیں۔“ حاکم نے کہا ”اس صورت<sup>۱</sup> میں مجھے یہ مقدمہ خارج<sup>۲</sup> کرنا پڑیگا کیونکہ جس مقدمے میں چشم دید<sup>۳</sup> شہادت نہ ہو۔ اسکا سننا قانون<sup>۴</sup> کے رو سے سخت منع ہے۔“ اسپر مسلمان نے جوتی اتار لی اور چور کو دھڑا دھڑ مارنے لگا۔ حاکم نے غصہ میں آکر پوچھا ”تم اسے کیوں مارتے ہو؟“ اسنے جواب دیا ”اسلئے کہ اسنے چوری کرنے سے پہلے مجھے اپنے ارادے کی اطلاع<sup>۵</sup> ندی۔ اگر پیسٹر<sup>۶</sup> خبر دیتا۔ نو میں چند آدمیوں کو بطور<sup>۷</sup> گواہ بلا کر حاضر رکھتا اور وہ اب آکر شہادت دیتے۔“ یہ سنکر ”مجسٹریٹ“ شرمندہ<sup>۸</sup> ہو گیا مگر لاچار<sup>۱۰</sup> چپکا ہو رہا؟ \*

### VIII.

دشمن رات کو ہمارے ”کمپو“ پر اکثر چھاپے<sup>۱۱</sup> مارا کرتے تھے اور ہمکو بہت دنگ<sup>۱۲</sup> کر رکھا تھا۔ اس پاس کی ریاستیں<sup>۱۳</sup> بھی

<sup>۱</sup> *Is sūrat men* = then, in this case.

<sup>۲</sup> *Khārij karnā* = to dismiss (a case)

<sup>۳</sup> *Ohashm dīd shahādat* = eye witness.

<sup>۴</sup> *Qānūn* = law.

<sup>۵</sup> *Dharā dhar* = in quick succession (onomatopoeic).

<sup>۶</sup> *Itlālā* = information, report.

<sup>۷</sup> *Peshtar* = before, previously, beforehand.

<sup>۸</sup> *Balaur i-* = by way of, as (Persian Prepositional phrase).

<sup>۹</sup> *Sharmindah* = ashamed. <sup>۱۰</sup> *Lāchār* = perforce, (being) helpless.

<sup>۱۱</sup> *Ohhāpa* = raid; (*par*) *chhāpa marnā* = to raid.

<sup>۱۲</sup> (*Ko*) *taṅg karnā* = to harass.

<sup>۱۳</sup> *Riyāṣat* = State (country).

ناک<sup>۱</sup> میں لگی ہوئی تھیں کہ دیکھیں سرکار کی جیت ہوتی ہے یا ہار۔ اگر خدا نخواستہ<sup>۲</sup> شکست ہو جاتی تو میرا خیال ہے کہ وہ بھی پیچھے سے ہم پر<sup>۳</sup> آڑتیں اور ہمکو گھیر لیتیں۔ بڑی مشکل یہ تھی کہ ہمارے پیچھے ایک گھنا جنگل تھا اور آسپر پہرہ لگانا آسان نہ تھا \*

”سفر مینا“ والے اپنے کام پر لگ گئے یعنی<sup>۴</sup> فلے کی دیواروں کے نیچے سرنگیں<sup>۵</sup> لگانے لگے۔ مدعا<sup>۶</sup> یہ تھا کہ دیواروں کو آڑا کر جھٹ ہلا کر<sup>۷</sup> اندر گھس<sup>۸</sup> جائیں۔ باقی کام آسان تھا۔ ایک رات میں ایک نالے کے سرے پر پہرہ دے رہا تھا۔ آدھی رات کو جب جمعدار صاحب گشت پر آئے تو خبر دی کہ ”دشمن نے بڑی خندق میں سے پانی چھوڑ دیا ہے۔ اور پانی کھیتوں میں بڑھا چلا آ رہا ہے۔“ اگر وہ وقت پر خبر نہ دیتے تو سرنگ لگانے والے بچارے بڑی طرح مرجاتے۔ انہوں نے جلدی جلدی ایک بند<sup>۹</sup> سا بنا کر پانی کا رخ<sup>۱۰</sup> پھیر دیا۔ یہ بڑے دن کی<sup>۱۱</sup> بات ہے \*

## IX.

جب بچنے کا راستہ نہ دیکھا تو ہم نے سفید جھنڈی دکھائی مگر دشمن نے کچھ لحاظ<sup>۱۲</sup> نہ کیا اور ہمپر گولہ باری جاری<sup>۱۳</sup> رکھی۔

<sup>۱</sup> *Tāk meñ lagā hū, ā* = waiting one's opportunity.

<sup>۲</sup> *Khudā na khwāstah* = God forbid

<sup>۳</sup> *(Par) ā-parnā* = to fall on, to attack.

<sup>۴</sup> *Ya'nī* = i.e., that is to say

<sup>۵</sup> *Surañg (ī)* = a mine; *(ke niche) suraṅg lagānā* = to mine.

<sup>۶</sup> *Mudda'ā* = object, intention. <sup>۷</sup> *Hallā karnā* = to storm

<sup>۸</sup> *Ghusnā* = to force in.

<sup>۹</sup> *Band* = bund, dam.

<sup>۱۰</sup> *Rukh* = direction, face.

<sup>۱۱</sup> This happened on Christmas Day.

<sup>۱۲</sup> *(kā) lihāz karnā* = to pay regard to

<sup>۱۳</sup> *Jārī rakhnā* = to continue.

ہمارے سپہزور سپاہی مارے گئے اور زخمی ہوئے - اس سے  
 ”برگیتیر“ صاحب سخت ناراض ہوئے اور اسبات کو دل میں  
 لکھا - بعد میں جب مدد پہونچتی اور محاصرہ<sup>1</sup> اٹھ گیا تو انہوں  
 نے اس دغا بازی<sup>2</sup> کا خوب بدلہ<sup>3</sup> لیا \*

مردوں<sup>4</sup> کو دس<sup>5</sup> کر نیکے لئے دو دن لڑائی بند کی گئی -  
 اتنے میں پیچھے سے اور کمک<sup>6</sup> آپہنچی - اب ہمارے دل بڑھ  
 گئے - اس موقع کو غنیمت<sup>7</sup> سمجھ کر ہم نے ایک زور کا حملہ  
 کیا - دشمن جان بچا کر قلعے میں جا چپے - ہم نے آگے بڑھ کر  
 قلعے کو چاروں طرف سے گھیر لیا اور آنے جانے کے راستے بند کر دیے -  
 لیکن حاکم قلعہ ایک جوانمرد<sup>8</sup> آدمی تھا - جرنیل صاحب نے  
 بارہا کہلا<sup>9</sup> بھیجا کہ اب آپ کا لڑنا بے فائدہ ہے - ناحق<sup>10</sup>  
 بندگان<sup>11</sup> خدا کا خون<sup>12</sup> ہوگا لیکن اُس نے ایک نہ سنی<sup>13</sup> - آخر دم<sup>14</sup>  
 تک لڑتا رہا - قلعہ جبھی ہمارے ہاتھ آیا کہ اسکا ایک  
 سپاہی بھی جیتا نہ بچا - گو وہ ہمارا دشمن تھا تاہم داد<sup>15</sup>

<sup>1</sup> *Muhāsira* = siege ; (*kā*) *muḥāsira karnā* = to lay siege to.

<sup>2</sup> *Daghābāzī* = treachery. <sup>3</sup> ( $\frac{se}{kā}$ ) *badla lenā* = to take vengeance ( $\frac{from}{for}$ )

<sup>4</sup> *Murda* = dead. <sup>5</sup> *Dafn karnā* = to bury.

<sup>6</sup> *Kumak* (f) = reinforcement.

<sup>7</sup> (*Ko*) *ghanimat samāhnā* = to take advantage of (*ghanimat* = boon, gift)

<sup>8</sup> *Jawānmard* = brave.

<sup>9</sup> (*Ko*) *kahlā bhejnā* = to send an oral message to.

<sup>10</sup> *Nāhaq* = for nothing, for no fault, for no rhyme or reason.

<sup>11</sup> *Bandgān-i khudā* = God's creatures (men)

<sup>12</sup> *Khūn* = blood, murder

<sup>13</sup> *Us ne ek (bāt) na sunī* = he would not listen to a word

<sup>14</sup> *Akhir dam tak* = up to the last breath

<sup>15</sup> (*Kī*) *dād denā* = to praise (a deed) out of sheer justice.

دینی پڑتی ہے - جرنیل صاحب نے بڑی عزت کے ساتھ اسکی لاش کو دفن کروایا - بہادر کا فرض<sup>۱</sup> ہے کہ اپنے بادشاہ اور ملک کی خدمت میں جان تک لڑا دے نہ کہ بزدلوں<sup>۲</sup> کی طرح اپنی جان بچانے کیلئے ہتھیار ڈال دے اور بدنامی<sup>۳</sup> کا ٹیکا لے \*

## X.

ایک نیز طبع<sup>۴</sup> آدمی ایک بنیے کی دوکان پر سودا لینے گیا - بہت گاہک<sup>۵</sup> کھڑے تھے - بنیا اُسے جلدی سودا نہ دے سکا - دوسروں کے ساتھ نبرتے<sup>۶</sup> نبرتے<sup>۶</sup> دیر لگ گئی - وہ تند خو آدمی غصے میں آکر بنیے کو گالیاں دینے لگا - بنیے نے بھی ترکی<sup>۷</sup> بہ جواب دیا - اسپر وہ آگ بگولا<sup>۸</sup> ہو گیا - غصے کی آگ ایسی بھڑکی<sup>۹</sup> کہ جوتی اتار بنیے کے دھڑا دھڑ مارنے لگا - بنیا روتا بیٹتا حاکم کی عدالت میں جا پیش ہوا اور نالش<sup>۱۰</sup> کر دی مستغاث<sup>۱۱</sup> علیہ کے نام سمن جاری<sup>۱۲</sup> کیا گیا - روز مقررہ<sup>۱۳</sup> پر مستغیث<sup>۱۴</sup> اور مستغاث علیہ دونوں حاضر ہوئے - حاکم نے مستغاث علیہ سے پوچھا ”تو نے بنیے کو کیوں مارا؟“ - جواب دیا ”کیونکہ اسنے مجھے گالیاں دیں“ - حاکم نے کہا ”تم نے بہت برا<sup>۱۵</sup> کیا -

<sup>1</sup> Farz = duty.

<sup>2</sup> Buzdil = coward.

<sup>3</sup> Badnāmī kā ṭikā = stigma of disgrace.

<sup>4</sup> Tez ṭaba', Tuṇḍkhū, or Tunak mizāj = quick-tempered, irascible.

<sup>5</sup> Gāhak = customer.

<sup>6</sup> Nibarṇā = to be finished.

<sup>7</sup> Turkī ba turkī jawāb denā = to return tit for tat, to pay one in one's own coin.

<sup>8</sup> Āg bagola honā = to fly into rage.

<sup>9</sup> Bharaknā = to flare up.

<sup>10</sup> Nālīsh = complaint in a Court.

<sup>11</sup> Mustaghāṣ' alaihi = defendant.

<sup>12</sup> Jārī karnā = to issue (as an order).

<sup>13</sup> Roz-i-muqarrarah = fixed day.

<sup>14</sup> Mustaghāṣ = complainant.

<sup>15</sup> Burā = bad (kāṁ, deed, understood after 'bura').

لیکن چونکہ یہ تمہارا پہلا قصور ہے اسلئے صرف اتہہ آنے تم پر جرمانہ کرتا ہوں۔“ تنک مزاج آدمی نے جیب سے روپیہ نکال حاکم کی میز پر پھینک دیا اور اُسے بھی ایک جوتی دے ماری اور کہا ”اگر یہی انصاف<sup>۱</sup> ہے تو باقی کے آتہہ آنے تم لیلو“ \*

### XI.

نوشیرواں بادشاہ اول بڑا سست - آرام طلب<sup>۲</sup> اور عیش پسند<sup>۳</sup> تھا۔ ایک دن شکار کھیل رہا تھا اور اسکا خیر خواہ<sup>۴</sup> وزیر اعظم<sup>۵</sup> بزرجمہر ہمراہ تھا ایک جگہ الوؤں<sup>۶</sup> کی دو ڈاروں<sup>۷</sup> دیکھیں۔ دونوں طرف کے آلو بڑا شور کر رہے تھے جیسے<sup>۸</sup> کسی بات پر جھگڑ رہے ہیں۔ بادشاہ نے وزیر سے پوچھا۔ ”بہلا وزیر صاحب بتلائیے تو یہ کیا بول رہے ہیں۔“ دانا وزیر نے عرض کی ”حضور ایک مادہ<sup>۹</sup> الو کی ایک نر<sup>۱۰</sup> آلو سے شادی ہونیوالی ہے۔“ نر آلو کا باپ چالہس خرابے<sup>۱۱</sup> زمیں جھیز<sup>۱۲</sup> مانگتا ہے۔ مگر مادہ الو کا باپ کہہ رہا ہے کہ میں فی الحال<sup>۱۳</sup> دس دے سکتا ہوں اور اگر بادشاہ سلامت<sup>۱۴</sup> کی یہی حالت رہی یعنی رعایا<sup>۱۵</sup> کیطرف سے اسی طرح غافل<sup>۱۶</sup> و لا پرواہ<sup>۱۷</sup> رہا جیسا کہ اب ہے تو چالیس کیا اگر سو کہو گے تو ایک سال کے اندر اندر پورے کر دوں گا۔“ یہ سنکر

<sup>1</sup> *Inṣāf* = justice.

<sup>2</sup> *Ārām ṭalab* = ease-loving.

<sup>3</sup> *Aish pasand* = luxurious.

<sup>4</sup> *Khair khwāh* = well-wisher.

<sup>5</sup> *Wazīr a'azam* = Prime Minister.

<sup>6</sup> *Ullū* = owl. <sup>7</sup> *Dār* (f.) = flock (of birds). <sup>8</sup> *Jaise* (or 'goyā') = as if.

<sup>9</sup> *Mādah* = female. <sup>10</sup> *Nar* = male. <sup>11</sup> *Kharāba* = barren land, ruins.

<sup>12</sup> *Jahez* = dowry.

<sup>13</sup> *Filḥāl* = at present.

<sup>14</sup> *Salāmat* = safe (here "may he live long").

<sup>15</sup> *Ri'āyā* (f.s.) = subjects.

<sup>16</sup> *Ghāfl* = neglectful.

<sup>17</sup> *Lā-parwāh* = careless, indifferent.

بادشاہ کو عقل آگئی۔ گھوڑے کی باگیں<sup>۱</sup> موڑ<sup>۲</sup> سیدھا محل کو واپس آگیا۔ دوسرے دن دربار کر کے اعلان<sup>۳</sup> کیا کہ آئندہ تمام مقدمات<sup>۴</sup> ہم خود سنا کریں گے۔ غرض ایسا منصف<sup>۵</sup> ہوا کہ آج تک اسکا نام نوشیروان عادل<sup>۶</sup> مشہور ہے \*

## XII.

ایک غلام اپنے مالک کے پاس سے بھاگ گیا۔ کچھ مدت کے بعد آقا ایک دوسرے شہر میں گیا تو دیکھا کہ غلام فوجی وردی پہنے اتراتا<sup>۷</sup> پھرتا ہے۔ پکڑ لیا اور کہنے لگا کہ ”تو میرا غلام ہے تو کیوں یہاں بھاگ آیا؟“ غلام نے نہ ایک کی<sup>۸</sup> نہ دو مالک کو زمین پر گرا گھونسی<sup>۹</sup> مئے<sup>۱۰</sup> چلانے لگا اور زور زور سے کہتا رہا۔ ”یہ میرا غلام ہے۔ بہت سا مال اور نقد چرا کر یہاں بھاگ آیا ہے۔ میں اب اسے سزا دے رہا ہوں۔“ آخر دونوں عدالت میں پیش ہوئے۔ ایک کہتا تھا ”یہ میرا غلام ہے۔“ دوسرا کہتا تھا۔ ”نہیں یہ جھوٹ بکتا ہے یہ خود میرا غلام ہے“ حاکم حیران ہوا کہ کیا کروں۔ آخر سوچ سوچ کر ایک تدبیر نکالی۔ دونوں کو حکم دیا کہ ”کھڑکی کے پس کھڑے ہو جاؤ اور اپنا اپنا سر کھڑکی سے باہر نکال کر رکھو۔“ پھر ایک ملازم<sup>۱۱</sup> کی طرف مخاطب<sup>۱۲</sup> ہو کر حکم دیا کہ ”غلام کی گردن تلوار سے اڑا دو۔“ اصلی غلام نے یہ سنتے ہی

<sup>۱</sup> Bāg (f.) = rein.

<sup>۲</sup> Moynā = to turn (trans.).

<sup>۳</sup> I'alān = proclamation.

<sup>۴</sup> Muqaddamāt = cases.

<sup>۵</sup> Munṣif (or 'ādil) = just.

<sup>۶</sup> Itrānā = to swagger.

<sup>۷</sup> Na ek kī na do = without saying a word, quite unexpectedly.

<sup>۸</sup> Ghūnsā = a poking blow with the fist

<sup>۹</sup> Mukhā = a downward blow with the fist.

<sup>۱۰</sup> Mulāzim = servant.

<sup>۱۱</sup> (kī karaf) mukhaṭīb honā = to address.

اپنا سر پیچھے کھینچ لیا ، مگر آقا ذرا بھی نہ ہلا - اس طرح حاکم کو معلوم ہو گیا کہ غلام کون ہے - اُسے کوزے<sup>۱</sup> لگوا کر مالک کے حوالے کر دیا \*

## XIII.

ایک شخص ہر روز چہہ روٹیاں خریدتا کرتا تھا - ایک دن ایک دوست نے اُس سے پوچھا ”کیا وجہ<sup>۲</sup> ہے کہ تم ہر روز چہہ ہی روٹیاں مول لیا کرتے ہو؟“ اُس نے جواب دیا - ”ایک میں اپنے پاس رکھتا ہوں - ایک پیپنک دیتا ہوں - در لوٹا دیتا ہوں اور دو فرض دیا کرتا ہوں“ - دوست بولا - ”بھئی کھولکے<sup>۳</sup> کہو میں نو کچھ بھی نہیں سمجھتا“ - جواب دیا - ”جو روٹی میں اپنے پاس رکھتا ہوں اُسے خود کھاتا ہوں اور ایک جو میں ساس<sup>۴</sup> کو دیتا ہوں گویا<sup>۵</sup> پیپنک دیتا ہوں - در ماں باپ کو دیتا ہوں کیونکہ انہوں نے بھی مجھے بچپن میں کھلایا پلایا ہے گویا یہ میں اپنا فرض ادا<sup>۶</sup> کرتا ہوں اور دو بچوں کو دیتا ہوں تاکہ وہ بھی مجھے بڑھاپے<sup>۷</sup> میں کھلائیں پلائیں گویا یہ اُن پر قرض ہے \*

## XIV.

دوسرے دن شام کے نین بجے ہمارے نین دستے<sup>۸</sup> بڈائے گئے - جس ”ڈویژن“ میں میں تھیں وہ ایک گاؤں کی طرف بڑھا - خیال تھا کہ اسمیں دشمن ہونگے مگر بالکل خالی پڑا تھا - ہم نے

<sup>۱</sup> *Korū* = a whip, a lash ; *korē marnū* (or *lagānā*) = to whip, to lash.

<sup>۲</sup> *Waja* (f.) = cause, reason.

<sup>۳</sup> *Kholke* = clearly, openly (i.e., not in parables).

<sup>۴</sup> *Sās* = mother-in-law. <sup>۵</sup> *Goyā* = in other words.

<sup>۶</sup> *Adā karnā* = to pay (what is due), to perform (as prayer).

<sup>۷</sup> *Burhāpā* = old age.

<sup>۸</sup> *Dasta* = party, detachment, also handle.



جرنیل<sup>۱</sup> صاحب کے حکم سے اُسے آگ لگادی۔ آن کی آن میں<sup>۱</sup>  
 سارا گاؤں جلکر راکھ<sup>۲</sup> ہو گیا۔ ہم واپس آرہے تھے کہ ایک شریف<sup>۳</sup>  
 آدمی نے آکر خبر دی کہ ”یہاں سے دو میل پر ایک گاؤں میں  
 بے شمار باغی جمع ہو رہے ہیں اور لڑائی کی تیاریاں کر رہے  
 ہیں۔“ ہم قہر کر کے گئے۔ ابھی زین سو گز اُنسے دور تھے کہ  
 وہ دم دبا کر<sup>۴</sup> بھاگ گئے۔ ہم نے انکے پیچھے گولیاں چلائیں۔  
 آٹھ کھیت<sup>۵</sup> رہے۔ ہم اُس گاؤں کیطرف جا رہے تھے۔ کہ ایک آدمی  
 دوڑتا ہوا آیا اور جھٹ ہاتھ مانتے<sup>۶</sup> پر رکھ ہمارے افسر کو سلام  
 کیا۔ ہم ہنکارے کہ ”یہ جاسوس ہے۔ لیذا۔ بکڑنا۔ جانے ندینا۔“  
 وہ اور بارہ آدمی اور گرفتار<sup>۷</sup> کئے گئے۔ ہم سڑک پر گاڑیوں کیطرف  
 واپس آئے تو ایک بوڑھا آدمی آیا اور گاؤں کو جانے کا معاوضہ<sup>۸</sup>  
 مانگنے لگا۔ دوسرے دن ہم ترکے آٹھ اور کھیتوں میں سے کوچ  
 کرتے ہوئے چند میل تک گئے۔ بارش موسلا<sup>۹</sup> دھار پڑ رہی تھی۔  
 ہم ایک اور گاؤں میں پہنچے۔ اُسے بھی آگ دکھائی اور سڑک پر  
 واپس آگئے۔ رات کو اُسی سڑک پر پڑ رہے۔ پانچ بجے صبح کوچ  
 کا بگل بجا۔ آسوفت بھی زور کی بارش ہو رہی تھی۔  
 پانی ہمارے گھٹنوں گھٹنوں<sup>۱۰</sup> تھا۔ بارے<sup>۱۱</sup> جیسے<sup>۱۲</sup> بنا کیچڑ

1 *Ān kī ān meṅ* = in the twinkling of an eye.

2 *Rākh* (f.) = ashes.

3 *Sharīf ādmī* = gentleman.

4 *Dum dabākar bhāg gaye* = turned tail and fled.

5 *Khet rahnā* = to fall in the battlefield. 6 *Māthā* = forehead.

7 *Girīftār karnā* = to arrest.

8 *Mu'āwizā* = recompense, compensation (Tāwān = indemnity).

9 *Mūsādhār bārish* = torrential rain.

10 *Ghutnā* = knee; *ghutnōṅ ghutnōṅ (tak)* = knee deep.

11 *Bāre* = at last, however.

12 *Jaise banā* = as best we could manage.

پانی جھاگتے جھاگتے شام کے سات بجے کے قریب اگلی منزل پر  
جا پہنچے \*

## XV.

۱۳ جون جمعرات کی صبح کو جرنیل صاحب نے مجھے  
بلوایا اور کہا کہ ”کپتان ابندربو نے مدد مانگ بھیجی ہے۔  
اسلئے فوج کل اورنگ آباد کی طرف کوچ کریگی“۔ انہوں نے یہ  
بھی کہا کہ ”ایک اور افسر ساتھ لیکر آج ہی شام کو جونپور چلے جاؤ  
اور وہاں پڑاؤ کیواسطے جگہ پسند کرو اور رسد<sup>۱</sup> وغیرہ<sup>۲</sup> کا بندوبست  
کرو“۔ شام کے چار بجے ہم روانہ ہوئے اور وہاں پہنچکر کمپو کیلئے  
جگہ پسند کی۔ گھوڑوں کو ہانی پلانے کیواسطے نالیاں<sup>۳</sup> کھدوائیں<sup>۴</sup>  
اور رسد لانے کیلئے آدمی ادھر ادھر بھیج دئے۔ جرنیل صاحب نے  
ہم سے کہدیا تھا کہ ”ہم فوج سمیت رات کے تین بجے کوچ کریں گے“۔  
اسلئے ہم سارے چھ بجے کے قریب انکی راہ دیکھنے<sup>۵</sup> لگے۔  
صبح کے دس بجے ہمیں جرنیل صاحب کا پیغام<sup>۶</sup> آبا کہ ”نیا حکم  
آگیا ہے اور ہمیں اب اور طرف جانا ہوگا یعنی والاگون کیطرف“۔  
چنانچہ ہم جلد جلد واپس چلے آئے۔ کپتان مہلول گھوڑے پر  
سوار ہمارے ساتھ ساتھ آیا۔ پہونچتے ہی وہ جرنیل صاحب کے پاس  
گیا اور صلاح دی کہ ”آپ فوراً کوچ کر کے جونپور چلے جائیں اور  
باغیوں پر حملہ کریں۔ کیونکہ مجھے یقین ہے کہ اگر آپ جلدی سے<sup>۷</sup>  
کام لینگے تو ضرور کامیاب ہونگے“ اسنے یہ بھی کہا کہ ”مبرا خیال ہے

<sup>۱</sup> Rasad (f.s.) = provisions, <sup>۲</sup> Waghaira = et cetera, <sup>۳</sup> Nālī = drain.

<sup>۴</sup> Khudwānā = to get dug (causative).

<sup>۵</sup> (kī) rāh dekhnā = to wait for.

<sup>۶</sup> paighām = verbal message.

<sup>۷</sup> (se) kām lenā = to make use of.

کہ باغی جمالپور کیطرف ہت جانے کی<sup>۱</sup> سوچ رہے ہیں کیونکہ انکو خوف ہے کہ جونپور پر عنقریب<sup>۲</sup> حملہ ہوگا۔ جمالپور میں ایک بڑا قلعہ تھا اور انہیں امید تھی کہ ”ہم یہاں سے انگریزوں کے حملے کا جواب دے سکیں گے“ \*

## XVI.

تمام رات ہم پہاڑی نالوں میں چلتے رہے۔ صبح کو خوش قسمتی سے آگرہ کی سڑک پر پہونچے۔ چمبل دریا کے گہات<sup>۳</sup> پر گئے تو معلوم ہوا کہ آگے باغی سپاہی ہیں۔ لاچار الٹے<sup>۴</sup> پاؤں ایک قلعے کیطرف چلے جو وہاں سے بیس میل کے فاصلے پر تھا۔ رات کے دس بجے سے لیکر دوسرے دن شام کے چار بجے تک ہم بے آب<sup>۵</sup> و دانہ گھوڑوں پر سوار چلا گئے۔ بارے کچھہ دود ملگیا۔ اُسے پیا اور گھوڑوں کو بھی دانہ وانہ<sup>۶</sup> کھلایا۔ لوگ کہتے تھے کہ ”دوسرے کنارے پر باغی تاک لگائے بیٹھے ہیں جو پار گیا<sup>۷</sup> وہ مرا“۔ چنانچہ آپ خیال کر سکتے ہیں کہ ہماری حالت کیسی ہوگی اور کیا کیا خیال ہمارے دل میں گذر رہے ہونگے۔ چونکہ کوئی آدمی ہمارے ساتھ نہ آتا تھا میں نے کچھہ گفتگو کے بعد اُن سے کہا کہ ”تم میں سے جو آدمی آگرہ تک جو یہاں سے چالیس میل دور ہے ہمارے سانہہ آئیں گے ہم وہاں صحیح سلامت پہونچنے

1 "Bāt" understood after 'kī'.

2 'Anqarīb = in the near future

3 Ghāṭ (m.) = ferry, coast.

4 Ulṭe pā, oṇ = without stopping (lit. on turned feet).

5 Be āb o-dāna = without food and drink.

6 'Wāna' is a meaningless appositive.

7 Preterite used for future.

پہر انہیں پانسو<sup>1</sup> روپے انعام دیئے گئے ” تب سات آدمی تیار ہوئے ۔  
 اور ہم دریا سے پار ہو کر وہاں سے پانچ میل کے فاصلے پر ایک  
 بنگلے میں پہنچے ۔ راستے میں ہم ایک قلعہ کے پاس سے گذرے  
 تھے اور ہمیں کچھ ہتھیار<sup>2</sup> بند ( or مسلح ) آدمی بھی ملے تھے  
 لیکن انہوں نے ہمیں کچھ بھی نہ کہا ۔ بغیر روک<sup>3</sup> توک کے  
 جانبدیا ۔ یہاں ہم نے ایک مرغ<sup>4</sup> پکا کر کھایا اور چل پڑے ۔  
 اسی رات کو یا دوسرے دن صبح کو سترہ تاریخ ہم آگرہ پہنچے ۔ لات  
 صاحب نے مجھے اُن لوگوں کیلئے پانسو روپے پیشگی دئے ۔ اسمیں سے  
 ارہائی سو سرکار نے خود اپنی طرف سے دئے ۔ میں نے یہ روپیہ  
 انہیں خوشی خوشی دیا کیونکہ میرا خیال تھا کہ اس سے انکی  
 دلیری بڑھ جائیگی اور وہ پھر بھی بھولے<sup>5</sup> بھٹکے انگریزوں کی  
 مدد کریں گے اور شاید اس طرح کچھ بچاری میموں اور بچوں کی  
 جانیں بچ جائیں \*

## XVII.

ایک قافلہ<sup>6</sup> کابل کے طرف سے ہندوستان کو آرہا تھا ۔ اُس میں  
 چھپن اونٹ تھے جن پر چاول خشک میوے اور اونی اسباب  
 لدا ہوا تھا ۔ جب ایک درے<sup>7</sup> میں پہنچے تو یکایک<sup>8</sup> لٹیروں  
 کی ایک جماعت نے اُن پر حملہ کیا ۔ یہ داکو پلے سے ایک  
 ایسی جگہ اس قافلے کی تاک<sup>9</sup> میں بیٹھے ہوئے تھے جہاں

<sup>1</sup> Pān sau (contraction of pāñch sau) = 500.

<sup>2</sup> Hathyār-band (or musallah) = armed.

<sup>3</sup> Rok tok = hindrance, obstacle.

<sup>4</sup> Murghā = cock.

<sup>5</sup> Bhūlā bhaṭkā = stray

<sup>6</sup> Qāfila (or, kārwan) = caravan. <sup>7</sup> Darra = Mountain pass, defile.

<sup>8</sup> Yakā yak (or achānak) = suddenly.

<sup>9</sup> Kī tāk meñ = in ambush for, on the look-out for.

راسنہ بہت تنگ ہے ۔ فافلے میں چالیس آدمی تھے وہ خوب ڈاکو لڑے اور کئی لیڈیروں کو مار ڈالا ۔ مگر چونکہ ان پر اچانک حملہ ہوا نہا آخر بچارے ہار گئے ۔ انکے بھی دس آدمی مارے گئے ۔ باقی ناچار مال اسباب چھوڑ جان بچا کر بھاگ گئے ۔ لیڈیروں نے باقی اونٹوں کو مال سمیت ہانک<sup>۱</sup> لیگئے ۔ باقی اونٹ کچھ نو حملے میں زخمی ہو کر نکمے ہو گئے تھے اور کچھ بوجھ پہنک پہاڑوں میں بھاگ گئے اور کسی نے انکا پیچھا نہ کیا ۔ جب ڈاکو نظر سے چھپ گئے نو فافلے والے انکا سراغ<sup>۲</sup> لگانے لگے ۔ آخر راستے سے چار میل دور ایک گاؤں میں انکا پتہ ملا ۔ کچھ آدمی وہاں چھوڑ کر باقی ہمارے علاقے میں آئے اور ”کمنٹر“ صاحب سے تمام حال کہا اور اپنا مال وصول کرنیکے لئے مدد مانگی ۔ لیکن چونکہ وہ ڈاکو غیر<sup>۳</sup> علاقے (or یاغسان) کے تھے ۔ کمنٹر صاحب نے اس معاملے میں دخل<sup>۴</sup> دینے سے انکار کیا \*

### XVIII.

چاروں طرف سفنریوں کا بہرہ لگا کر ہم کچلے میدان میں سو رہے ۔ دوسرے دن سویرے ہی خیرہ<sup>۵</sup> گاؤں سے دو آدمی آئے اور خبر دی کہ ”کل شام سترہ ڈاکو ہمارے گاؤں میں آئے ہیں اور حسب معمول<sup>۶</sup> صبح گاؤں کو لوٹینگے ۔ آپ چلکر انہیں گرفتار کر لیں“ ۔ ہمارا دوسرا پڑاؤ خیر آباد میں ہوتا تھا ۔ اور یہ گاؤں یہاں سے چھ

<sup>۱</sup> *Hānkā* = to drive.

<sup>۲</sup> *Surāgh* = clue, trace, (*kā*) *surāgh* (or *pata*) *lagānā* = to trace

<sup>۳</sup> *Ghair 'ilāqa* (or *yāghistān*) = independent territory.

<sup>۴</sup> (*Meh*) *dakhl denā* = to interfere.

<sup>۵</sup> *Hasb-i-ma'mūl* = as usual.

میل دور دریا کے دوسرے کنارے پر ہماری راہ میں پڑتا تھا۔ میرے والد<sup>۱</sup> نے مجھے بیس آدمی دیکر کہا کہ ”تم فوراً چلے جاؤ اور ہم سب باقی آدمی ”کمپو“ سمیت پیچھے پیچھے آتے ہیں۔“ ہم صبح کے کوئی سات بجے اُس گاؤں کے پاس پہنچے۔ نمبر دار سخت گھبرایا ہوا ہمارے پاس دوڑا آیا اور خراشوں<sup>۲</sup> کے نشان دکھا کر کہا کہ ”مجھے داکوؤں نے سخت مارا ہے اور وہ ابھی ابھی<sup>۳</sup> چلے گئے ہیں آپا مہربانی کر کے انکا پیچھا کریں اور انہیں گرفتار کر لیں۔“ ہم نے جھت گھوڑوں کو سرپٹ<sup>۴</sup> ڈال لیا اور آدھے ہی گھنٹے کے اندر اندر داکوؤں کو جا لیا۔ دونوں طرف سے بندوقیں اور پستول چلے۔ چار داکو مارے گئے تین زخمی ہوئے اور باقیوں کو ہم نے گرفتار کر لیا۔ ہمارا صرف ایک ہی آدمی سخت زخمی ہوا \*

### XIX.

کونکن کے مرہٹے اور پہاڑی قوموں<sup>۵</sup> کی طرح سمجھدار اور محنتی ہوتے تھے مگر اُجد<sup>۶</sup> اور گنوار تھے۔ انکا دعویٰ تھا کہ ”ہم راجپوتوں کی اولاد ہیں۔“ مگر انکے قد راجپوتوں سے چھوٹے ہوتے تھے۔ بازو لمبے اور راجپوتوں جیسے خلیق<sup>۷</sup> اور ملنسار<sup>۸</sup> بھی نہ تھے۔ وہ دیوتاؤں - گائیوں اور برہمنوں کی پوجا<sup>۹</sup> کرتے تھے۔ اسکے

<sup>۱</sup> *Wālid* = father.

<sup>۲</sup> *Kharūsh* (f.) = scratch, bruise.

<sup>۳</sup> *Abhī abhī* = just now, quite lately, a minute ago.

<sup>۴</sup> *Sarpaṭ ḍālnā* (or *dauṭ ānā*) = to gallop (trans.).

<sup>۵</sup> *Qaum* (f.) = tribe, race, nation.

<sup>۶</sup> *Uḡad* (or *gaṇwār*) = rustic, vulgar.

<sup>۷</sup> *Khalīq* = polite.

<sup>۸</sup> *Mīlansār* = sociable.

<sup>۹</sup> *Pūjā* (f.) = worship; (*kī*) *pūjā karnā* = to worship.

علاوہ اور کوئی طریقہ<sup>۱</sup> انکی مذہبی<sup>۲</sup> عبادت<sup>۳</sup> کا نہ تھا۔ وہ گوشت نہیں کھاتے تھے۔ صرف اناج<sup>۴</sup> اور سبزی<sup>۵</sup> ترکاریوں پر گزارہ کرتے تھے۔ دو مکھن اور میووں کو سب سے اچھی خوراک<sup>۶</sup> سمجھتے تھے۔ زیور<sup>۷</sup> اور جواہرات<sup>۸</sup> پہننے کا انکو بڑا شوق<sup>۹</sup> تھا اور بتوں<sup>۱۰</sup> پر بھیڑتیاں<sup>۱۱</sup> چڑھایا کرتے تھے \*

## XX.

طاعون<sup>۱۲</sup> - ہیضہ<sup>۱۳</sup> اور چیچک<sup>۱۴</sup> تینوں بہت سخت بیماریاں ہیں اور چھوت<sup>۱۵</sup> سے لگ جاتی ہیں۔ طاعون اول چوہوں میں ہوتی ہے اور چھوٹے چھوٹے پسوؤں<sup>۱۶</sup> کے ذریعہ جو چوہوں کے بدن پر لگے رہتے ہیں آدمیوں میں پھیل جاتی ہے۔ ہیضے میں قیئیں<sup>۱۷</sup> یعنی الٹیاں<sup>۱۸</sup> آتی رہتی ہیں۔ دست<sup>۱۹</sup> لگ جاتے ہیں اور بیمار نہایت ہی کمزور ہو جاتا ہے۔ چیچک ایک قسم کا شدید<sup>۱۹</sup> بخار ہے۔ تمام بدن پر چھوٹے چھوٹے بے شمار دانے<sup>۲۰</sup> نکل آتے

<sup>1</sup> *Tarīqa* = way, method, system.

<sup>2</sup> *Mazhabī* = religious.

<sup>3</sup> *'ibādat* = prayer, devotion to God.

<sup>4</sup> *Anāj* = corn.

<sup>5</sup> *Sabzī* (or *tarkārī*) = vegetable.

<sup>6</sup> *Khurāk* (f) = food, also dose of medicine.

<sup>7</sup> *Zewar* = ornament.

<sup>8</sup> *Jawāhirāt* = jewels, gems.

<sup>9</sup> *Shauq* = fondness, liking.

<sup>10</sup> *But* = idol (m.)

<sup>11</sup> *Bheṇṭ* = an offering; (*par*) *bheṇṭ chaphānā* = to offer as an act of worship or devotion.

<sup>12</sup> *T'a'ūn* = plague.

<sup>13</sup> *Haiza* = cholera.

<sup>14</sup> *Ohīchak* = small-pox.

<sup>15</sup> *Ohhūt* = touch; *chhut se lagjāti hai* = is contagious (lit. is contracted by touch).

<sup>16</sup> *Pīsaū* = flea.

<sup>17</sup> *Qai* (f.) or *ulī* (f) = vomit; (*ko*) *qai* (or *ulī ānā*) = to vomit (intr.); *qai* (or *ulī*) *karnā* = to vomit (trans).

<sup>18</sup> *Dast* = thin motions; (*ko*) *dast लग्नā* = to suffer from diarrhoea.

<sup>19</sup> *Shadīd* = intense, strong.

<sup>20</sup> *Dāna* = pimple.



ہیں۔ یہ بڑا مہلک<sup>1</sup> مرض<sup>2</sup> ہے اور زیادہ<sup>3</sup> تر چھوٹے بچوں میں ہوتا ہے۔ پرانے خیال کے ہندو اسے ماتا<sup>4</sup> یعنی دیوی<sup>5</sup> کا پرورش<sup>6</sup> سمجھتے ہیں۔ دوران<sup>7</sup> مرض میں عورتیں بھجن<sup>8</sup> گاتی ہیں اور مریض<sup>9</sup> کی صحتیابی<sup>10</sup> کی دعائیں<sup>11</sup> مانگتی رہتی ہیں۔ جب بیمار تندرست ہو جاتا ہے تو خوشیاں<sup>12</sup> مناتے ہیں اور مندروں<sup>13</sup> میں جا کر پوجا کرتے اور بھینٹیں چڑھاتے ہیں \*۔

## XXI.

دیوسنگھ کا بیان ہے کہ ”میں دیرے دن کا زمیندار ہوں اور سنولیا کو جانتا ہوں جس دن سنولیا کے گولی لگی میں شہزادی کا کوں کہو رہا تھا۔ سنولیا اور دو اور آدمی میرے ساتھ کام کر رہے تھے۔ چار گورے وہاں سے گذرے انکے ہاتھوں میں مرے ہوئے مور<sup>14</sup> تھے۔ یہ انہوں نے شکار کئے تھے۔ سنولیا نے پکار کر کہا کہ ”تم نے سرکاری حکم کے<sup>15</sup> برخلاف موروں کا شکار کیا ہے۔ اسکی بابت تمہاری ”رپورٹ“ کیجائیگی“ یہ سنکر ایک گورا مڑا اور ہم پر گولی چلائی۔ گولی سن<sup>16</sup> سے میرے پاس سے نکل گئی۔ ہم سب انکے پیچھے دوڑ پڑے۔ دوڑتے دوڑتے ایک گورا رکا۔ پھر کر بندوق کندھے سے لگائی۔ شست لی اور ہماری طرف گولی چلائی۔

<sup>1</sup> *Muhlik* = deadly, fatal.

<sup>2</sup> *Marz* = disease.

<sup>3</sup> *Ziyādah tar* = mostly, to a greater extent. <sup>4</sup> *Mātā* = mother.

<sup>5</sup> *Devī* = goddess.

<sup>6</sup> *Parvesh* = manifestation.

<sup>7</sup> *Daurān-i-marz* = duration of the disease. <sup>8</sup> *Bhajan* = hymn.

<sup>9</sup> *Mariz* = patient.

<sup>10</sup> *Śihṭyābī* = recovery.

<sup>11</sup> *(Kī) du'ā māḥgnā* = to pray for.

<sup>12</sup> *Khushī manānā* = to rejoice.

<sup>13</sup> *Mandar* = Hindu temple.

<sup>14</sup> *Mor* = peacock.

<sup>15</sup> *Ke barkhīlāf* = against.

<sup>16</sup> *San se* = whizzing.

بندرق کے چھوٹے ہی سڈولیا گر پڑا - گولی اسکے سر میں بیٹھی رہی -  
 خون جاری ہو گیا - ہم نے اسکی پگڑی انار جھٹ زخم کو باندھ لیا  
 اور اٹھا کر کوئیس پر لے آئے - وہ بالکل بے ہوش نہا - یہاں ہم نے اسے  
 چار پائی پر لٹا دیا اور اٹھا کر ہسپتال میں لیگئے - ڈاکٹر صاحب نے  
 دیکھ کر کہا کہ ”یہ تو مرچکا ہے“ - چنانچہ ہم اسے تھانے میں لیگئے  
 اور تھانہ دار صاحب کو سارا قصہ<sup>۱</sup> کہہ سنایا \*

## XXII.

ان پہاڑیوں میں چاء کثرت سے ہوتے ہیں - جب بک کرتیار  
 ہو جاتی ہے نو پیٹیوں<sup>۲</sup> میں بند کر کے مال<sup>۳</sup> گاڑی میں کلکتے  
 بھیج دیتے ہیں اور اگر تھوڑی مقدار میں بھیجنی ہو تو مسافر<sup>۴</sup> گاڑی  
 میں بھی بھیج دیتے ہیں - کہتے تھے کہ ”یہ پیٹیاں یہیں بنتی ہیں  
 مگر لکڑی جاپان سے آتی ہے“ - ریل کی پٹری<sup>۵</sup> بہت چھوٹی  
 اور سڑک کے کنارے کنارے جاتی ہے - گاڑی دس بارہ میل  
 فی<sup>۶</sup> گھنٹہ کی رفتار<sup>۷</sup> سے چلتی ہے - یہاں کے باشندے گورے  
 ہوتے ہیں مگر انکی ناکیں کسی قدر<sup>۸</sup> چپٹی<sup>۹</sup> اور قد چھوٹے ہوتے  
 ہیں - یہ لوگ برے محنتی اور جفاکش<sup>۱۰</sup> ہیں خاص کر عورتیں -  
 زیادہ تر کام کاج<sup>۱۱</sup> عورتیں ہی کرتی ہیں - اتنے بھاری بھاری بوجھ  
 اٹھاتی ہیں کہ دیکھ کر تعجب<sup>۱۲</sup> آتا ہے - یہاں ایک ”ہوٹل“ بھی

<sup>۱</sup> *Qissa* = story.

<sup>۲</sup> *Peṭī* = big box or chest.

<sup>۴</sup> *Musāfir gāṛī* = passenger train.

<sup>۶</sup> *Fī* = in, per ; *fī ghaṇṭa* = per hour.

<sup>۸</sup> *Kisī qadar* = to some extent, rather.

<sup>۱۰</sup> *Jīḡā kash* = hardy.

<sup>۱۲</sup> *Ta'aḡjub* = wonderment ; (*ko*) *ta'aḡjub ānā* = to wonder.

<sup>۸</sup> *Mālgāṛī* = goods train.

<sup>۵</sup> *Paṭṛī* = railway line.

<sup>۷</sup> *Raḡlār* = speed, gait.

<sup>۹</sup> *Chapṭa* = flat.

<sup>۱۱</sup> *Kām kāj* = work, business.

ھے اور قاک ہنگلہ بھی - ایک گرجا بھی ابھی ابھی بنا ھے -  
 آب و هوا اچھی ھے - مگر اس موسم میں بارش زیادہ ہوتی ھے  
 اور ریل کی سڑک اکثر ٹوٹ ٹوٹ جانی ھے - شکر کی بات یہ ھے  
 کہ سرکار نے اسے فوراً مرمت کرنیکا بندوبست کر رکھا ھے \*

## XXIII.

جونہیں کہ مجلس<sup>۱</sup> (or کمیٹی) برخاست<sup>۲</sup> ہوئی افسروں نے  
 اپنی اپنی کمپنی میں جاکر حکم دیا کہ ”کہانا وانا کھالو اور نیار  
 ہوجاؤ“ - کمان افسر صاحب حاضری کھا رہے تھے کہ درجوان انکے  
 پاس دوڑے آئے - صاحب کے پاس آنیکی کسی کو ممانعت<sup>۳</sup>  
 نہ تھی - جسوقت کوئی چاہتا آسکتا تھا - بلکہ اگر کسی کو کسی  
 فوجی معاملے کی نسبت کچھ کہنا ہوتا تو وہ صاحب کو سوتے  
 سے بھی جگا لیتا تھا - ان دونوں آدمیوں نے آکر خبر دی کہ ”جب  
 ہم آگ جلائیکے لئے لکڑیاں چن<sup>۴</sup> رہے تھے تو دریا کے دوسرے کنارے  
 پر ہم نے ایک بدھا اور اوسکی بڑھیا عورت اور انکے بچے دیکھے ہیں -  
 معلوم ہوتا ھے کہ وہ وہاں در کے مارے چھپے ہوئے ہیں - چٹانیں  
 عین دریا کے کنارے تک پہنچیں ہوئی ہیں یعنی دریا اُن سے  
 لگ کر بہتا ھے - اسلئے ہم نے سوچا کہ دشمن کا رسالہ تو یہاں  
 آ نہیں سکتا اگر ہم پار چلے جائیں تو کچھ خطرہ نہیں - حال  
 دریافت کر کے کہتے کہتے<sup>۵</sup> واپس چلے آئینگے غرض کہتے اتار

<sup>۱</sup> *Majlis* (f.) = meeting ; *kumeti* (f.) = committee.

<sup>۲</sup> *Barbhāst honā* = to rise up, i.e. to be dismissed or dissolved.

<sup>۳</sup> *Mumāni'at* = prohibition.

<sup>۴</sup> *Ohunnā* = to pick up, to pick out, to pluck (as flowers and fruits).

<sup>۵</sup> *Khare khare* = without delay or stopping (lit. standing all the time).

اور صرف خنجر ہاتھ میں لے جھاگنے لگے ۔ کپڑے اسلئے ازار لیئے تھے کہ اگر کہیں پانی گہرا ہوگا تو نہیر جائیڈگے ۔ مگر پانی کسی جگہ گہٹنوں سے زیادہ گہرا نہ نکلا ۔ \*

## XXIV.

چند روز ہوئے ایک درزی مسمیٰ نور دین کے گھر میں چوری ہوگئی ایک اور درزی حمید علی نامی پر الزام<sup>2</sup> لگا ۔ واقعہ یوں ہوا کہ مستغیث اور اسکی گھر والی<sup>3</sup> اندھیرا ہوتے ہی کہیں گئے تھے ۔ لوٹ کر آئے تو دیکھا کہ صندوق کا تالا ٹوٹا پڑا ہے اور نقد ۔ زیور اور کپڑے کل قریباً دیرہ سو روپے کا مال گم ہے ۔ جب پولیس تحقیقات کرنے لگی تو معلوم ہوا کہ ایک ہمسائے<sup>4</sup> کے کچھ کپڑے بھی غائب<sup>5</sup> ہیں جو آسنے چند روز پیشتر ملزم سے سلوائے<sup>7</sup> تھے ۔ تب تو پولیس نے حمید علی کو گرفتار کر کے ہتھکڑی<sup>8</sup> لگائی ۔ اسکی تلاشی<sup>9</sup> ایگئی تو کچھ مال برآمد ہوا اور کچھ زیور ایک پاس کے جنگل میں دفن کئے ہوئے ملے ۔ حمید علی نے حوالات<sup>10</sup> سے بھاگنے کی کوشش کی مگر کامیاب نہ ہوا ۔ اب اسکی بیڑیاں<sup>11</sup>

<sup>1</sup> *Khanjar* = dagger.

<sup>2</sup> *Ilzām* = accusation, blame ; (*par*) *ilzām lagānā* = to accuse, to blame ; (*par*) *ilzām lagnā* = to be accused or blamed.

<sup>3</sup> *Gharwālī* = wife.

<sup>4</sup> *Laukar* = back (adv.).

<sup>5</sup> *Hamsāya* = neighbour.

<sup>6</sup> *Qhā,ib* = missing.

<sup>7</sup> *Silwānā* = to get sewn (causative).

<sup>8</sup> *Hathkarī* = handcuff.

<sup>9</sup> *Talāshī* = searching (a place or person) ; (*kī*) *talāshī lenā* = to search (a place or person.)

<sup>10</sup> *Hawālāt* = police custody, the cell in which a prisoner is locked while in police custody or under trial

<sup>11</sup> *Beṛī* = fetters (one or one pair).

بھی لگ گئیں - غرض اسکا عدالت میں چالان<sup>1</sup> ہوا اور اسکو  
چھ مہینے سخت<sup>2</sup> قید اور تیس روپے جرمانے کی سزا ہوئی  
اور اگر جرمانہ نہ دے تو تین مہینے اور محض<sup>3</sup> قید بھگتے<sup>4</sup> \*

## XXV.

جب میں اکیلا رہ گیا تو میرے نوکر حاضری اور کچھ خشک  
میوے لائے - میں کھانے لگا - اتنے میں خدمتگار آیا اور 'رپوت' کی  
کہ "برآمدے<sup>5</sup> میں ایک اجنبی<sup>6</sup> صاحب آئے ہیں اور آپ سے ملنا  
چاہتے ہیں" - میں نے اسے کھانے کے کمرے میں بلانا مناسب<sup>7</sup>  
نہ سمجھا - اسلئے خود اٹھکر باہر گیا کہ دیکھو کون ہے - جونہیں  
کہ برآمدے میں آیا کیا دیکھتا ہوں کہ ہینری صاحب ہیں  
جنہیں میں پچھلے سال پہاروں میں ملا تھا جبکہ میں رخصت  
لیکر شکار کو گیا ہوا تھا - یہ وہی ہینری صاحب تھے جو جاتے ہوئے  
اپنا عربی گھوڑا میرے پاس چھوڑ گئے تھے - میں نے دیکھتے ہی  
کہا "آہا آپ ہیں؟ اندر آجائیئے - حاضری تیار ہے آئیئے ملکر  
کھائیں" - لیکن انہوں نے انکار کیا کہ میں ہوٹل سے سارے نو بجے  
کھا آیا ہوں اور اب کچھ دل نہیں چاہتا - پوچھنے سے معلوم  
ہوا کہ وہ تھامسن صاحب کے بنگلے پر اترے<sup>8</sup> ہوئے ہیں - یہ  
بنگلہ میرے بنگلے سے دو میل کے فاصلے پر گرجے کے پاس تھا -

<sup>1</sup> *Ohālān* = despatch, sending up for trial, also invoice of goods sent.

<sup>2</sup> *Sakht gaid* = rigorous imprisonment.

<sup>3</sup> *Mahz gaid* = simple imprisonment.

<sup>4</sup> *Bhugatnā* = to undergo, to suffer

<sup>5</sup> *Barāmda* = verandah.

<sup>6</sup> *Ajnabī* = stranger.

<sup>7</sup> *Munāsib* = proper.

<sup>8</sup> *Utrā hū,ā* = staying.

جب میں حاضری کہا چکا تو انہوں نے مجھے ایڈی گاری میں بٹھا کر اُس بنگلے پر لیجانا چاہا۔ مگر چونکہ وہ ولایتی<sup>1</sup> ڈاک کا دن تھا اور مجھے دوستوں اور رشتہ داروں کو بہت سی چٹھیاں لکھنی تھیں میں کچھ سوچ<sup>2</sup> میں پڑ گیا۔ اس کے علاوہ میرے تامل<sup>3</sup> کی وجہ یہ بھی تھی کہ دھوپ سخت تیز تھی بنگلہ بہت دور تھا اور رات کو مجھے ہپسلی صاحب کے ہاں کھانا کھانا تھا \*۔

## XXVI.

ایک دفعہ کا ذکر ہے کہ کچھ عرب کے سوداگر کسی بادشاہ کے پاس کچھ گھوڑے لائے۔ گھوڑے نہایت ہی خوبصورت اور تیزرو<sup>4</sup> تھے۔ بادشاہ نے انہیں بہت پسند کیا اور خرید لیا۔ قیمت کے علاوہ ایک لاکھ روپیہ انہیں پیشگی بھی دیا اور کہا کہ جب پھر آؤ گے تو اور گھوڑے ہمارے واسطے لانا۔ سوداگر روپے لیکر اپنے اپنے گھر کو چلے گئے۔ چند روز بعد جب بادشاہ کچھ نشے<sup>5</sup> کی حالت میں تھا۔ وزیر کو حکم دیا کہ ”ہمارے ملک میں جتنے احمق<sup>6</sup> ہیں اُن سب کی ایک فہرست<sup>7</sup> بناؤ“۔ وزیر نے ہاتھ جوڑ کر<sup>8</sup> عرض کی ”جہاں<sup>9</sup> پناہ یہ فہرست میرے پاس نیار ہے اور حضور کا نام سب سے اوپر درج<sup>10</sup> ہے“۔ بادشاہ نے پوچھا۔ ”یہ کیوں؟“ وزیر نے جواب دیا۔ ”حضور۔ اگلے دن آپ نے

<sup>1</sup> *Walāyatī dāk* = English mail.

<sup>2</sup> I fell to thinking, i.e., I hesitated.

<sup>4</sup> *Tezrau* = swift, fleet.

<sup>6</sup> *Ahmaq* = fool, idiot.

<sup>8</sup> *Hāth jor kar* = clasp hands.

<sup>9</sup> *Jahān panāh* = refuge of the world, Your Majesty.

<sup>10</sup> *Darj* = entered, registered.

<sup>3</sup> *Ta,ammul* = hesitation.

<sup>5</sup> *Nasha* = intoxication.

<sup>7</sup> *Fahrist* = list.

چند نا واقف<sup>1</sup> سوداگروں کو بلا ضمانت<sup>2</sup> ایک لاکھ روپیہ پیشگی دیدیا۔ نہ ہمیں انکے نام معلوم ہیں اور نہ رہنے کی جگہ۔ یہ بیوقوفی کی نشانی<sup>3</sup> نہیں تو کیا ہے؟“ بادشاہ نے کہا۔ ”اگر وہ گھوڑے لے آئے تو پھر کیا؟“ وزیر نے کہا۔ ”جناب اگر وہ ایسے احمق نکلیں کہ گھوڑے لے آئیں تو حضور کے نام کی جگہ انکے نام لکھدوگا اور آپکا نام دوسرے ”درجے“ پر رکھیںگا“ \*

## XXVII.

لندن جیسے شہر میں اگر آدمی راسخ بھول جائے تو تعجب کی بات نہیں۔ یہاں کے لوگ بڑے خلق<sup>4</sup> والے ہیں بھولے بھٹکے کو خوشی سے راستہ بتاتے ہیں بلکہ بعض<sup>5</sup> اوقات خود ساتھ ہو کر جہاں کوئی جانا چاہے وہاں چھوڑ آتے ہیں۔ ایک روز میرا ایک دوست راستہ بھول گیا۔ بازار میں ایک مزدور پیشہ<sup>6</sup> انگریز میلے کچیلے کپڑے پہنے کھڑا تھا۔ میرے دوست کو حیران سا دیکھ کر پاس آیا اور کہنے لگا ”معلوم ہوتا ہے کہ آپ یہاں کے گلی کوچوں سے واقف نہیں۔ اگر آپ کو اعتراض نہ ہو تو میں ساتھ چل کر جہاں آپ جانا چاہتے ہیں وہاں چھوڑ آوں۔“ میرا دوست ذرا چاہتا ہی تھا۔ فوراً شکریہ کے<sup>7</sup> ساتھ قبول کر لیا۔ غرض وہ انگریز ساتھ ہو کر میرے دوست کو اسکے مکان پر چھوڑ گیا۔

<sup>1</sup> *Nāwāqif* = stranger, unacquainted.

<sup>2</sup> *Bilā ṣamānat* = without security.

<sup>3</sup> *Nishānī* = sign. <sup>4</sup> *Darjā* = rank, class, degree.

<sup>5</sup> *Khulq* = courtesy, politeness.

<sup>6</sup> *Ba'z auqāt* = sometimes ('auqāt is Arabic plural of 'waqt').

<sup>7</sup> *Pesha* = profession.

<sup>8</sup> *Shukriya ke sūth* = thankfully.



گو میرے دوست نے اُسے ایک ”شلنگ“ دینا چاہا مگر اسنے انکار کیا کہ ”میں غریب نو ہوں مگر لالچی نہیں۔ ہر انسان کا فرض ہے کہ دوسرے انسان کی جہاں تک ہو سکے مدد کرے۔ میں آپکے ساتھ روپے کے لالچ سے نہیں آیا۔ میں تو اپنا فرض ادا کرنے آیا ہوں۔“ یہ کہہ کر سلام کیا اور چلا گیا \*۔

## XXVIII.

ایک گدڑیا<sup>1</sup> ہر روز صبح کیوفت بھیڑوں کے ریوڑ<sup>2</sup> کو جنگل میں چرانے لیجایا کرتا تھا اور شام کو واپس لا کر بارے<sup>3</sup> میں بند کر دیا کرتا۔ گلے<sup>4</sup> کے ساتھ ساتھ دو بڑے بڑے کتے بھی ہر وقت رہا کرتے تھے جو درندوں<sup>5</sup> سے بھیڑوں کی حفاظت کرتے تھے اور بھیڑی بھیڑی بھیڑوں کو ریوڑ میں پھیر لاتے۔ ایک دن اتفاق سے ایک بھیڑ کا بچہ اچھلتا<sup>6</sup> کودتا ریوڑ سے الگ ہو کر دور جنگل میں چلا گیا۔ سامنے سے ایک بھیڑیا آ رہا تھا دیکھتے ہی ہوش اُڑ گئے۔ بھیڑیے نے لپک<sup>7</sup> کر اُسے دبا لیا اور چاہتا تھا کہ چیر<sup>8</sup> پھاڑ کر کھا جائے کہ یکایک ایک بڑے کتے نے پیچھے سے آکر اسکی گردن پکڑ لی اور دو چار ایسے<sup>9</sup> جھٹکے دئے کہ بچارے کو لینے کے<sup>10</sup> دینے پڑ گئے۔ اس وفادار کتے نے بھیڑ کے بچے کو ریوڑ سے جدا ہوتے دیکھا تھا مگر اس خیال سے کہ ابھی واپس آجائیگا چپکا ہو رہا تھا۔ جب

<sup>1</sup> *Gadarya* = shepherd, herdsman.

<sup>2</sup> *Rewar* (or, *gallā*) = flock.

<sup>3</sup> *Bārā* = fence, enclosure.

<sup>4</sup> *Darinda* = ravenous beast.

<sup>5</sup> *Uohhalnā* = to skip.

<sup>6</sup> *Lapaknā* = to bound forward.

<sup>7</sup> *Ohirnā* = to split, to rip open.

<sup>8</sup> *Jhatkā* = jerk.

<sup>9</sup> *(Ko) lene ke dene par jānā* = to have to suffer loss where one expected gain (i.e., for the tables to be turned).

بہت دیر ہو گئی اور نظر نہ آیا تو یہ سوچ کر کہ کہیں ایسا نہو  
کوئی درندہ اُسے پکڑ لے - اسکی تلاش میں چلا - دھوندتے  
دھوندتے<sup>1</sup> عین وقت پر وہاں آپہنچا جہاں بھیڑیا اُس بھپارے کو  
پکڑے بیٹھا تھا - سچ ہے جسے خدا بچانا چاہے اُسے کوئی مار  
نہیں سکتا \*

## XXIX.

ہم وہاں دیرے ڈالے پڑے تھے کہ دوسرے دن خبر ملی کہ  
ڈاکوؤں کی ایک جماعت نزدیک ہے - گارڈن صاحب نے چار  
آدمی ساتھ لئے اور دھاوا<sup>2</sup> کر کے تڑکے ہی انکے چھپنے کی جگہ پر  
جا پڑے - دروازے پر پہونچ کر خود پاس ہی چھپ رہے اور ایک  
آدمی کو کہا کہ ”آواز دیکر آگ مانگ“ - ایک آدمی لاثہی<sup>3</sup> لیئے  
باہر آیا - گارڈن صاحب نے جھٹ اُسے پکڑ لیا - کچھ دیر تک کوئی  
ایسی بات نہ ہوئی جس سے یہ ظاہر ہو کہ اور آدمی بھی اندر ہیں -  
آخر کسی نے گھر والی بڑھیا کا نام لیکر پکارا کہ ”ہتھیار دینا“ - بڑھیا  
سمجھی کہ میرا بیٹا ہے - اندر کا دروازہ کھولا - گارڈن صاحب جھپٹ کر  
اندر گھس گئے اور چار مشہور بدمعاشوں کو گرفتار کر لیا - اُن میں  
سے ایک سرکاری گواہ<sup>4</sup> بن گیا اور سب حال بتلا دیا - اسکی نشان<sup>5</sup>  
دھبی سے اس گھر کی اور پاس کے ایک کہیت کی تلاشی لی  
گئی تو پانچ بندوقیں سات تلواریں اور کئی نقب<sup>6</sup> زنی کے ہتھیار  
برآمد ہوئے - ایک پستول بھی تھی<sup>7</sup> کی نالی سے ملا اور دو ”بم“

<sup>1</sup> *Dhūṇḍnā* = to look for, to search.

<sup>2</sup> *Dhāwa karnā* = to make forced marches, to storm.

<sup>3</sup> *Lāṭhī* = thick club. <sup>4</sup> *Sarkārī gawāh* = crown witness.

<sup>5</sup> *Nishāndihī* = pointing out.

<sup>6</sup> *Naqabzanī* = house-breaking, burglary.

<sup>7</sup> *Taṭṭī* = latrine.

کے گولے مکان کی چہت میں چہپے ہوئے پائے گئے۔ بہت سا مال مسروقہ بھی ملا مثلاً<sup>1</sup> سونے چاندی کے زیور اور ریشمی کپڑے وغیرہ۔ غرض گاردن صاحب کی اس صبح کی کار گذاری<sup>2</sup> بڑی خوبی<sup>3</sup> کے ساتھ سرانجام ہوئی \*

## XXX.

ڈاکو نے چہت تلوار میان<sup>4</sup> سے کھینچ مچھہ پر چلائی مگر وار<sup>5</sup> خالی<sup>7</sup> گیا اُس نے دوسرا وار کیا مگر اس دفعہ خوش قسمتی سے تلوار کا پھل<sup>8</sup> ٹوٹ گیا ورنہ میں ضرور مارا جاتا۔ تب تو ڈاکو بھاگا اور میں نے گھوڑا اس کے پیچھے ڈالا۔ راستے میں ایک نالہ تھا۔ اُس پر سے پھاندتے<sup>9</sup> ہوئے اس کے گھوڑے نے تھوکر<sup>10</sup> کھائی اور سوار سمیت گر پڑا۔ گرتے ہی اُس نے مچھہ پر بندوق چلائی۔ گولی میری ٹوپی میں سے پار ہو کر دور جا پڑی۔ اتنے میں میں نے بہت سے گاؤں والے اپنے پیچھے آتے دیکھے۔ چونکہ وہاں کوئی آڑ<sup>11</sup> کی جگہ نہ تھی میں نے گھوڑے کو ایک درخت کے ساتھ باندھ دیا اور جان بچانے کے لیئے ایک گنوں<sup>12</sup> کے کھیت میں گھس گیا اور چھپا چھپا آگے چلا۔ خوش قسمتی کی بات یہ ہوئی کہ میرے نوکر چاکر مچھہ تلاش کرتے ہوئے وقت پر آپہنچے۔ گھوڑے کو باندھا دیکھ کر تار<sup>13</sup> گئے کہ ضرور

<sup>1</sup> *Maṣlan* = for instance.

<sup>2</sup> *Kārguzārī* = work, doing.

<sup>3</sup> *Khūbī* = beauty, good point; *khūbī ke sāth* = beautifully, well, satisfactorily.

<sup>4</sup> *Sar-anjām honā* = to be finished or accomplished.

<sup>5</sup> *Miyān* = sheath, scabbard.

<sup>6</sup> *Wār* = blow.

<sup>7</sup> *Khālī jānā* = to miss.

<sup>8</sup> *Phal* = blade.

<sup>9</sup> (*Par se*) *phāndnā* = to jump over.

<sup>10</sup> (*Se*) *thokar khānā* = to knock one's foot against, to stumble.

<sup>11</sup> *Ār* (f.) = cover, shelter.

<sup>12</sup> *Gannā* = sugar-cane.

<sup>13</sup> *Tārjānā* = to guess or infer from circumstances.

دال<sup>1</sup> میں کچھ کالا ہے ۔ جب تک میں بالکل انکے پاس نہ پہنچ گیا انہوں نے مجھے نہ دیکھا ۔ گاؤں والوں کے پاس تو زیدار<sup>2</sup> بندوقیں تھیں لیکن انہوں نے لڑنا نہ چاہا ۔ اتنے میں گرمی زیادہ ہو گئی اور لو<sup>3</sup> چلنے لگی ۔ میں نے گھوڑا منگوا یا اور سوار ہو کر فیروزپور کی راہ لی \*

## XXXI.

اجمیر سے سارے سات میل کے فاصلے پر پشکار نامی ایک پرانا شہر ہے ۔ یہاں سال کے سال اکتوبر یا نومبر میں میل<sup>4</sup> لگتا ہے ۔ دور دور سے لوگ گھوڑے ۔ مویشی<sup>5</sup> اونٹ وغیرہ فروخت<sup>6</sup> کیلئے لاتے ہیں ۔ جو جانور خوب مضبوط اور تیار<sup>7</sup> ہوتے ہیں انکے مالکوں کو سرکار سے انعام ملتا ہے ۔ آجکل گھوڑے تتر تو ایسے اچھے نہیں مگر ساندنیاں<sup>8</sup> عجیب عجیب ہیں ۔ پاس ہی ایک تالاب ہے جہاں ہزاروں ہندو اشنان<sup>9</sup> کرنیکے لئے آتے ہیں ۔ تمام نظارہ<sup>10</sup> دیکھنے کے لائق ہے ۔ جانوروں کو چوری سے بچانے کیلئے بڑا چوکس<sup>11</sup> رہنا پڑتا ہے خاص کر اونٹوں کو ۔ کیونکہ انکا چرانا بڑا آسان ہے ۔ چور چپکے سے انہیں کھول لیتے ہیں اور سوار ہو کر صبح ہوتے ہوتے کوسوں دور نکل جاتے ہیں ۔ خوش قسمتی سے جہاں میل ہوتا ہے اسکے چاروں طرف پہاڑیاں ہیں اور

<sup>1</sup> *Dāl men kuchh kālā* = something wrong (fly in the ointment).

<sup>2</sup> *Toredār baṇḍūq* = matchlock.

<sup>3</sup> *Lū* (f.) = hot wind.

<sup>4</sup> *Melā* = a fair; (*melā*) *lagnā* = to be held (as fair).

<sup>5</sup> *Maweshī* = cattle.

<sup>6</sup> *Farokht* = sale.

<sup>7</sup> *Tayyār* = fat, well-fed.

<sup>8</sup> *Sāṇḍnī* (f.) = riding camel.

<sup>9</sup> *Ishnān karnā* = to bathe (Hindu word).

<sup>10</sup> *Nizāra* = scene.

<sup>11</sup> *Ohaukas* = on the alert, circumspect.

چونکہ گنتی<sup>۱</sup> کے راستے ہیں اُن پر پہرہ لگانا آسان ہے۔ پولیس کے علاوہ بلٹن کی دو کمپنیاں اس کام پر لگائی جاتی ہیں \*

## XXXII.

اس بڑی سڑک (or شاہراہ) پر ہم مشکل سے ڈیرہہ ہی میل چلے ہوئے کہ شمال کی طرف آموں کے درختوں کا ایک جھنڈ<sup>۲</sup> دکھائی دیا۔ اس کے پاس ہی ذرا مشرق کی طرف جھیل کے کنارے پر پیپل کے درخت کے نیچے ایک چھوٹا سا مندر تھا۔ اس کے سامنے کئی بندر زمین پر بیٹھے ہوئے تھے۔ ایک بوزھا ہندو جس کے سر پر نہ پگڑی تھی نہ گلے<sup>۳</sup> میں کرتہ<sup>۴</sup> صرف ایک دھوٹی<sup>۵</sup> پہنے تھا۔ بغل<sup>۶</sup> میں توکری<sup>۷</sup> لئے کھرا تھا اور اُس سے دانے نکال نکال کر بندروں کو پھینک رہا تھا اور وہ خوب مزے<sup>۸</sup> سے کھائے جاتے تھے۔ اُس سے ذرا بھی دُرتے معلوم نہ ہوتے تھے۔ لیکن ہمارے پہنچتے ہی شور مچاتے ادھر ادھر بھاگ کر درختوں پر چڑھ گئے۔ ہم بدھے سے باتیں کرنے لگ گئے۔ اُس نے ہمیں بتلایا کہ ”میں اب قریباً ستر سال کا ہوں اور بالکل جوان تھا یعنی میرے تازہ ہی مونچھے نکل رہی تھی جب یہاں آیا تھا تب سے یہیں رہتا ہوں“۔ ہم نے اس کو ایک روپیہ دیا۔ وہ بہت خوش

1 *Ginti ke (ki)* = a few, easily countable number of.

2 *Jhund* = clump, grove.

3 *Galā* = neck, throat.

4 *Kurta* = shirt without collar and cuffs.

5 *Dhoti* = a sheet-like cloth tied by Hindus round their waists to cover the lower parts of their bodies.

6 *Baghl (f)* = armpit, side; *baghl men* = under the arm or by the side (of).

7 *Tokri* = basket

8 *Maze se* = with relish.

ہوا اور دعائیں<sup>۱</sup> دینے لگا یہاں تک کہ جب ہم وہاں سے چل  
 پڑے تو بھی دعائیں دے رہا تھا \*

### XXXIII.

ایک امیر کے ہاں کوئی چور چوری کرنے گیا۔ اُسے معلوم تھا  
 کہ دروازے پر ایک بڑا سا کتا بیٹھا رہتا ہے اور کسی اجنبی کو اندر  
 گھسنا تو در کنار<sup>۲</sup> پاس بھٹکنے<sup>۳</sup> تک نہیں دیتا۔ کتے کا منہ بند  
 کرنے کیلئے گوشت کی بڑی بڑی بوتیاں<sup>۴</sup> کٹوا کر سامنے لیتا گیا۔  
 اُس کا خیال تھا کہ وہاں پہنچ کر یہ بوتیاں اس کے آگے پھینک دوں گا  
 اور جب وہ انہیں کھانے لگیگا میں اندر جا کر اپنا کام کر لوں گا۔ دروازے  
 پر پہنچا تو دیکھا کہ کتا حسب معمول بیٹھا چوکیداری کر رہا ہے۔  
 کتا چور کو دیکھتے ہی اس کی طرف لپکا اور زور سے بھونکنے لگا۔  
 چور نے جہت وہ گوشت اس کے آگے پھینک دیا اس امید سے کہ کتا اسے  
 کھانے لگ جائیگا اور میں آنکھ<sup>۵</sup> بچا کر اندر چلا جاؤں گا۔ مگر  
 کتا بڑا ہوشیار تھا۔ صرف ہوشیار ہی نہیں بلکہ اعلیٰ<sup>۶</sup> درجے کا  
 دیانت<sup>۷</sup> دار اور وفادار بھی تھا۔ رشوت لینا حرام<sup>۸</sup> سمجھتا تھا۔ چور  
 کی نیت کو ناز گیا اور گردن اتھا کر کہا حضرت<sup>۹</sup>۔ آپ اس گوشت  
 سے میرا منہ بند کرنا اور میرے آقا کا تمام مال و دولت لیکر

1 (Ko) du'ā, en denā = to bless, to invoke blessings on.

2 To dar kinār (or to ek taraf) = leave alone, to say nothing of, set aside.

3 Phaṭknā = to flutter.      4 Botī = piece of flesh

5 Akh bachākar = avoiding detection, surreptitiously, sneakishly.

6 A'lā = highest.

7 Dīyānatdar = honest.

8 Harām = religiously forbidden, against religious laws.

9 Hazrat = My dear Sir.

رفو چکر ہونا چاہتے ہیں - میں نہ تو ایسا بیوقوف ہوں کہ  
 آپکی چال<sup>2</sup> میں آجاؤں اور نہ ایسا نمک حرام<sup>3</sup> کہ اس گوشت  
 کے بدلے اپنے مہربان آقا کے احسان<sup>4</sup> بھول جاؤں - انسان کتے کو  
 پلید<sup>5</sup> اور ناباک<sup>6</sup> جانور سمجھتے ہیں مگر اُس میں ایک خوبی  
 ہے جس سے وہ خود معزوم<sup>7</sup> ہیں یعنی وفاداری و نمک<sup>8</sup> حلالی -  
 غرض آپکی یہ چال مجھ پر نہیں چلیگی<sup>9</sup> - اسلئے اگر آپ اپنا  
 بھلا<sup>10</sup> (or اپنی بہتری<sup>10</sup>) چاہتے ہیں تو آٹے پاؤں چلے جائیئے -  
 ورنہ خدا کی قسم آپ ہونگے اور میرے دانت - ذری کی ذری<sup>11</sup>  
 میں بوٹیاں نکر دوں تو سہی<sup>12</sup> - چور شرمندہ ہو کر واپس چلا آیا \*

## XXXIV.

اور مقاموں<sup>13</sup> پر کوئی قابل ذکر<sup>14</sup> تبدیلی<sup>15</sup> نہیں ہوئی -  
 ہماری فوجیں لگاتار<sup>16</sup> آگے بڑھ رہی ہیں مگر آہستہ آہستہ - اسکی  
 وجہ یہ ہے کہ ایک تو بڑی بڑی بہاری توپیں پیچھے سے لانی

1 *Rafū chakkar honā* = to run away, to make oneself scarce.

2 *Ohāl (f)* = dodge, trick; *(kī) ohāl men ānā* = to be entrapped (by).

3 *Namak ḥarām* = faithless, disloyal, false to one's salt (used of those only who eat one's salt).

4 *Iḥsān* = favor, kindness.

5 *Palid* = unclean.

6 *Nāpāk* = impure.

7 *(Se) mahrūm* = deprived (of).

8 *Namak ḥalāl* = faithful, loyal, true to one's salt; *namak ḥalālī* = loyalty.

9 *(Par) chahnā* = to succeed (with).

10 *Bhalā (or bihtarī) chāhnā* = to wish well.

11 *Zarī kī zarī men* = in the sixtieth part of a second, in no time.

12 *To sahī* = well then I shall confess I am not what I am, well then you can call me mud, well then I shall eat my hat.

13 *Maqām* = place, station, position.

14 *Qābil-i-zikar* = worth mentioning, mentionable.

15 *Tabdilī* = change.

16 *Lagātār* = ceaselessly.



ہوتی ہیں دوسرے موسم بھی خراب ہے - ہمیں معتبرا ذریعہ<sup>2</sup> سے خبر ملی ہے کہ جرمن کیمبرے کے بچاؤ کے لئے بڑی بھاری تیاریاں کر رہے ہیں - ہم بھی اسی جگہ لڑائی کرنے کیلئے ہر طرف سے فوجیں جمع کر رہے ہیں - اس مقام پر ہمارا پہلا مورچہ بورس ہے جو ایرے اور کیمبرے کی سڑک پر اُس اونچی زمین کی ایک طرف واقع ہے جہاں سے کیمبرے کے میدان پر مار ہو سکتی ہے جنوب میں بھی ہم نے کچھ پیشقدمی<sup>3</sup> کی ہے اور ایک گاؤں پر قبضہ کر لیا ہے - یہ گاؤں جنگی نگاہ<sup>4</sup> سے ایک ضروری مقام سمجھا جاتا ہے - شمال اور جنوب دونوں طرف سے ہماری فوجیں رفتہ رفتہ<sup>5</sup> سینٹ کونٹن کی طرف بڑھ رہی ہیں - لیٹون کو باقی فوج سے الگ کرنیکے لئے ذوہری<sup>6</sup> چال چلی جا رہی ہے - سرکاری خبر ہے کہ جرمن لینس کو خالی کرنے کی تیاریاں کر رہے ہیں - لیکن ایسی پیشین گوئیاں<sup>7</sup> چنداں قابل<sup>8</sup> اعتبار نہیں ہوتیں - عرصہ ہوا کہ سینٹ کونٹن کے خالی ہونے کی خبر بھی نکلی تھی مگر آج تک سینٹ کونٹن خالی تو نہوا \*

### XXXV.

جب سے فیروزپور کی چھاؤنی انگریزی عملداری<sup>9</sup> میں شامل ہوئی سرکار کو اسکی نسبت ہمیشہ خطرہ لگا رہا - کیونکہ ایک

<sup>1</sup> *Mu'atabar* = trustworthy, reliable.

<sup>2</sup> *Zar'ā* = source.

<sup>3</sup> *Peshqadmī* = advance.

<sup>4</sup> *Jaṅgī nigāh se* = from military point of view.

<sup>5</sup> *Rafta ralta* = gradually. <sup>6</sup> *Dohrī chāl* = double movement.

<sup>7</sup> *Peshīngō, ī* = prophesy : *Peshīngō, ī karnā* = to foretell

<sup>8</sup> *Qābil-i-ī'atībar* = reliable.

<sup>9</sup> *'Amaldārī* = rule, territory.

تو یہ جگہ الگ تہلگ<sup>۱</sup> ایک کونے پر نہیں دوسرے چندان<sup>۲</sup> محفوظ نہ تھی۔ جو ذرا بھی علم جنگ سے واقفیت<sup>۳</sup> رکھتا ہو وہ آسانی<sup>۴</sup> دیکھ سکتا تھا کہ سکھ جب چاہیں دریا سے پار ہو کر مدد کے پہونچنے سے پہلے پہلے اسے گھیر سکتے ہیں۔ لائٹ ایلمنٹرو صاحب کی یہ تجویز تھی کہ مورچہ بندی<sup>۵</sup> کر کے اسے مستحکم<sup>۶</sup> بنا دیا جائے۔ لیکن انکو خود بخود یہ کام کرنیکا اختیار نہ تھا۔ سر ہیڈنری ہارڈنگ صاحب نے ہندوستان میں پہونچتے ہی فیصلہ کر دیا تھا کہ کوئی ایسا کام نہ کیا جائے جس سے یہ ظاہر ہو کہ ہم سکھوں کے دشمن ہیں اور انہیں مساد کا موقع مل جائے۔ چنانچہ وہ بھی اس نقص کو دور نہ کر سکتے تھے۔ سکھ سپاہی فیروزپور سے پچاس میل کے اندر اندر مقیم<sup>۷</sup> تھے اسلئے ہر وقت در رہتا تھا کہ وہ جب چاہیں آکر اس پر قبضہ کر سکتے ہیں۔ جس وقت کا میں ذکر کرتا ہوں اسوقت سرجان لٹلر صاحب وہاں کمان کرتے تھے۔ انکے پاس پانچ ہزار سے زیادہ فوج نہ تھی۔ چھاؤنی کی چھاؤنی افسروں اور گوروں کی میموں اور بچوں سے بھری پڑی تھی۔ ایک دن اچانک سکھوں کی کثیر<sup>۸</sup> فوج دریا سے پار اتر آئی۔ اُس میں فریباً ساٹھ ہزار جوان تھے اور ایک نہایت عمدہ توپخانہ بھی ساتھ تھا۔ یہ فوج اسقدر زبردست<sup>۹</sup> تھی کہ سرجان لٹلر صاحب کی فوج کو

1 *Alag thalag* = quite apart ('thalag' is a meaningless appositive).

2 *Ohāṇḍāṇ* = very, much (used only in negative sentences).

3 *Wāqīfīyat* = acquaintance, knowledge.

4 *Ba āsānī* = easily.

5 *Morchabandī* = fortification, entrenchment.

6 *Mustahkam* = strong, fortified.

7 *Muqīm* = stationed.

8 *Kaṣīr* = large (in number or quantity).

9 *Zabardast* = powerful.

بالکل نیست<sup>۱</sup> و نابود کر دیتی - بہر حال<sup>۲</sup> ایسا نکما کر دیتی -  
 کہ سرکار ہاتھ ملتی رہ جاتی - ہماری فوج ایسے حملے کی  
 مخالفت<sup>۳</sup> کے لئے تیار نہ تھی اور اگر وہ فرانسیسی جرنیل جو  
 یکے<sup>۴</sup> بعد دیگرے سکھوں کی ملازمت چھوڑ کر الگ ہو گئے تھے  
 اسوقت اس مہم<sup>۵</sup> کے منتظم<sup>۶</sup> ہوتے تو بیشک یہ فوج دہلی تک  
 پامال<sup>۷</sup> کرنی ہوئی چلی جاتی \*

## XXXVI.

سرحد<sup>۸</sup> کی خبروں سے معلوم ہوا ہے کہ یاغستان کے خود سر<sup>۹</sup>  
 مفسدوں<sup>۱۰</sup> نے آجکل بہر بہت کچھ سر<sup>۱۱</sup> اٹھایا ہے - آئے دن<sup>۱۲</sup>  
 انگریزی عملداری میں آکر دالے دالتے رہتے ہیں - ایسے دلیر اور  
 بے خوف ہو گئے ہیں کہ اگلے دن چلتی ہوئی ریل گاڑی کو  
 روک لیا "اور گارڈ" اور "ڈرائیور" کو مار کر کئی مسافروں کو لوٹ  
 لیا اور زخمی کر کے اڈال گئے - سرکار ہمیشہ<sup>۱۳</sup> انکے ساتھ فرمی  
 اور بردباری<sup>۱۴</sup> سے سلوک کرتی رہی ہے مگر اب انکی  
 دھتھائی<sup>۱۵</sup> اور سینہ<sup>۱۶</sup> زوری حد سے بڑھ گئی ہے سوا اسکے چارہ

1 *Nest-o-nābūd karnā* = to destroy totally, to annihilate. (*Nest* = is not, *nabūd* = was not).

2 *Ba har hāl* = any way.

3 *Mukhālifat* = opposition.

4 *Yake ba'd dīgre* = one after another. 6 *Muhim* = expedition.

6 *Muntazim* = manager, organiser, administrator.

7 *Pāmāl karnā* = to crush, to sweep (in military sense).

8 *Sarhad* (f.) = frontier, *Sarhaddī* (adj.) = of frontier.

9 *Khudsar* = wilful, arrogant.

10 *Mufsid* = mischief-monger.

11 *Sir uthānā* = to rebel, to become uppish.

12 *Ā, e dīn* = every day.

13 *Burdbarī* = forbearance, indulgence.

14 *Dhithā, ī* = obstinacy, arrogance.

15 *Sīna-zorī* = headiness, intractability, obstinate self-will, overbearing character.

نہیں کہ انکو قرار واقعی<sup>1</sup> سزا دیجائے - یہ معاملہ ابھی گورنمنٹ  
 ہند کے زیر غور<sup>2</sup> ہے اور امید ہے کہ عنقریب اُن پر فوج کشی<sup>3</sup>  
 کیجائیگی - یہ لوگ ایسے سنگدل<sup>4</sup> اور ظالم ہیں کہ خدا  
 کی پناہ - ان کی بے رحمیاں اور بے جگہیاں<sup>5</sup> سن سن کر  
 رونگٹے کھڑے<sup>6</sup> ہو جاتے ہیں - جو قسمت کے مارے انکے پنڈجوں<sup>7</sup>  
 میں پھنس<sup>8</sup> جاتے ہیں انکو قسم قسم کا عذاب<sup>9</sup> دیتے ہیں اور  
 اذیتیں<sup>10</sup> پہنچاتے ہیں - اسکے صرف دو ہی علاج ہیں یا یہ کہ  
 انکو بالکل نیست و نابود کر دیا جائے اور یا سرکار اپنی سرحدی  
 رعایا کے ہر فرد<sup>11</sup> بشر کو مسلح کر دے تاکہ وہ ان مونیوں<sup>12</sup> کا  
 کامیابی کے ساتھ مقابلہ کر سکیں \*

### XXXVII.

ہندوستان میں ایک بڑا خراب دستور ہے کہ والدین<sup>13</sup> اپنے  
 کم عمر<sup>14</sup> بچوں کو زیور پہنا دیتے ہیں - پچھلے اتوار کی بات ہے  
 کہ ایک خردسال<sup>14</sup> بچہ گلے میں سونے کا ہار<sup>15</sup> اور ہاتھوں میں  
 کڑے<sup>16</sup> پہنے گلی میں کھیل رہا تھا - ایک بدمعاش جواری<sup>17</sup> کی

<sup>1</sup> *Qarār wāqā'ī sazā* = condign punishment.

<sup>2</sup> *(Ke) zer-i-ghaur* = under consideration (of).

<sup>3</sup> *Faujkashī* = marching against, invasion.

<sup>4</sup> *Sangdil* = stony-hearted.

<sup>5</sup> *Bejīgrī* = heartlessness.

<sup>6</sup> *Rongte khare honā* = one's hair to stand on end or bristle up.

<sup>7</sup> *Pañja* = paw, claw, clutch.

<sup>8</sup> *Phaṇsjānā* = to be entangled.

<sup>9</sup> *'Azāb* = torment.

<sup>10</sup> *Azīyat* = torture.

<sup>11</sup> *Har fard-i-bashar* = every individual being.

<sup>12</sup> *Mūzī* = pernicious, troublesome.

<sup>13</sup> *Wālidāin* = parents.

<sup>14</sup> *Kam 'umar* (or *khurd sāl*) = young, small.

<sup>15</sup> *Hār* = necklace, garland.

<sup>16</sup> *Karā* = bangle.

<sup>17</sup> *Juārī* (or *jū, ā bāz*) = gambler.

نظر اُسپر پڑ گئی - مذہب<sup>۱</sup> میں پانی بھر آیا - دورا ہوا بازار گیا اور وہاں سے تھوڑی سی مٹبائی لے آیا - بچے کو مٹبائی دکھا کر اپنے پاس بلایا اور پیار کرنے لگا - آنکھ بچا کر اُسے گود میں اٹھا لیا اور شہر کے باہر ایک قبرستان<sup>۲</sup> میں لیگیا - اس ارادے سے کہ زیور اتار کر اسکا گلا گھونٹ<sup>۳</sup> دونگا اور وہیں دفن کر دونگا - مگر مارنیوالے سے بچانے والا زبردست ہے - گورستان<sup>۲</sup> میں داخل ہوتے ہی بچہ کچھہ ڈر گیا اور رونے چلانے لگا - گٹھہ کٹے<sup>۴</sup> نے جھٹ اسکے مذہب میں کپڑا تھوس دیا کہ آواز نہ نکلے - مگر اس سے پہلے ایک راہ چلتا مسافر اسکے رونے کی آواز سن چکا تھا - اسکو شبہ پیدا ہوا - تھوڑی دور ایک پولیس کا سپاہی سڑک پر کھڑا پہرا دے رہا تھا - اُسے ساتھ لے گٹھہ کٹے کے پیچھے چلا - وہ بدذات<sup>۵</sup> زیور اتار چکا تھا اور بچے کو مارا ہی چاہتا تھا کہ یہ جا پہنچے - انہیں دیکھتے ہی بچے کو زمین پر ترپتا<sup>۶</sup> چھوڑ ہوا ہو گیا - مسافر بچے کی خبر لینے لگا اور ”کنسٹیبل“ گٹھہ کٹے کے پیچھے دورا مگر وہ پکڑائی ندیا (or اُسنے پکڑائی ندی) غرض بچے کو اٹھا کر تھانے میں لے آئے اور دھندھورا<sup>۷</sup> پٹوا دیا (or منادی کروا دی) کہ اس اس حلیے<sup>۸</sup> کا بچہ اس صورت سے ملا ہے - جسکا ہو آکر لے جائے - ماں باپ بچارے بچے کی تلاش میں

<sup>۱</sup> (Ke) munh men pānī bhar ānā = for one's teeth (lit. mouth) to water.

<sup>۲</sup> Qabristān (or goristān) = graveyard.

<sup>۳</sup> (Kā) galā ghūṭnā = to strangle.

<sup>۴</sup> Gaṭh-kaṭā = pick-pocket.

<sup>۵</sup> Badzāt = base, rasool.

<sup>۶</sup> Tarapnā = to writhe in pain.

<sup>۷</sup> Dhaṇḍhorā (or munādī) = proclamation by the beat of drum.

Dhaṇḍhorā phirwānā (or munādī karwānā) = to cause to be proclaimed.

<sup>۸</sup> Hulya = personal description.

حیران و سرگردان<sup>1</sup> ہو رہے تھے - منذادی<sup>2</sup> سنکر جان میں  
جان آگئی دوزے گئے بچے کو پیار کیا گئے سے<sup>3</sup> لگایا اور بہت  
کچھ خیرات<sup>4</sup> دی کہ شکر ہے بچے کی جان بچے \*

### XXXVIII.

وہ حد سے زیادہ موتا رہا یہاں تک کہ گھوڑے پر سواری  
کرنا یا کچھ دیر تک پیدل چلنا اسکے واسطے وبال<sup>5</sup> تھا - اس کی  
نظر کمزور تھی اور عینک<sup>6</sup> لگایا کرتا تھا - اُسے نیند<sup>7</sup> نہ آتی  
نہی - رات بھر کروتی<sup>8</sup> بدلتے کاٹتا تھا - عمر سینتیس برس سے  
زیادہ نہ تھی مگر غیر معمولی<sup>9</sup> مٹاپے سے خیال ہونا تھا کہ اس کی  
موت قبل از<sup>10</sup> وقت اور اچانک ہوگی - بہر حال امید نہ تھی کہ  
وہ زیادہ عرصے تک زندہ رہیگا - با ایس<sup>11</sup> ہمہ اُسے اصرار<sup>12</sup> تھا کہ مجھے  
والد کا وارث قرار دیا جائے گویا اس کا خیال تھا کہ بہت مدت تک  
زندہ رہونگا - مگر بچارا چار مہینے کے اندر ہی اندر چل بسا<sup>13</sup> -  
ایک دن صبح کیوقت ایک نوکر جو سونپوالے کمرے میں گیا تو  
کیا دیکھتا ہے کہ آقا چت<sup>14</sup> پڑے ہیں اور سانس<sup>15</sup> وانس

<sup>1</sup> *Sargardān* = perplexed, distressed.

<sup>2</sup> *Dhañdhorā* (or *munādī*) = proclamation by the beat of drum;  
*Dhañdhorā phirwānā* (or *munādī karwānā*) = to cause to be proclaimed.

<sup>3</sup> *(Ko) gale se lagānā* = to press one against one's bosom, to embrace.

<sup>4</sup> *Khairāt* = charity, alms.

<sup>5</sup> *Wabāl* = burden, vexation.

<sup>6</sup> *'Ainak* (f) = glasses.

<sup>7</sup> *Nind* (f) = sleep; *(ko) nind ānā* = to sleep or feel sleepy.

<sup>8</sup> *Karwaṭ badalnā* = to change side (in sleep).

<sup>9</sup> *Ghair ma'mūlī* = extraordinary, uncommon.

<sup>10</sup> *Qabl-az-waqt* (or *waqt se pahle*) = before time, premature.

<sup>11</sup> *Bā in hama* = in spite of all this (*bā* = with, *in* = this, *hama* = all).

<sup>12</sup> *Iṣṛāṭ* = persistence, insistence.

<sup>13</sup> *Chal basnā* = to die.

<sup>14</sup> *Chit* = flat on one's back.

<sup>15</sup> *Sāṅs* = breath ('*wāns*' is meaningless appositive).

کچھ بھی نہیں۔ اس شخص کی تمام زندگی مصیبتوں میں گزری۔  
 بڑی بُری بات یہ تھی کہ نہایت ہی مقروض<sup>1</sup> تھا اور قرض ادا  
 کرنیکی ذرا بھی کوشش نہ کرنا تھا۔ مرنے کے چند ہی روز بعد اسکی  
 رہائشی<sup>2</sup> حویلی<sup>3</sup> چنڈ دوکانیں اور باقی مال و اسباب سب کچھ  
 نیلام<sup>4</sup> کیا گیا۔ سامان میں چند چیزیں کمیاب<sup>5</sup> اور قیمتی<sup>6</sup>  
 تھیں۔ انکی اچھی قیمت وصول ہوئی۔ کل بائیس ہزار روپے  
 کی رقم<sup>7</sup> وصول ہوئی جس سے ہر ایک قرض<sup>8</sup> خواہ کو روپے کے  
 آٹھ آٹھ آنے<sup>9</sup> ملے \*  
 XXXIX.

۸ ستمبر کو جنرل پولک صاحب کا پہلا 'ڈویژن' اُن پہاڑیوں کے  
 نزدیک پہونچ گیا جہاں سے درۂ جگدالک نظر آتا ہے۔ یہاں آٹھ  
 مہینے پیشتر افغانوں نے بے شمار گوروں کا خون بہایا<sup>10</sup> تھا اور  
 پہولے<sup>11</sup> نہ سماتے تھے۔ اب پھر کثیر تعداد میں وہاں جمع ہو گئے  
 انکو امید تھی کہ "ہم پھر اُنہیں سخت کشت<sup>12</sup> و خون کے بعد  
 پسپا<sup>13</sup> کر دیں گے۔ بہر حال درے میں داخل نہ ہونے دیں گے۔"  
 لیکن اب کے انکا مقابلہ ایک اور ہی جنرل سے تھا اور جس فوج سے  
 لڑنا تھا وہ پست ہمت<sup>14</sup> نہ تھی بلکہ فتحياب<sup>15</sup> ہو کر آئی تھی

<sup>1</sup> *Maqrūz* (or *Qarzdar*) = in debt.

<sup>2</sup> *Rihā, ishī* = residential.

<sup>3</sup> *Hawelā* = mansion.

<sup>4</sup> *Nilām karnā* = to auction.

<sup>5</sup> *Kamyāb* = rare.

<sup>6</sup> *Qimtī* = precious, costly, valuable.

<sup>7</sup> *Raqm* = item, amount.

<sup>8</sup> *Qarzkhwāh* = creditor.

<sup>9</sup> *Rupai ke āṭh āṭh āne* = eight annas in a rupee.

<sup>10</sup> (*Kā*) *khūn bahānā* = to shed the blood of, to kill.

<sup>11</sup> *Phūlā na samānā* = to be bursting with delight or pride.

<sup>12</sup> *Kusht-o-khūn* = slaughter.

<sup>13</sup> *Paspā karnā* = to repulse, to drive back.

<sup>14</sup> *Past himmat* = down-hearted.

<sup>15</sup> *Fatahyāb* = victorious.



اور اُنکے حوصلے بڑھے ہوئے نہ۔ غرض افغانوں کو لگاتار شکستیں  
 ہوئیں اور بار بار پیچھے ہٹنا پڑا۔ ایک مورچے سے ہٹ کر دوسرے  
 مورچے پر جاتے کہ یہ جگہ مضبوط ہے یہاں ڈنکر لڑینگے۔ ابھی  
 پہنچنے نہ پاتے کہ ہمارے بہادر سپاہی انہیں پھر جا دباتے۔  
 بھیڑوں کی طرح بھاگے جا رہے تھے اور سخت بری حالت میں تھے۔  
 شاید اس فتح میں کوئی اور بیڑا<sup>1</sup> بھی شامل ہو لیکن سچ تو  
 یہ ہے کہ یہ فتح خاص کر تیرہ نمبر پلٹن کے جوانوں کا کام تھا۔  
 طرفہ<sup>2</sup> یہ ہے کہ ان میں سے بہت ابھی کچے رنگرورت تھے جنہیں  
 پچھلے ہی سال ہیولاک صاحب کلکتے سے لائے تھے۔ جلال آباد  
 میں انہیں پانچ مہینے سخت مشکل اور محنت طلب<sup>3</sup> نوکری  
 دینی پڑی تھی جس کا نتیجہ یہ ہوا کہ وہ جنگ آزمودہ<sup>4</sup>  
 اور تجربہ کار سپاہی ہو گئے \*

## XL.

## A.

اس شکست سے اکبر خاں اور اسکے رفیقوں<sup>5</sup> اور صلاح<sup>6</sup> کاروں کے  
 دل بیٹھ گئے۔ ہماری فوج کے میجر ٹروپ صاحب اسکے ہاں اسیروں<sup>7</sup>  
 میں تھے۔ اُس نے انہیں جنرل پواک صاحب کے پاس بھیجا کہ  
 جا کر کوئی ایسی تجویز<sup>8</sup> لراؤ کہ جنرل صاحب پایہ تخت  
 پر چڑھائی نہ کریں۔ لیکن اب وہ وقت گزر چکا تھا۔ دو سپاہ

<sup>1</sup> *Beṛā* = regiment, fleet, raft.<sup>2</sup> *Turā* = funny thing.<sup>3</sup> *Mihnat jalāh* = toilsome, laborious.<sup>4</sup> *Jang āzmūdah* = tried in war, veteran.<sup>5</sup> *Rafīq* = friend, companion, comrade.<sup>6</sup> *Ṣalāh kār* = adviser.<sup>7</sup> *Asīr* = prisoner (specially of war). <sup>8</sup> *Tajwīz* (f.) = plan, proposal.

سالار ایک جلال آباد کی طرف سے اور دوسرا قندھار کی طرف سے  
گویا گھوڑے آرائے کابل کی طرف چلے آ رہے تھے۔ ہر ایک یہی  
چاہتا تھا کہ میں اول پہنچوں اور کابل کی فتح میرے نام ہو۔ ایسی  
حالت میں ان خوف زدہ سرداروں کی تجویزیں خواہ وہ کچھ  
ہی کیوں نہ ہوں۔ کیونکر انکی پیشقدمی کو روک سکتی تھیں \*

## B.

ضلع شالہ پور میں بہک نامی ایک چھوٹا سا گاؤں ہے۔  
نہروں<sup>1</sup> کے نکلنے سے اب اس کے چاروں طرف چک<sup>2</sup> آباد ہو گئے ہیں۔  
پیشتر یہاں ایک بڑا بھاری جنگل تھا جسے بار<sup>3</sup> کہتے تھے۔ جہازیوں  
کے سوا کچھ نظر نہ آتا تھا۔ زمینیں اکثر بارانی<sup>4</sup> تھیں اور فصل  
بمشکل<sup>5</sup> تمام باشندوں کی ضروریات کیلئے کافی ہوتے تھے۔ اب  
جب سے نہریں جاری ہوئی ہیں تمام علاقہ آباد ہو گیا ہے۔  
جنگل کٹ کر ایسا صاف ہو گیا ہے کہ جہازی کا کہیں نشان نہیں  
ملتا۔ جن فوجی پینشن<sup>6</sup> خواروں کو سرکار نے مربعے<sup>7</sup> دئے ہیں  
وہ آکر یہاں بسے<sup>8</sup> ہیں اور بنجر<sup>9</sup> زمینوں کو سبزہ<sup>10</sup> زار و زرخیز<sup>11</sup>  
کر دیا ہے \*

<sup>1</sup> Nahr (f.) = irrigation canal.

<sup>2</sup> Chak = village (Panjabi)

<sup>3</sup> Bār (f.) = a wild uncultivated tract of ground covered with trees, brambles and underwood (Panjabi).

<sup>4</sup> Bārānī = dependent on rain.

<sup>5</sup> Ba mushkil tamām = hardly, with great difficulty.

<sup>6</sup> Pīnshān kharār = pensioner.

<sup>7</sup> Murabba' = square (adj.), a square of land.

<sup>8</sup> Basnā = to live.

<sup>9</sup> Banjar = barren.

<sup>10</sup> Sabza zār = verdant, green.

<sup>11</sup> Zarkhez = fertile.

## XLI.

غور سے جو دیکھا تو معلوم ہوا کہ میرے ہی بھائی ہیں -  
 برادرانہ<sup>1</sup> محبت نے گوارا<sup>2</sup> نکیا کہ انہیں اس طرح غلامی کی حالت  
 میں دیکھوں - ملازموں کو حکم دیا کہ ان دونوں شخصوں کو  
 ہمراہ لیتے آؤ - گھر میں لا کر نہ لایا دھلایا - نئی پوشاکیں<sup>3</sup> پہننے  
 کو دیں اور اپنے ساتھ بٹھا کر کھانا کھلایا - جب کھانے سے فارغ  
 ہوئے تو خلوت<sup>4</sup> میں لیجا کر سمجھایا کہ خدا کے واسطے اب  
 شیطانوں<sup>5</sup> سے باز آجاؤ - ظاہر<sup>6</sup> تو خدا اور رسول<sup>7</sup> کی قسمیں  
 کہائیں کہ آئندہ ہرگز ایسا نہ ہوگا مگر باطناً<sup>8</sup> دل کیذے<sup>9</sup> سے صاف  
 نہوا - جب کچھ عرصہ یونہی گذر گیا تو ایک دن ان بدذاتوں  
 نے پھر میرے مارنے کا منصوبہ<sup>10</sup> کیا - آدھی رات کو جب  
 سب بے خبر سو رہے تھے چوٹوں<sup>11</sup> کی طرح میرے سرہانے<sup>12</sup> آئے  
 کہ تلوار سے کام<sup>13</sup> تمام کر دیں - حضور یہ وفادار کتا حسب معمول  
 میری چارپائی کے نیچے سویا ہوا تھا - جونہی کہ انہوں نے تلواریں  
 میان سے کھینچیں اسنے بھونک کر اُن پر حملہ کیا - اسکی آواز سے  
 سب لوگ جاگ پڑے - میں بھی ہڑبڑا<sup>14</sup> کر چونگا - پھر کیا

<sup>1</sup> *Binādrāna* = brotherly.

<sup>2</sup> *Gawāra karnā* = to tolerate.

<sup>3</sup> *Poshāk* (f.) = dress, suit of clothes.

<sup>4</sup> *Khilwat* = privacy; *khilwat men* = in private.

<sup>5</sup> *Shaiṭān* = devil; *shaiṭānī* = devilry.

<sup>6</sup> *Zāhīran* = outwardly.

<sup>7</sup> *Rasūl* = prophet (Mohammad).

<sup>8</sup> *Baṭṭan* = inwardly.

<sup>9</sup> *Kīna* = malice, grudge.

<sup>10</sup> *Manṣūba* = plot; (*kā*) *manṣūba karnā* = to plot for.

<sup>11</sup> *Chotṭā* = pilferer, thief.

<sup>12</sup> *Sirhāna* = head side of the bed; *ke sirhāne* = at the head side of the bed of.

<sup>13</sup> (*Kā*) *kām tamām karnā* = to finish off, to kill.

<sup>14</sup> *Harḥarānā* = to be confused, excited or alarmed; *harḥarākar* = confusedly, in confusion.

تھا۔ دم کے دم میں پکڑ لیا اور خوب مار دی سب نے اُنہیں لعنت<sup>1</sup> کی کہ یہ کیا آدمیت<sup>2</sup> ہے کہ تمہارا بھائی تو محض<sup>3</sup> لہو<sup>4</sup> کے جوش سے تمہاری اسقدر خاطر داری اور دلجوئی<sup>5</sup> کرے اور تم اُسکی جان لینے کی کوشش کرو \*

## XLII.

میں نے سوچا کہ یہ محل بادشاہوں کے لایق ہے۔ جسوقت بنا ہوگا تو کیا ہی خوشنما<sup>6</sup> ہوگا۔ کروڑھا روپے لاگت<sup>7</sup> آئی ہوگی اور اب اسکی یہ حالت ہے کہ آٹو بول رہے ہیں معلوم نہیں ہوتا کہ کیوں اسطرح ویران<sup>8</sup> ہو گیا اور یہ نابینا<sup>9</sup> یہاں کیوں رہتا ہے۔ میں اس خیال میں غرق<sup>10</sup> تھا کہ اتنے میں ایک نہایت ہی حسین<sup>11</sup> عورت سامنے سے فقیر کی طرف آئی اور کہنے لگی ”پیارے باپ۔ خیر نو ہے؟ آج اتنا سویرے کیوں لوٹ آئے۔“ اندھے نے کہا۔ ”بیٹی ایک سخی<sup>12</sup> جوان ملگیا تھا۔ اُسنے ایک اشرفی دیدی۔ خوب پیت بھر کر کھایا۔ پخدا کا شکر کیا۔ نیرے لئے بھی کھانا اور کپڑا لے آیا ہوں۔“ میری جو نظر اُس حسینہ<sup>11</sup> پر پڑی تو کیا دیکھتا ہوں کہ اسکی صورت شکل بالکل اُس تصویر سے

1 *La'anat karnā* = to curse, to reproach.

2 *Ādmīyat* = manliness. 3 *Maḥẓ* = mere, merely.

4 *Lahū ke josh se* = from fervent and affectionate promptings of consanguinity or fellowship of blood.

5 *Diljō, ī* = humouring, trying to please, to encourage; (*kī*) *diljō, ī karnā* = to humour.

6 *Khushnumā* = beautiful, pretty.

7 *Lāgat* = cost.

8 *Wīrān* = ruined, desolate, deserted.

9 *Nābīnā* = blind (indeclinable).

10 *Gharq* = sunk.

11 *Hasīn* = beautiful (Arabic nouns and adjectives add 'ہ' for feminine gender; as *Hasīna* = a beautiful woman.

12 *Sakhī* = generous.

ملتیا<sup>۱</sup> ہے ۔ بال بھر<sup>۲</sup> فرق نہیں ۔ دل سے ایک زور کی چیخ نکلی اور بیہوش ہو گیا ۔ مبارک پنکھا<sup>۳</sup> جھلنے لگا ۔ جب ذرا ہوش آیا تو مبارک نے دل بڑھایا کہ ”حوصلہ رکھیئے ۔ اب آپکا مدعا حاصل<sup>۴</sup> ہوا چاہتا ہے ۔ گہرائیئے نہیں جلدی نہ کیجیئے ۔ عقل سے کام لیجیئے ۔ خدا کے فضل سے اب ہماری تکلیفوں کے دن پورے ہو چکے ہیں ۔ جس چیز کیلئے ہم نے گھر<sup>۵</sup> بار چھوڑا ۔ اسقدر حیران و پریشان<sup>۶</sup> ہوئے وہ اب جلد ہی آپکو ملا چاہتی ہے صبر سے کام لیجیئے اور خدا کا شکر کیجیئے \*

### XLIII.

کچھ مکان گذر کر میں ایک نانبائی<sup>۷</sup> کی دوکان پر تعمیر گیا ۔ یہ شخص خوش<sup>۸</sup> مزاج تھا جب میں پہونچا تو کھانا کھا رہا تھا ۔ اگرچہ میں نے کوئی ایسی بات نہ کی جس سے ظاہر ہو کہ میں کچھ مانگتا ہوں اُس نے ایک تکر<sup>۹</sup> میرے آگے پھینک دیا ۔ دوسرے کتوں کی طرح میں نے جھپٹ کر اٹھا نہ لیا بلکہ نانبائی کی طرف دیکھ کر دم ہلانے اور اس طرح اپنے شکر یہ کا اظہار<sup>۹</sup> کرنے لگا ۔ اس پر وہ خوش ہو کر مسکرایا<sup>۱۰</sup> ۔ گو مجھے چنداں بھوک نہ تھی تاہم آہستہ آہستہ کھانے لگا یہ ظاہر کرنے کیلئے کہ میں

<sup>1</sup> *Milnā* = to meet, to resemble etc.

<sup>2</sup> *Bāl bhar farq* = hair's breadth of difference.

<sup>3</sup> *Pañkhā jhalmā* = to fan.

<sup>4</sup> *Hāsil* = acquired, gained; *hāsil karnā* = to acquire, to gain; *hāsil honā* = to be acquired etc.

<sup>5</sup> *Ghar bār* = house (or home) and everything pertaining to it.

<sup>6</sup> *Pareshān* = perplexed, bewildered.

<sup>7</sup> *Nānbā,ī* = baker.

<sup>8</sup> *Khush mizāj* = of cheerful disposition.

<sup>9</sup> *(Kā) izhār karnā* = to express.

<sup>10</sup> *Muskarānā* = to smile.

یہ محض آپکی خاطر کھا رہا ہوں - وہ دیکھتا رہا اور مجھے دوکان پر  
 رہنے کی اجازت دیدی - کچھ مدت اسطرح میں وہاں ٹھہرا رہا -  
 ایک دن ایک عورت کباب<sup>1</sup> لینے آئی اور ریزگاری<sup>2</sup> میں ایک  
 کھوٹی<sup>3</sup> چوئی<sup>4</sup> دیدی - نانباتی نے دیکھ کر لوٹا دی مگر اُس  
 عورت نے لینے سے انکار کیا اور اصرار<sup>5</sup> کرنے لگی کہ یہ بالکل کھری<sup>6</sup>  
 ہے - اس پر اُن دونوں میں بول<sup>7</sup> چال ہو پڑی - دورانِ تنازعہ<sup>8</sup>  
 میں نانباتی کہہ بیٹھا کہ یہ چوئی اسقدر کھوٹی ہے کہ میرا کتا بھی  
 پہچان سکتا ہے - تب تو میں بلایا گیا - نانباتی نے وہ چوئی  
 خوردے<sup>9</sup> میں ملا کر میرے آگے رکھ دی اور کہا جونسا سکے<sup>8</sup> انہیں  
 کھوٹا ہو آسے الگ کر دے - میں نے ایک ایک کو غور<sup>9</sup> سے دیکھا  
 اور کھوٹی چوئی پر پنچہ رکھ دیا - عورت یہ دیکھ کر حیران رہ گئی  
 اور وہ چوئی بدل دی \*

#### XLIV.

دیسے شراب کے ٹھیکہ<sup>10</sup> دار نے آج صبح تھانہ میں آکر رپوت<sup>4</sup>  
 کی کہ میرے ہاں کل رات کو چوری ہو گئی ہے اور اڑتیس روپے  
 نقد ایک سونے کی انگوٹھی<sup>11</sup> اور کچھ کپڑے گم ہیں - تھانہ دار  
 نے حسب ضابطہ<sup>12</sup> تفتیش شروع کی - جس مکان میں چوری

<sup>1</sup> *Kabāb* = roast-meat.

<sup>2</sup> *Rezgārī* (or *khurda*) = small change.

<sup>3</sup> *Khoṭā* = not good, bad, counterfeit.

<sup>4</sup> *Ohawannā* = four-anna bit.

<sup>5</sup> *Iṣṭār karnā* = to persist, to insist.

<sup>6</sup> *Kharā* = good, genuine, clean-hearted.

<sup>7</sup> *Bolhāl* (f.) = hot words, quarrel = *tanāz'a* = quarrel, dispute.

<sup>8</sup> *Sikka* = coin.

<sup>9</sup> *Qhaur se* = carefully.

<sup>10</sup> *Theka* = contract; *theka-dār* = contractor.

<sup>11</sup> *Angūṭhī* = ring with a stone set in it.

<sup>12</sup> *Zabiṭa* = rule, regulation, law.

ہوئی تھی وہاں سے قریب ہی ایک پلٹن کی 'لائین' ہے جس میں ایک کمپنی پٹھانوں کی ہے۔ یہ لوگ نامی<sup>1</sup> چور ہیں اور انکی وجہ سے ساری پلٹن بدنام ہے۔ تھانہ دار کو ان پر شبہ ہوا اور پلٹن کے اچیتن صاحب کے پاس جا کر مدد کی درخواست کی۔ صاحب بہادر نے فوراً پلٹن کی گنتی لی اور سب کچھ تھیک تھا کہ پایا۔ ایک بگلچپی چند دن پہلے اس پلٹن سے موقوف ہو چکا تھا اُسے دوسرے دن آکر خبر دی کہ فلاں فلاں سپاہیوں نے چوری کی ہے۔ اول مشتبہ<sup>2</sup> سپاہیوں کی جامہ<sup>3</sup> تلاشی لی گئی اور بعد میں انکے گھروں کی تلاشی ہوئی سارے کا سارا مال مسروفہ انکے ہاں سے برآمد ہو گیا۔ تھیکہ دار نے اپنے مال کی شناخت<sup>4</sup> کی۔ چنانچہ مقدمہ عدالت میں چالان کیا گیا۔ بگلچپی مخبر<sup>5</sup> نے بیان کیا کہ میں ملزموں کو عرصہ چھ ماہ سے جانتا ہوں۔ واردات<sup>6</sup> کی رات کو پلٹن میں ناچ تھا اور ہم سب وہاں ناچ دیکھنے گئے ہوئے تھے۔ چونکہ ملزموں سے میرا دوستانہ<sup>7</sup> تعلق<sup>8</sup> ہے انہوں نے مجھے اپنے ارادے سے مطلع<sup>9</sup> کیا اور کہا کہ اگر تم شریک ہو تو ہم تمہیں حصہ دینگے۔ میں نے انکار کیا بلکہ یہ بھی کہا کہ اگر تم اس نیت بد سے باز نہ آؤ گے تو میں پولیس کو اطلاع کر دوں گا۔ عدالت

<sup>1</sup> *Nāmī* = famous, notorious.

<sup>2</sup> *Mushtabāh* = suspected.

<sup>3</sup> *Jāma talāshī* = personal search (*jāma* = dress).

<sup>4</sup> *Shanākht* = recognition, identification.

<sup>5</sup> *Mukhbīr* = reporter, informer.

<sup>6</sup> *Wārdāt* = occurrence.

<sup>7</sup> *Dostāna* = friendly.

<sup>8</sup> *Ta'alluq* = connection, relation.

<sup>9</sup> *Muttalā'* = informed; *muttala' karnā* = to inform.



نے مزید<sup>1</sup> ثبوت کیواسطے مقدمہ کی تاریخ بڑھا دی ہے۔ جب شہادت<sup>2</sup> استغاثہ ہو چکیگی تو فرد<sup>3</sup> جرم لگایا جائیگا اور اگر جرم ثابت ہو گیا تو ہر سہ<sup>4</sup> ملزمان سزایاب<sup>5</sup> ہو جائیں گے \*

#### XLV.

ایک دفعہ کا ذکر ہے کہ ایک مسافر دن بھر کا تھکا<sup>6</sup> ہارا ایک شہر کے دروازے پر پہونچا۔ دربان<sup>7</sup> نے اندر جانے ندیا۔ مسافر نے بہت منت<sup>8</sup> سماجت کی لیکن دربان نے ایک نہ سنی۔ ناچار پیچھے ہٹ کر ایک درخت کے نیچے بیٹھ گیا۔ دو دن سے کچھ کھایا نہ تھا بھوک کے مارے جان<sup>9</sup> لبوں پر آ رہی تھی۔ اسپر سفر کی تکان<sup>10</sup> بجارا سوچنے لگا کہ دیکھئے کیا حال ہو۔ جب آفتاب<sup>11</sup> غروب<sup>12</sup> ہو گیا اور تھوڑا تھوڑا اندھیرا ہو گیا تو ایک حسین عورت پاس سے گزری۔ مسافر کی حالت دیکھ کر اسکو رحم آیا اور اشارہ کیا کہ میرے پیچھے پیچھے چلے آؤ۔ خدا جانے کیا وجہ تھی اس دفعہ دربان نے کچھ اعتراض نہ کیا۔ چلتے چلتے ہم ایک جھونپڑی کے پاس پہنچے۔ گویہ کچھ زیادہ فراخ<sup>13</sup> یا سامان آرائش<sup>14</sup> سے آراستہ<sup>15</sup> نہ تھی تا ہم نہایت ہی پاکیزہ<sup>16</sup> اور صاف

<sup>1</sup> *Mazid* = additional.

<sup>2</sup> *Fard-i-jurm* = charge sheet.

<sup>3</sup> *Har sih* = all the three.

<sup>4</sup> *Sazāyāb honā* = to be punished.

<sup>5</sup> *Thakā hārā* = tired and exhausted.

<sup>6</sup> *Darbān* = door-keeper.

<sup>7</sup> *(Kī) minnat simājat karnā* = to entreat, to implore.

<sup>8</sup> *(Kī) jān laboṅ par ānā* = to be dying.

<sup>9</sup> *Takān* (f.) = fatigue.

<sup>10</sup> *Āftāb* = sun (Persian).

<sup>11</sup> *Ghurūb honā* = to set (as sun, moon etc.).

<sup>12</sup> *Farākh* = open, spacious, roomy.

<sup>13</sup> *Ārā,ish* = furnishing, decoration.

<sup>14</sup> *Ārūstah* = furnished, equipped.

<sup>15</sup> *Pākīza* = clean.

ستھری نہی - عورت نے چراغ روشن کیا - چٹائی بچھائی اور مسافر سے کہا کہ بیٹھجئے کھانا کھائیئے اور رات بھر یہیں قیام<sup>۱</sup> کیجئے - غرض اس جھونپڑی کی مالکہ نہی تو غریب مگر خوب تواضع<sup>۲</sup> کی - جب مسافر کھانے سے فارغ ہوا تو خدا اور اپنی مہربان میربائے کا شکریہ ادا کیا اور دل ہی دل میں کہنے لگا - ”کاش میں دولت مند ہوتا اور اس نیک عورت کو اس خاطر داری کے عوض میں مالا<sup>۳</sup> مال کر سکتا“ \*

## XLVI.

ایک دن ایک بادشاہ اپنے محل کے درپے<sup>۴</sup> کے پاس بیٹھا ہوا تھا - ایک شخص مرغا ہاتھ میں لئے ہوئے نیچے دیوار کے پاس آکر کھڑا ہو گیا اور اشارے کرنے لگا گویا وہ مرغا بادشاہ کی نذر کرنا چاہتا ہے بادشاہ نے اسے آواز دیکر پوچھا ”تیرا مطلب کیا ہے“ - اس نے عرض کی جہاں بڑا بندہ آج بازی<sup>۵</sup> لگا کر کھیل رہا تھا - کھیلے کھیلے آپکے نام سے بازی لگائی تو یہ مرغا جیتا اب اسے حضور نے پاس لایا ہوں - فبول فرمائیئے - بادشاہ نے خوش ہو کر ایک ملازم کو حکم دیا کہ اس سے مرغا لیلو اور باورچی خانے میں پکانے کیلئے بھیج دو - دوسری دفعہ یہی شخص ایک دنبہ<sup>۶</sup> لے آیا - اسے بھی بادشاہ نے فبول کر لیا - تیسری دفعہ جو آیا تو اُسکے ہمراہ ایک اور آدمی تھا اور وہ خود اداس<sup>۷</sup> سا نظر آتا تھا -

<sup>۱</sup> *Qiyām karnā* = to stay, to halt.

<sup>۲</sup> *(Ki) lawāzu' karnā* = to entertain (as guest).

<sup>۳</sup> *Mālāmāl karnā* = to enrich.

<sup>۴</sup> *Darīcha* = window.

<sup>۵</sup> *Bāzī lagānā* = to bet, to wager.

<sup>۶</sup> *Dumba* = lamb.

<sup>۷</sup> *Udās* = dejected, sad.

بادشاہ نے اُسے خالی ہاتھ دیکھ کر پوچھا ”آج کچھ کیوں نہیں لایا؟“ ہاتھ باندھ کر عرض کی۔ قبلۂ عالم - آج غلام نے اس شخص کے ساتھ ہزار روپے کی بازی لگائی - بدقسمتی سے ہار بیٹھا۔ یہ اپنا روپیہ مانگتا ہے اسلئے اسے حضور کی خدمت میں لے آیا ہوں۔ بادشاہ سن کر مسکرایا اور خزانچی کو حکم دیا کہ اسے ہزار روپیہ دیدو مگر ساتھ ہی منع کر دیا کہ آئندہ ہمارے نام سے ہرگز جوا نہ کھیلنا \*

#### XLVII.

ایک دن کا ذکر ہے کہ سلطان ابراہیم اپنے محل میں بیٹھا ہوا تھا اور دروازے پر پہرے<sup>2</sup> دار کھڑے پہرا دے رہے تھے ایک فقیر کچکول<sup>3</sup> اور عصا<sup>4</sup> ہاتھ میں لئے آیا اور اندر جانا چاہا۔ سنتری نے پوچھا ”بابا - کہاں جانا چاہتے ہو“ - فقیر بولا - ”اس سرائے میں رات گزارنا چاہتا ہوں“ - پہرے والے نے کہا - ”سائیں<sup>5</sup> جی یہ سرائے نہیں یہ تو بادشاہی محل ہے“ - درویش نے کہا ”نہیں سرائے ہی ہے“ - بادشاہ نے سن لیا - اپنے روبرو طلب کیا اور کہا کہ ”بڑے<sup>6</sup> میاں یہ تو ہمارا محل ہے تم کس طرح اسے سرائے کہتے ہو“ - فقیر نے جواب دیا ”بادشاہ سلامت یہ سرائے ہی ہے - اگر آپ صاف صاف پوچھنا چاہتے ہیں تو پہلے میرے چند سوالوں کا جواب دیجیئے - اول یہ بتائیئے کہ پہلے پہل اسمیں کون رہتا تھا - بادشاہ نے جواب دیا میرے دادا صاحب - پھر فقیر نے سوال کیا

<sup>1</sup> *Qibla-i-'ālam* = revered one of the world (Your Majesty).

<sup>2</sup> *Pahredār* = sentry.

<sup>3</sup> *Kachkol* = begging bowl.

<sup>4</sup> *'Asā* (f.) = staff, stick.

<sup>5</sup> *Sā, īn jī* = holy man.

<sup>6</sup> *Barē miyān* = old man.

”جب آپکے دادا صاحب وفات<sup>۱</sup> پا گئے تو کسکا ہوا“ - بادشاہ نے کہا میرے والد<sup>۲</sup> بزرگوار کا - فقیر بولا - ”جب آپکے والد صاحب کا انتقال<sup>۳</sup> ہو گیا تو یہ کیسے ملا“ - جواب دیا - ”مجھے“ - ”اچھا خدا نخواستہ جب آپ گذر جائیں گے تو یہ کسکا ہو جائیگا“ - جواب دیا - ”والیعہد<sup>۴</sup> کا جو میرا سب سے بڑا بیٹا ہے“ - درویش نے کہا - حضور غور کا<sup>۵</sup> مقام ہے کہ ایک ایسی جگہ جہاں ایک آئے اور دوسرا چلا جائے کیسے گھر کھلا سکتی ہے؟ یہ بلا شک و شبہ سرائے ہی ہے \*

#### XLVIII.

قدیم<sup>۶</sup> زمانے میں ایک بادشاہ پر دشمن چڑھ آیا - برے گھمسان<sup>۷</sup> کی لڑائی ہوئی - آخر اس بادشاہ نے شکست کھائی ، اور جان بچا کر بھاگا - شام کیوقت ایک سفسان<sup>۸</sup> جنگل میں پہنچا - ایک چشمہ نظر آیا - پیاس اور سفر کی تکان سے دم نکلا جا رہا تھا - گھوڑے سے اتر کر خود پانی پیا اور گھوڑے کو بھی پلایا پھر ایک درخت کے نیچے آرام کرنے کیلئے لیٹ گیا اور لیٹے لیٹے سو گیا - اتنے میں ایک رھزن<sup>۹</sup> آیا - بادشاہ کو اس حالت میں دیکھ کر چاہا کہ اسے مار دے اور جو کچھ اس کے پاس ہو لیکر رنو چکر ہو جائے - چنانچہ تلوار میان سے کھینچ لی

<sup>1</sup> *Wafāt pānā* = to die (lit. to obtain salvation).

<sup>2</sup> *Wālid-i-bazurgwār* = revered father.

<sup>3</sup> *Intiqāl* = death (lit. change of place).

<sup>4</sup> *Walī'ahd* = crown prince.

<sup>5</sup> *Ghaur kā maqām* (or *sochne kī bāt*) = point requiring consideration.

<sup>6</sup> *Qadīm* = ancient; *qadīm zamāne men* = in ancient times.

<sup>7</sup> *Ghamsān* = crowd, carnage; *ghamsān kī larā,ī* = sanguinary battle.

<sup>8</sup> *Ṣunsān* = desolate, lonely.

<sup>9</sup> *Rahzan* = highway man.

اور وار کرنا بھی چاہتا تھا کہ ایک مکھی<sup>۱</sup> نے بادشاہ کے ایسا کاٹا کہ وہ جاگ بڑا - لیکن بادشاہ کو مسلح دیکھ کر ڈرا کہ ایسا نہ ہو میں مارا جاؤں اور بھاگ گیا - رات کو بادشاہ ایک غار<sup>۲</sup> میں جا چھا - اسی رات ایک مکڑی<sup>۳</sup> نے غار کے منہ پر جالا<sup>۴</sup> بن<sup>۵</sup> دیا دوسرے دن صبح کے وقت دشمن کے دو سپاہی وہاں آ پہنچے اور غار کے باہر کھڑے ہو کر باتیں کرنے لگے - ایک کہتا تھا کہ چلو دیکھیں شاید بادشاہ اس میں چھا ہوا ہو - دوسرا کہتا تھا نہیں یہ ممکن نہیں کیونکہ جالا کہیں سے توڑا ہوا نہیں - جب سپاہی چلے گئے تو بادشاہ اٹھا اور تہ<sup>۶</sup> دل سے خدا کا شکر ادا کیا کہ اے خدا تیرا لاکھ لاکھ شکر ہے تو بڑا کریم<sup>۷</sup> و کارساز<sup>۸</sup> ہے کل ایک مکھی کی<sup>۹</sup> طفیل سے میری جان بچائی اور آج ایک مکڑی کے وسیلے<sup>۱۰</sup> سے مجھے دشمنوں کے پنجے سے بچایا \*

### XLIX.

غرض چالیسوں دروازوں سے فقیر اور حاجت مند<sup>۱۰</sup> آتے اور جو چاہتے لیجاتے - ایک دن ایسا اتفاق ہوا کہ ایک فقیر سامنے کے دروازے سے آیا اور سوال<sup>۱۱</sup> کیا - میں نے اُسے ایک اشرفی دیدی پھر وہی فقیر دوسرے دروازے سے ہو کر آیا اور در اشرفیاں مانگیں

<sup>1</sup> *Makkhî* = fly.

<sup>2</sup> *Ghār* (f.) = cave.

<sup>3</sup> *Makrî* = spider.

<sup>4</sup> *Jālā* = web.

<sup>5</sup> *Tannā* = to stretch.

<sup>6</sup> *Tah* (f.) = bottom ; *tah-i-dil se* = from the bottom of heart.

<sup>7</sup> *Karīm* = Merciful, Bounteous.

<sup>8</sup> *Kārsāz* = Providence.

<sup>9</sup> *Kî kufail* (or *ke wasile se*) = through the intervention of.

<sup>10</sup> *Hājatmand* = needy. <sup>11</sup> *Sawāl karnā* = to question, to beg for alms.

میں نے پہچان کر در گذرا کیا اور دیدیں - اسبطرح وہ ہریک دروازے سے آیا اور ایک ایک اشرفی بڑھا کر سوال کیا - میں جان بوجھ کر انجان<sup>2</sup> بنا رہا اور جو کچھ اُس نے مانگا دبا کیا - وہ بے شرم چالیسویں دروازے سے چالیس اشرفیاں لیکر پھر پہلے دروازے پر آگیا اور نئے<sup>3</sup> سر سے مانگنے لگا - مجھے برا معلوم ہوا اور غصہ آیا - میں نے کہا ”سن او لالچی ! نو کیسا فقیر ہے ؟ اتنا کچھ لیکر بھی صبر نہ آیا کہ پھر پہلے دروازے پر آیا - یہ خیرات ضرورت رفع<sup>4</sup> کرنے کے واسطے ہے نہ کہ جمع کرنیکے لیئے - اتنا مال جمع کر کے کیا کریگا - یہ سنکر وہ خفا ہوا اور جتنا کچھ لیا تھا زمین پر ڈال دیا اور کہا ”بس بابا ! اتنے گرم مت ہو - سخی<sup>5</sup> ہونا بہت مشکل ہے - نم سخاوت<sup>6</sup> کا بوجھ نہیں اٹھا سکتے وہ منزل ابھی تمہارے لئے بہت دور ہے “ - یہ کہا اور چلا گیا \*

### I.

جب شاہزادی<sup>7</sup> اپنی داستان<sup>8</sup> بیان کر چکی تو مفتیں کرنے لگی کہ خدا کیواسطے مجھے اس شہر سے نکال لیجاؤ - میں تو یہ چاہتا ہی تھا فوراً راضی ہو گیا - گھوڑے کسے کسائے<sup>9</sup> تیار کئے تھے سوار ہوئے اور چلدئے - شاہزادی مرد بنی ہوئی تھی یعنی مردوں کا بھیس<sup>10</sup> کر لیا تھا - چلتے چلتے ایک بڑے دریا کے پاس پہنچے - چاروں طرف کوسوں تک کہیں آبادی کا نام نہ تھا -

<sup>1</sup> *Darguzr karnā* = to overlook.

<sup>2</sup> *Anjān bannā* = to feign ignorance.

<sup>3</sup> *Na.e sir se* = anew.

<sup>4</sup> *Rafa' karnā* = to remove.

<sup>5</sup> *Sakhī* = generous.

<sup>6</sup> *Sakhāwat* = generosity.

<sup>7</sup> *Shāhzādī* = princess.

<sup>8</sup> *Dāstan* (f.) = story.

<sup>9</sup> *Kasā kasāyā* = ready saddled or tied (*kasnā* = to fasten tightly).

<sup>10</sup> (*Kā*) *bhes badalnā* (or *karnā*) = to disguise as.

حیران ہوا کہ کیونکر پار اترینگے - شاہزادی کو ایک درخت کے  
 سائے میں بٹھا خود کشتی کی تلاش میں چلا - بہت پہرا  
 مگر کوئی پار جانیکا وسیلہ<sup>۱</sup> ہاتھ نہ آیا - مایوس<sup>۲</sup> ہو کر  
 درخت کیطرف واپس آیا تو کیا دیکھتا ہوں کہ شاہزادی گم ہے -  
 ہکا بکا رہ گیا - کاتو تو خون نہیں بدن میں - پھر خیال آیا کہ  
 شاید اسکے رشتہ دار آئے ہوں اور کہہ سن کر لوٹا لیگئے ہوں -  
 چنانچہ پھر اسی شہر کو واپس آیا مگر اسکا کہیں پتہ نہ پایا -  
 غرض ہر جگہ تلاش کیا - بہت کچھ زور<sup>۳</sup> مارا مگر کامیابی نہوئی -  
 آخر جان سے تذگ آکر ایک پہاڑ پر چڑھ گیا کہ گر کر مرجاتا ہوں -  
 میں کہتا<sup>۴</sup> میں کودنے ہی کو تھا کہ ایک سفید ریش سوار ظاہر ہوا  
 اور کہا! نیک بخت ”خدا کے دروازے سے نا امید<sup>۵</sup> مت ہو - روم کے  
 ملک میں چلا جا - وہاں تجھے اپنی طرح کے تین اور مصیبت<sup>۶</sup>  
 زدہ آدمی ملیں گے اُن سے اپنا ماجرا<sup>۷</sup> کہنا - خدا نے چاہا تو  
 کامیابی کی صورت نکل آئیگی“ \*

<sup>۱</sup> *Wasīla* = means.

<sup>۲</sup> *Māyūs* (or *nāummīd*) = disappointed, despairing.

<sup>۳</sup> *Zor mārṇā* = to try hard.

<sup>۴</sup> *Khaḍ* (f.) = ravine, down the precipice.

<sup>۵</sup> *Muṣībat zadah* = unfortunate, affliction-stricken.

<sup>۶</sup> *Mājrā* = story, experiences, adventures, facts (lit. what passed)



## PART III—IDIOMATIC SENTENCES.

Our cause is just and we shall win.	<i>ham haq par haiñ aur jitenge</i>
It is a crime both to take and give bribe.	<i>rishwat lenā aur denā donoñ jurm haiñ.</i>
I do not believe a word he says.	<i>mujhe uskī bāt kā zarā bhā'atibār nahīn.</i>
Why did you threaten him to shoot with your pistol?	<i>tum ne kyon usko pistaul dikhā kar darāyā thā?</i>
Why did you deceive me?	<i>tum ne mujhe kyon dhokā diyā?</i>
Don't judge him by (go by) his outward appearance.	<i>uskī zāhirī shakl par mat jā,o.</i>
He is a very lazy individual and sleeps whole day long	<i>wuh barā sust ādmī hai aur din bhar soyā rāhtā hai.</i>
He could not answer this and remained silent	<i>usko chup ke siwā kuchh ban na āyā.</i>
He is a man of the old school and very superstitious. <sup>1</sup>	<i>wuh purāne khyālāt kā ādmī hai aur barā wahmī hai.</i>
He knocked his motor-bike against the gateway and broke it.	<i>uskā 'motor-bike' phātak se lag kar (or takrā kar) tūt gayā.</i>
There is a respectable-looking gentleman standing at the doorway, wanting to see you.	<i>koi mu'azzaz sā ādmī bāhir kharā hai aur āp se milnā chāhtā hai.</i>
He is a regular skin-flint.	<i>wuh pakḥā makhī<sup>2</sup> chūs hai.</i>
They are regular swindlers.	<i>wuh pakke guñḍe haiñ.</i>
The whole house needs repairs.	<i>tamām ghar marammat-talab ho rahā ha . .</i>
Give me any bicycle you like	<i>ko,ī sā 'bicycle' dedo.</i>
I beg your pardon, I mistook you for my Munshi.	<i>mu'āf jarmā,ī, egā, main āp ko apnā Munshi samjhā thā.</i>
These peaches <sup>3</sup> are not yet ripe enough.	<i>yih ārū abhī ihāk pakke nahīn.</i>
He has rather a sharp temper.	<i>uskī tabī'at kuchh tez sī hai.</i>

<sup>1</sup> Superstitious = *wahmī*.

<sup>2</sup> Lit. fly-sucker.

<sup>3</sup> Peaches = *ā-rū*.

We occasionally visit each other.	<i>ham kabhī kabhī ek dūsre se milte rahte haiñ.</i>
That is nothing, I want a better quality, show me the first quality.	<i>yih kuchh nahīñ, is se achchhā chāhīye, awwal darja dikhā, o.</i>
When the sun rises it will scatter the fog. <sup>1</sup>	<i>jab sūraj charhegā to kuhṛā jātā rahegā.</i>
First shave me and then cut my hair.	<i>pahle hajāmat kar lo (or <u>khat</u> banā lo), pīchhe bāl kāṭnā.</i>
I detest such conduct.	<i>muṛhe aisī bāton se nafrat<sup>2</sup> hai</i>
He was alarmed and retraced his steps.	<i>wuh <u>kharf</u> khākar ulte pā, on phir gayā.</i>
The more he reads the more stupid he becomes.	<i>jitnā parhṭā hai utnā hī bewaqūf hotā jātā hai.</i>
Hold your tongue, you ass.	<i>chup raho, gadhe</i>
Let him speak first.	<i>pahle use kahne do.</i>
He is devil of a sleeper.	<i>wuh balā<sup>3</sup> kā sonewālā hai.</i>
You should not interfere in other people's business.	<i>tumheñ dūsron ke kām meñ <u>dakhl</u> nahīñ denā chāhīye.</i>
You will never get such a chance again.	<i>tumheñ aisā mauqa<sup>4</sup> phir kabhī nahīñ milegā</i>
There is a great difference between saying and doing.	<i>kahne aur karne meñ barā farq hai.</i>
I just missed passing (my examination).	<i>main pās hote hote rahgayā<sup>4</sup></i>
The hockey will begin the same time to-morrow.	<i>'hockey' kal phir usī waqt shurū<sup>4</sup> hogī.</i>
Send some one to find out, please.	<i>kisī ko daryāft karne ke li, e. bhejdījiye.</i>
It was raining heavily.	<i>zor kī bārish ho rahī thī.</i>
It is very cloudy to-day.	<i>āj bahut bādāl haiñ.</i>
It is very fine to-day.	<i>āj āsmāñ bilkul sāf hai.</i>
How long have you been here?	<i>tum kab se yahāñ ho?</i>

<sup>1</sup> Fog = *kuhrā*<sup>2</sup> *Nafrat* = hatred.<sup>3</sup> *Balā kā (ghazab kā)* = Devil of a, terrible, also marvellous.<sup>4</sup> 'Bachgayā' i f an escape from something unpleasant is implied otherwise *rahgayā*.

I stumbled and fell down.	<i>main thokar khā kar gir parā.</i>
How long did you take to do this ?	<i>is par kitnā der lagī thī ?</i>
It takes one hour and a half to reach that place by train.	<div> <div>1 <i>gārī wahān derh ghañṭe men pahunchlī hai.</i></div> <div>2. <i>gārī men wahān tak derh ghañṭa lagtā hai.</i></div> </div>
The road is a hilly one and not made.	<i>rāsta pahārī aur kachchā hai.</i>
I remember all about this man.	<i>muḥhe is ādmī kī nisbat sab kuchh yād hai.</i>
I am very anxious about his health.	<i>muḥhe uskī śihṭ kī barī fikar hai.</i>
There is no hope of his recovery. He might survive this night.	<i>ab uske jīne kī koī umed<sup>1</sup> nahīn. Shāyad yih rāī nikāle.</i>
Will it rain, Munshi ji ?	<i>Munshī ji, āp ke kḥiyāl men bārish hogī ?</i>
I hope so.	<i>umed<sup>1</sup> to hai.</i>
I missed the train yesterday.	<i>kal main gārī se rah gayā thā.</i>
Come, look sharp or you will miss it again to-day.	<i>chalo, jaldī karo nahīn to āj phir rahjā,oge.</i>
Is it true that he is engaged to be married ?	<i>kyā yih sach hai ki uskī shādī honewālī hai ?</i>
He nearly died.	<i>wuh marte marte bachgayā<sup>2</sup></i>
He nearly fell down from his horse.	<i>wuh apne ghore par se girte girte bachgayā.<sup>2</sup></i>
He very nearly said this.	<i>wuh yih kahte kahte rahgayā.<sup>2</sup></i>
He has become a great favourite with the Adjutant.	<i>Ajṭan sāhib usko bahut chāhte hai (or Ajṭan sāhib uskī<sup>3</sup> bahut mānte haiñ).</i>
Were you present there or not ? If you were why did you allow them to fight ? You should have prevented them.	<i>tum maujūd the yā nahīn ? Agar the, to inheñ kyon laṛne diyā ? Tumheñ inko roknā chāhīye thā.</i>

<sup>1</sup> Or, "ummīd"

<sup>2</sup> 'Bachgayā' if an escape from something unpleasant is implied; otherwise *rahgayā*.

<sup>3</sup> 'Bāt' understood after 'uskī.'

This is very satisfactory.	<i>yih bahut achchhā hai.</i>
I did not expect it.	<i>mujhe yih umed<sup>1</sup> na thī.</i>
I gave him ten rupees out of my own pocket.	<i>main ne apnī jeb se (or, apne pās se) usko das rupai diye.</i>
I have no time to see him now.	<i>mujhe fursat nahīn, main is waqt us se nahīn mil saktā.</i>
He has been punished unjustly.	<i>usko begunāh sazā milī hai.</i>
Have you anything else to say?	<i>tumhen kuch aur kahnā hai?</i>
Have you made all preparations for the journey?	<i>tum ne safar kā sab sāmān kar liyā hai?</i>
Thank you, you have been very kind.	<i>'ināyat, āp ne barī mihrbānī kī hai.</i>
Please excuse me, I have given you lot of trouble.	<i>mu'āl fārmā, ē, eqā, main ne āp ko bahut taklīf dī hai.</i>
I think you had better tell me all the truth if you can. It will be best for both of us.	<i>mere khiyāl mein ham donoñ ke lī, e bihtar yih hogā ki tum sach sach kah do.</i>
I am delighted to see you back safe and sound.	<i>mujhe barī khushī hū, ē hai ki āp khairiyat se wapis ā, e haiñ.</i>
I went to Lahore during new year's holidays. It is still very cold there.	<i>main nau roz kī chhutīyon mein Lahore gayā thā, abhī tak wahāñ bahut sardī hai.</i>
Good, then you leave here to-morrow morning. Good-bye.	<i>achchā, to āp kal yahāñ se rawāna honge. <u>Khudā</u> hā' fīz<sup>2</sup></i>
You can have no talking practice there, as the people there speak a different language.	<i>wahāñ bolne kī mashq nahīn ho saktī, kyon ki wahāñ ke log aur zubān bolte haiñ.</i>
You may go if you please, I have no objection at all.	<i>agar tum jānā chāhte ho, to chalejā, o, mujhe zarā bhī i'atirāz nahīn.</i>
They were to set out in the morning but could not get a carriage.	<i>unhen subah jānā thā magar garī na mil saktī.</i>

<sup>1</sup> Or, "ummīd."

<sup>2</sup> *Hāfiz* = Protector.

What is the latest news ?	<i>tāza khabar kyā hai ?</i>
Is everything going on all right in the city ?	<i>shahr meñ sab <u>khairiyat</u> hai ?</i>
There have been no rains and famine is threatened.	<i>bārish ko,ī nahīn hu,ī, aur qaht<sup>1</sup> kā dar hai.</i>
Its price will be deducted from your pay.	<i>iskī qīmat tumhārī talab se kātī jā,egī.</i>
Everything must be ready by 6 a.m.	<i>sab chīz subah ke chhe baje se pahle pahle tayyār ho.<sup>2</sup></i>
They are very simple people. That is why crime is very rare there.	<i>wuh bahut sādā (or sīdhe) log haiñ, isī wāste wahāñ jurm bahut kam hote haiñ.</i>
What do they charge for a seer of grapes ?	<i>ek sēr anḡur kā kyā lete haiñ.</i>
He is a very good shikārī and has dozens of chits granted to him by <u>Ṣāhibs</u> .	<i>wuh bahut achchhā shikārī hai. Uske pās ṣāhib logon kī dar-janon chīṭhīñ haiñ.</i>
You are never in time.	<i>tum kabhī waqt par nahīn āte.</i>
He came to himself in about three quarters of an hour.	<i>usko ko,ī paune ghanṭe meñ jākar hosh āyā.</i>
I know what I have to do.	<i>mujhe ma'lūm hai kī mujhe<sup>3</sup> kyā karnā hai.</i>
He has lost <sup>3</sup> his voice.	<i>uskā galā baiṭh gayā hai.</i>
He is hoarse <sup>3</sup> through continued talking.	<i>bāteñ karte karte uskā galā baiṭh gayā hai (or, uskī āwāz bharrā ga,ī hai.</i>
I hope you won't forget it, it is very important.	<i>umed hai kī āp bhūleñge nahīn kyonkī yih bahut zarūrī hai.</i>
Is he a permanent servant or a temporary one ?	<i>wuh pakkā mulāzīm hai yā kachchā ?</i>
He is still an apprentice <sup>4</sup> and learning the work.	<i>wuh abhī umedwār hai aur kām sikh rahā hai.</i>
You ought not to do such a thing.	<i>tumheñ aisī bāt nahīn karnī chāhīye.</i>
You ought not to have done such a thing.	<i>tumheñ aisī bāt nahīn karnī chāhīye thī.</i>

<sup>1</sup> Qaht (m.) = famine (in Panjābi 'kāl').

<sup>2</sup> Imperative for "must." 'Chāhiye' is weaker.

<sup>3</sup> To lose voice or to become hoarse = (kā) galā baiṭhnā.

<sup>4</sup> Apprentice = umedwār.



This is quite a different key, it won't fit the lock	<i>yih aur hī chābī hai, us tāle ko nahīn lagegī.</i>
I have fever since two o'clock yesterday.	<i>mujhe kal do baje se bukhar hai.</i>
It was mail day to-day and the office did not close till 7 p.m.	<i>āj walāyatī dāk kā dīn thā aur daftar shām ke sāt baje tak khulā rahā.</i>
Your work is in arrears, you must try to clear it or I shall have to report against you.	<i>tumhārā kām bahut pīchhe hai, koshish karke ise sāj karlo, warna mujhe tumhārī 'rapot' karnī paregī.</i>
He is a man of his words and never fails to fulfil his pro- mises.	<i>wuh bāt kā <sup>1</sup> pakkā hai, jo kahtā hai use pūrā kartā hai.</i>
It would be very inconvenient if he went back on his word.	<i>agar wuh apnī bāt se <sup>2</sup> phirgayā to baṛī kharābī hogī.</i>
There is no doubt that if he had been at the head of this enterprise it would not have failed.	<i>is men shak nahīn ki agar wuh is kām kā muntazīm <sup>3</sup> hotā (or agar is kām kā intizām uske hāth men hotā) to nākam- yabī na hotī.</i>
Had you warned him before- hand the mistake would not have occurred.	<i>agar tum us ko pahle samjhā dete (or, agar tum usko peshtar āgāh <sup>4</sup> kar dete) to yih ghalṭī na hotī.</i>
He never gives a straight answer to a question.	<i>Wuh kabhī sawāl kā sīdhā jawāb nahīn detā.</i>
He is a bit proud otherwise his character is good.	<i>wuh zarā maghrūr hai nahīn to waise uskā chālchalan achchhā hai.</i>
Which is nearer to Delhi, Kasauli or Simla ?	<i>Dellī se kaunsi jaga nazdīk hai, Kasauli yā Simla ?</i>
The Sahib treated us well.	<i>Sāhib hamāre sāth achchhī tarah pesh ā, e (or, Sāhib ne hamāre sāth achchhī tarah sulūk kiya).</i>
Try to lift this up	<i>isko koshish karke uthā, o (or, isko uthāne kī koshish karo).</i>

<sup>1</sup> *Bāt kā pakkā* = true to one's promise (lit. firm of word).

<sup>2</sup> *Bāt se phirjānā* = to go back on one's words.

<sup>3</sup> *Muntazīm* = manager.

<sup>4</sup> *Āgāh* = informed, warned.

I want to say something to you.	<i>Main tum se kuchh kahñā chāhtā hūñ (or, mujhe tum se kuchh kahñā hai).</i>
I have to explain a lot to you.	<i>mujhe tumko bahūt<sup>1</sup> kuchh sam-jhāñā hai.</i>
God knows whether this is true or not.	<i>Khudā jāne sach hai yā jhūṭ (or, thik hai yā nahīñ).</i>
Are you joking with me or are in earnest?	<i>hañsī karte ho yā sach much?</i>
We have very little time and must hurry up.	<i>waqt bahut tañg hai, jaldī karo.</i>
This man has long hair like that of Sikhs.	<i>is ādmī ke bāl<sup>2</sup> Sikhon ke se lambe haiñ.</i>
He grew pale through fear.	<i>ḍar ke māre uskā rañg (or uske chihre kā rañg) zard hogayā.</i>
This is not the case in England.	<i>walāyat meñ aisā nahīñ hotā (or yih bāt nahīñ hotī).</i>
These are quite different.	<i>in meñ barā farq hai (or yih bilkul mukhtaliḥ haiñ).</i>
I am always mindful of this fact	<i>mujhe har waqt yih bāt yād rahtī hai.</i>
What is curious about this is that he did not raise any objection.	<i>'ajīb bāt to yih hai ki us ne koī i'atīāz na kiyā.</i>
I do not like this.	<i>mujhe yih pasand nahīñ.</i>
He is very apprehensive about the result of his examination.	<i>usko imtīhāñ ke natīje kā barā andeshā (or ḍar) hai.</i>
I am very sorry for this.	<i>mujhe iskā barā afsos hai.</i>
I feel very sorry for him.	<i>mujhe uskī nisbat barā afsos hai.</i>
It is a disgraceful thing.	<i>yih barī sharm kī bāt hai.</i>
It is a very sad thing (or it is a pity).	<i>barē afsos kī bāt hai.</i>
This is no laughing matter.	<i>yih koī hañsī kī bāt nahīñ.</i>

<sup>1</sup> *Bahut kuchh* = a good deal, considerable; but '*kuchh bahut nahīñ*' = not much, in no way much.

<sup>2</sup> '*Bāl*' is singular if only one hair is meant. If more than one hair is meant it is treated as plural.



What disease have you ?	<i>tumko kyā bīmārī hai ?</i>
What has happened to you ?	<i>tumko kyā hū,ā hai ?</i>
What are you grieved about ?	<i>tumko kyā rañj (or gham) hai ?</i>
He is seriously ill.	<i>wuh sakht bīmār hai.</i>
It is no trifling matter : it is, in my opinion, a very serious affair.	<i>yih ko,ī thorī bāt nahīn, mere kḥiyāl meñ yih bahut barī bāt hai.</i>
What business had he there ?	<i>usko wahāñ kyā kām thā ?</i>
He has some business with you, sir.	<i>Janāb, usko āp se (or ke sāth) kuchh kām hai.</i>
* This is the case everywhere.	<i>har jaga (or har kahīn) yihī hāl hai.</i>
Why do you always feel disposed to quarrel with me over trifles.	<i>tum kyon har waqt thorī thorī bāt par mujh se larne ko taiyyār hojāte ho ?</i>
Sir, I am sorry for having committed this fault this time, pray forgive me, there will be no recurrence of it in future.	<i>huzūr, ab main yih quṣūr kar baiṭhā hūñ, mū'āf jarmā,īye, āyīndah aisā na hogā.</i>
We hid ourselves in a thick <sup>1</sup> forest.	<i>ham ek ghane (or ghañdār) jañgal meñ chhup gaye.</i>
This paper is too rough and thick. <sup>1</sup> Show me a smooth and thin one.	<i>yih kāghaz bahut lchurdurā aur moṭā hai. Ko,ī sāf aur patlā namūna dikhā, o.</i>
This cloth is too coarse, <sup>1</sup> show me one of finer texture.	<i>yih kaprā bahut gaf (or moṭā hai), ko,ī bārīk (or patlā) namūna dikhā, o.</i>
To-day the soup is very thick. It was very thin yesterday.	<i>āj shorba bahut gārḥā hai. Kal bahut patlā thā.</i>
It is not at all hot here compared with Multan.	<i>Multan ke muqābale meñ to yahāñ kuchh bhī garmī nahīn</i>
Although elder than I am, he is, in no sense, of advanced age.	<i>go mujh se barā hai lekin kuchh barī 'umar kī nahīn.</i>
He is not in his right senses.	<i>uske hosh thikāne nahīn.</i>
What relation is he of yours ?	<i>wuh tumhārā kyā hotā hai (or lagtā hai).</i>

<sup>1</sup> Thick (coarse, fat) = *moṭā*; thick (liquids) = *gārḥā*; thick (foliage and vegetation) = *ghanā* or *ghandār*; thick (cloth) = *gaf* or *moṭā*.

They can put up no fight against Sikhs.	wuh Sikhoñ ke sāth kyā layenge ? (or nahīñ lay sakte).
To say nothing of his ignorance he is proud too.	nāḍāñ to ek taraf wuh maghrūr bhī hai.
He has been married a long time now.	uskī shādī kab kī ho chukī hai.
The train must have arrived at the station.	gāṛī zarūr “Station” par pahunch gaī hogī.
Mind your own business, you meddler.	tum apnā kām karo, tum kaun ho main <sup>1</sup> khwāh ma khwāh.
He will be here in a few seconds.	wuh koī dam mein yahāñ āyā chāhtā hai.
A few seconds more and he will be dead.	wuh ab koī dam kā mihmāñ hai.
They can't come to an unanimous opinion	unkī rā'e nahīñ millī.
He deliberately pretended to be mad.	wuh jāñ būjh kar dīwāna (or, pāgal) bangayā.
He died of cholera.	wuh haiza karke (or haize se) margayā.
Don't you feel ashamed ?	tumko sharm nahīñ āī.
He deceived us by his lying.	us ne hamko jhūt bolkar dhokā diyā.
I have been waiting for you for the last three hours.	main tīn ghantē se tumhārī rāh dekh rahā hūñ (or tumhārā intizār kar rahā hūñ).
Repeat this after me	jaise main kahtā hūñ waise hī tum bhī mere pichhe pichhe kahe jā, o.
I want to say something to you privately.	main akele (or alag) tum se kuchh kahnā chāhtā hūñ.
Every one has his own method.	har ek kā apnā apnā tarīqa hai.
Life is dear to every one.	jāñ sab ko piyārī hai.
He is very selfish.	wuh barā khud-gharṛ <sup>2</sup> (or matlabī) hai.
He is a great expert.	wuh barā ustād <sup>3</sup> hai.

<sup>1</sup> Lit. 'who are you ?' I (am) will-he-nill-he.

<sup>2</sup> *Khud-gharṛ* or *matlabī* = selfish.

<sup>3</sup> Literally 'teacher.'

Who cares for you ?	<i>tum ko kaun pūchhā hai ?</i>
There is some screw loose in his head.	<i>uskā sir kuchh phirā hū,ā hai</i> (or <i>uskī 'aql thīk nahīn</i> ).
Keep a civil tongue in your head	<i>mūnh se mīthā bolo.</i>
What are you doing ? Nothing, I am simply seated as you see.	<i>kyā kar rāhe ho ? Kuchh nahīn,</i> <i>yūnhī 'baithā hūn</i>
It is too late now.	$\left\{ \begin{array}{l} 1. \text{ ab waqt (or mauqa) guzar} \\ \text{gayā hai (opportunity lost).} \\ 2. \text{ ab bahut der hoga,ī hai} \\ \text{(behind time).} \end{array} \right.$
You are trying to make a fool <sup>2</sup> of me.	<i>tum mujhe banāte ho.</i>
Divide it half and half.	<i>ādhō ādh bānt lo</i>
We all burst out laughing.	<i>ham sab hanspāre.</i>
Don't bother about it.	<i>kuchh fikar mat karo.</i>
Rest assured.	<i>khāṭir jama' raho (or, rakho).</i>
I was exceedingly delighted to read the happy news.	<i>mujhe yih khush-khabrī parh</i> <i>kar barī khushī hū,ī.</i>
It is a pity that you were not with us.	<i>aṣṣos hai kī tum hamāre sāth</i> <i>na the.</i>
Tell me briefly what happened	<i>mukhtasār hāl biyān karo (or jo</i> <i>kuchh hū,ā mukhtasār bat-</i> <i>lā,o).</i>
He related the whole story from beginning to end	<i>us ne shurū' se ākhir tak sab</i> <i>hāl sunāyā.</i>
He is credulous.	<i>wuh kān kā<sup>3</sup> kachchā hai.</i>
I returned his salutation.	<i>main ne uske salām kā jawāb</i> <i>diyā.</i>
It is well that you have come.	<i>khūb (or achchhā) hū,ā kī āp</i> <i>āgaye.</i>
I was going to send my man to you	<i>main apnā ādmī āp ke pās</i> <i>bhejne ko thā.</i>
Every one loves his own native place.	<i>sab ko apnā wāṭan 'azīz (or</i> <i>kashmīr<sup>4</sup>) hai.</i>

<sup>1</sup> *Yūnhī* = in this very way.

<sup>2</sup> '*Bewaqūf*' (= fool) is understood before "banāte."

<sup>3</sup> *Kān kā kachchā* = credulous.

<sup>4</sup> Kashmir being a lovely place.

I (will) accept it gladly	<i>main isē <u>khushī</u> se qubūl kartā hūn.</i>
I was glad to help him	<i>muḡhe usko madad dekar baḡī <u>khushī</u> hū,ī.</i>
I shall be glad to come.	<i>main <u>khushī</u> se ā ūṅgā.</i>
Does any one of you volunteer to go there ?	<i>tum meṅ se ko,ī wahān <u>khushī</u> se jānā chahtā hai ?</i>
He owes me thirty rupees.	<i>usko mere tīs rupai dene haiṅ (or, muḡh ko us se tīs rupai lene haiṅ).</i>
What interest do you charge ?	<i>tum kyā sūd lete ho ?</i>
I borrowed Rs. 200 @ 5%.	<i>main ne pānch fī sadī sūd par do sau rupai qarḡ liye</i>
You ought to feel ashamed of your conduct.	<i>tumko aisī bāt par sharm ānī chāhīye.</i>
If you follow my advice you are bound to succeed.	<i>agar tum merā kahā mānoge to ḡarūr kāmyāb hoge.</i>
He squandered all his father's money.	<i>us ne bāp kā sab rupaya uṛādiyā (or <u>ṭhīkrī</u> <sup>1</sup> <u>kar</u>diyā).</i>
Put it reclining against the wall.	<i>diwār se lagā kar rukho.</i>
He is rebellious.	<i>wuh sarkash <sup>2</sup> hai.</i>
God bless you with a long life.	<i><u>Khudā</u> tumhārī 'umar darāz <sup>3</sup> kare.</i>
For God's sake don't worry me I am very busy.	<i><u>Khudā</u> kē wāste muḡhe diḡ ma karo. Muḡhe bahut kām hai.</i>
By God's grace I am quite well now.	<i><u>Khudā</u> ke faḡal se ab main bilkul taṅdurust hūn.</i>
The facts of the case are that—	<i>aṣl bāt yih hai ki — (or, sach to yih hai ki —).</i>
Death is preferable to such an existence.	<i>aise jīne (or aisī zindgī) se to marnā (or marut) bihtar hai.</i>
He was Plato of his time.	<i>wuh apne waqt kā Iḡlātūn thā.</i>
The ship dashed against a rock and was broken to pieces.	<i>jahāz chatān se ṭakrā kar ṭukre ṭukre hogayā</i>

<sup>1</sup> *ṭhīkrī* = a fragment of pottery ; *ṭhīkrī karnā* = to squander.

<sup>2</sup> *Sarkash* = rebellious.

<sup>3</sup> *Darāz* (Persian) = long.

It continued to rain for full two weeks without intermission.	<i>pūre do hafte tak barābar bārīsh hoī rahī (or jāī rahī).</i>
I visited him daily without a lapse (without fail) till he was strong enough to move about.	<i>jab tak wuh chalne phirne ke lā, iq na hogayā main har roz bilā nāgha uske hān jātā rahā.</i>
Our whole voyage was uneventful and passed comfortably.	<i>hamārā lamam safar āram se guzargaya, ko,ī khāś bāt na hū,ī.</i>
The boat was overloaded and upset as soon as it started.	<i>kishtī par bojh ziyādah thā aur chalte hī ulaī ga,ī.</i>
The city was visited by a violent earthquake on the 15th ultimo.	<i>pechhle mahīne kī pañdrah tārīkh ko us shahr mein sakht (or bare zor kā) bhūñchāl <sup>1</sup> āyā</i>
Tell me everything in detail.	<i>sab bāt muḥaṣṣal <sup>2</sup> bayān karo.</i>
You could not have come in better time.	<i>tum khūb mauq'e par āye.</i>
There was no time to be lost and we immediately motored to his residence.	<i>waqt bahut thorā thā aur ham jauran 'motor' par sawār hokar uske hān chale gaye.</i>
He could not restrain his anger.	<i>wuh ghusse ko zabt <sup>3</sup> na kar sakā.</i>
He could not restrain himself.	<i>us se rahā na gayā.</i>
Hear me out please before you give any verdict	<i>ḥisla karne se pahle merī sārī bāt sun lījiye.</i>
He has not come yet but is expected any minute.	<i>āyā to nahīn magar āyā chāhtā hai.</i>
I doubt very much if you can get this here.	<i>yih shāyad hī yahān mile.</i>
If he comes, well and good, otherwise bring him by force.	<i>agar ā,ē to khair, warna pakar kar le ā,ō.</i>
He is very fond of (or keen on) polo.	<i>usko polo (khelne) kā barā shauq hai.</i>
Will you be able to manage with this?	<i>is se kām (or guzāra) hojā, egā?</i>

<sup>1</sup> *Bhūñchāl* (or *zalzala*) = earthquake

<sup>2</sup> *Muḥaṣṣal* = in detail, detailed.

<sup>3</sup> *Zabt karnā* = to confiscate, to restrain oneself.



I suspected him from the very beginning.	<i>mujhe shurū' hī se us par shubā thā.</i>
I suspected that he was a spy.	<i>mujhe shubā hū,ā ki wuh jāsūs hai.</i>
He was dead drunk	<i>wuh nashe meñ chār thā.</i>
But the difficulty is that I cannot get along on this.	<i>lekin mushkil to yih hai ki is meñ merā guzāra nahīn ho saktā.</i>
Try to manage with this for the present.	<i>fil hāl (or obhā) is meñ guzāra kar lo.</i>
I am very much obliged to you.	<i>āpkā barā ihsānmand<sup>1</sup> hūñ</i>
This happened before I can remember	<i>yih bāt mere hosh se pahle kī hai</i>
I am here to-day also and shall be off to-morrow.	<i>main āj kā din yahāñ aur hūñ kal chalā jā.ūngā.</i>
You cannot compete with him	<i>tum uske sāmne kyā thairoge (or, nahīn thair sakte).</i>
He forced me to do it under threat of dismissal.	<i>us ne mujhe darāyā ki agar na karoge to tumheñ mauqūf kar dūngā tab nāchār main ne kar diyā.</i>
I don't remember.	<i>mujhe yād nahīn.</i>
I cannot remember.	<i>mujhe yād nahīn ātā</i>
Try to recollect, Learn by heart.	<i>} yād kar o.</i>
Bear in mind.	<i>yād rakho.</i>
It occurred to my mind.	<i>mujhe <u>khiyāl</u> āyā.</i>
I suddenly remembered.	<i>mujhe yād āyā.</i>
There is not much difference between the two.	(1) <i>un donoñ meñ kuchh bahut farq nahīn.</i> (2) <i>un donoñ meñ sirf unīs bīs<sup>2</sup> kā farq hai.</i>
He is right.	<i>uskā khayāl thīk hai.</i>
You are wrong.	<i>tumhārā khayāl ghalat hai (or thīk nahīn)</i>
You seem to have lost your wits.	<i>ma'lūm hotā hai ki tumhārī 'aql mārī gā,ī hai.</i>

<sup>1</sup> *Ihsān* = favour; *ihsānmand* = obliged.

<sup>2</sup> *Unīs bīs kā farq* = the difference between 19 and 20.

I have no objection whatever.	<i>muñhe ko,ĩ bhĩ i'atirāz nahĩñ.</i>
I do not deny it.	<i>muñhe is se inkār nahĩñ.</i>
But I do not agree to this.	<i>Lekin muñhe yih manzūr (or qubūl) nahĩñ.</i>
I sweated profusely.	<i>merā badan pasīne<sup>1</sup> pasīne hogayā.</i>
A plan has occurred to me.	<i>muñhe ek tadbīr sūjhā<sup>2</sup> hai.</i>
I shall give you exemplary punishment next time.	<i>ham dusrī daḡ'a tumko sakht sazā denge (or, aisī sazā denge ki logon ko 'ibrat<sup>3</sup> hogī).</i>
I am living beyond my income.	<i>merā kharch āmdanī se ziyādah hai.</i>
Good or bad, I am going to do it.	<i>achchhā ho yā kharāb main isē kartā to hūñ.</i>
Come what may.	<i>kuchh hī ho</i>
Office work goes on from 10 a m. till 6 p m.	<i>ṣubah ke das baje se shām ke chhe baje tak daftar kā kām rahtā hai.</i>
What time will the moon rise to-night?	<i>āj rāt chāñd kis waqt charhegā (or nīklegā)<sup>2</sup></i>
That will be seen to when we have done this more important work.	<i>yih ziyādah zarūrī kām hai, jab yih hōlegā to usko dekhenge.</i>
He ought to be hanged.	<i>usko phāñsī<sup>4</sup> denā chāhīye</i>
Let this custom be kept up whilst I am here.	<i>jab tak main yahāñ hūñ yih dastūr jāri rahe.</i>
I shall not forget your kindness as long as I live.	<i>main marte dam tak āpkā iḥsān nahĩñ bhūlūngā.</i>
The Moghuls gradually conquered the whole of the Panjab.	<i>raḡta raḡta (or hote hote) Muḡhlon ne sārā Panjab jataḡ kar liyā.</i>
He continued to read till he fell asleep.	<i>wuh parhte parhte so gayā.</i>
He quarrels with me every day.	<i>wuh ā,ē dīn muñh se jhagartā rahtā hai.</i>

<sup>1</sup> Perspiration = *pasīnā*; to perspire = *(ko) pasīnā ānā*.

<sup>2</sup> *(Ko) sūjhnā* = to light upon after reflection.

<sup>3</sup> *'Ibrat* = warning, fear of crime or sin.

<sup>4</sup> To hang (a person) = *(ko) phāñsī denā*.



It has been raining here lately and the roads are muddy.	<i>pichhle dinon yahān barīsh hotī rahī hai, is wāste sarakon par bahut kīchar hai.</i>
It is rather difficult to give it up now.	<i>ab usko chhornā zarā mushkil hai.</i>
He will stay with us for 3 days on his way back to Calcutta.	<i>wuh Kalkatte wāpis jāte hū,<sup>e</sup> tīn din hamāre hān thairegā.</i>
It is now 19 or 20 years since I saw you last in Quetta.	<i>Unīs bīs sāl hū,<sup>e</sup> haīn hi main ne pichhlī daʿa ap ko Ko,īta meñ dekha thā.</i>
As you please.	<i>jaise āpkī khushī (or. marzī).</i>
As you think fit.	<i>jaise ap munāsib kھیāl far-mā,ēn.</i>
Thanks to God that we have at last achieved our object.	<i>khudā kā shukr hai ki ākhir hamārā maṭlab pūrā hogayā.</i>
This is the first time I have come to Bombay.	<i>main yih pahilī hī daʿa Bamba.ī āyā hūn.</i>
It is all nonsense, I do not believe it in the least.	<i>yih sab bakwās hai, mujhe is kā zarā bhī yaqīn nahīn.</i>
• One would infer from his speech that his intentions are not quite honest.	<i>uski bāton se pāyā jātā hai ki uski nīyat meñ kuchh kharābī hai.</i>
His cries started me up from sleep.	<i>uske rone kī āwāz sunkar main chauñk parā.</i>
This happened quite lately, about a fortnight ago.	<i>yih abhī hū,<sup>ā</sup> hai, ko,ī do hafte kī bāt hai.</i>
You can take one of them for yourself.	<i>in meñ se ek khud lelo.</i>
One of the horses is my own and the other is provided by the Government.	<i>ek ghorā merā apnā (or nijkā) hai aur dūsra sarkārī hai (or sarkār se milā hū,<sup>ā</sup> hai).</i>
He is no stranger.	<i>wuh ko,ī ghair-ādmī nahīn.</i>
This is not mine, it belongs to some one else.	<i>yih merā nahīn, begāna<sup>1</sup> hai.</i>
We are trying to forget our sorrows.	<i>ham gham<sup>2</sup> ghalat kar rahe haīn.</i>
• If you ask me I should say that—.	<i>agar mujh se pūchho to main kahūngā ki —.</i>

<sup>1</sup> *Begāna* (adj.) = not one's own.

<sup>2</sup> *Gham ghalat karnā* = to try to forget sorrows (by drinking, music, etc.).

He burst into a loud laughter.	<i>wuh khilkhilākar hais pāpā.</i>
He went on writing to my dictation.	<i>jo kuchh main kahtā gayā wuh likhtā gayā.</i>
He had not got sense enough to understand this hint.	<i>usko itnā 'aql kahān thī ki is ishāre<sup>1</sup> ko samajh letā.</i>
I regret having given him permission.	<i>mujhe a/sos hai ki main ne use ijāzat kyon<sup>2</sup> dī.</i>
I thought of doing so but he forbade me.	<i>mujhe khayāl āyā thā ki aisā karūn lekin us ne mana' kar-diya.</i>
I did not know what to do.	<i>main hairān thā ki kyā karūn.</i>
He mentioned your name	<i>us ne tumhārā nām liyā.</i>
You had better withdraw your resignation.	<i>bihtar hoqā ki tum apnā isti'afā wāpis lelo.</i>
I wonder why he is so late.	<i>ta'ajjub hai ki us ne itnā der kyon lagā,ī.</i>
I wonder if he would like to come with me or not.	<i>khudā jāne wuh mere sāth ā,e ya na ā,e.</i>
It is rather a risky undertaking.	<i>yih zarā khatre kā kām hai.</i>
He pretended that he had not got it.	<i>us ne jhūt mūl kahdiyā ki mere pās nahīn.</i>
Let alone seeing it I have not even heard its name.	<i>dekhna chhor main ne uskā nām bhī nahīn sunā.</i>
That is nothing (not sense or of no consequence).	<i>yih kuchh bāt nahīn.</i>
It is not so now.	<i>ab yih bāt nahīn hai.</i>
Some people say one thing, some another.	<i>ko,ī kuchh kahtā hai ko,ī kuchh.</i>
There were only a few people left there.	<i>wahān ko,ī ko,ī admī bāqī thā.</i>
This is no good at all.	<i>iskā kuchh fā,ida nahīn.</i>
What did you gain by it?	<i>tum ne is se kyā fā,ida uṭhāyā.</i>
I happened to look at it.	<i>ittifāq se merī nazar us par jā parī.</i>
Doubtless he is entitled to a reward.	<i>beshak wuh in'ām kā mustahaq (or haqdār) hai.</i>

<sup>1</sup> *Ishāra* = hint, sign.<sup>2</sup> Lit. Why did I give him permission ?

He got angry the moment he heard this.	<i>yih sunte hī usko ghuṣṣa charh gayā.</i>
I do not know Hindustani well.	<i>mujhe Hindustanī achchhī tarah nahīn ātī.<sup>1</sup></i>
This coat does not fit me well.	<i>yih koṭ mujhe thīk nahīn ātā.<sup>1</sup></i>
I hope this will not interfere with your work.	<i>is se āp ke kām meñ harj<sup>2</sup> to nahīn hogā.</i>
I think there is no harm in doing this.	<i>mere khayāl meñ aisā karne se kuchh harj nahīn hogā.</i>
This will put him to great inconvenience (or loss).	<i>is meñ uskā barā harj hogā.</i>
What is this used for?	<i>yih kis kām<sup>3</sup> ātā hai?</i>
He is thirsting for your blood.	<i>wuh tumhāre khūn kā piyāsā phirtā hai.</i>
We kept on talking on different subjects for some time	<i>ham kuchh der tak idhar udhar kī batēn karte rahe.</i>
After lot of haggling it was settled for three rupees.	<i>bahut moljōl<sup>4</sup>, ke ba'd pāñch rupai par faisla hū,ā.</i>
Do you understand?	<i>samjhe<sup>5</sup> (or samajh gaye, or samjhā, or samajh liyā)?</i>
I mistook him for your nephew.	<i>main ghalī se use āpkā bhatījā samjhā<sup>6</sup> thā.</i>
I was under the impression that he was your brother.	<i>main samjhe hū,e thā ki wuh tumhārā bhā,ī hai (or main use tumhārā bhā,ī samjhe hū,e thā).</i>
He did not understand me.	<i>wuh merī bāt na samjhā.</i>
I have explained it to his satisfaction.	<i>main ne use samjhā diyā hai.</i>
We reasoned with him a good deal but he would not listen.	<i>ham ne use bahut samjhayā lekin us ne ek<sup>6</sup> na sunī.</i>

<sup>1</sup> 'Ānā' idiomatically means (a) to know, (b) to fit; in the former sense it takes its subject in the Dative.

<sup>2</sup> 'Harj' = inconvenience, harm, hindrance.

<sup>3</sup> 'Kām ānā' = to be of use or useful, also to fall in action or in a noble strife.

<sup>4</sup> Moljōl = haggling.

<sup>5</sup> Samajhnā = to understand, to take or mistake for, to think, etc.

<sup>6</sup> Bāt understood after 'ek.'

Don't take it ill (i.e., don't feel offended at what I have said).	<i>merī bāl kā burā na mānnā.</i>
When does the monsoon set in in this part of the country?	<i>is 'ilāqe meñ barsāt kā mausim kab shurū' hoā hai?</i>
The Indians, as a rule, marry their children very early in life.	<i>Hindustanī askar bachchōñ kī shādī chhotī umar meñ kar diyā karte haiñ</i>
He will be dead by the time you arrive.	<i>tumhāre pahunchte pahunchte wuh mar chukegā.</i>
I was just going to get into the train when it started.	<i>main gārī par sawār hone hī ko thā ki wuh chaldī.</i>
If you had been a little more cautious, there would not have been the least trouble.	<i>agar tum zarā ziyādah ihtiyāt<sup>1</sup> karte to zarā bhī taklīf na hoī.</i>
I persuaded him to go	<i>main ne kah sunkar<sup>2</sup> usko jāne par rāzī kar liyā.</i>
These people have strange ways of their own.	<i>in logōñ ke 'ajīb dastūr haiñ.</i>
If my substitute arrives even as late as day after tomorrow I can still reach there in time.	<i>agar merā qā'im maqām<sup>3</sup> (or 'iwzī) parson tak bhī ājā, e to bhī main wahāñ waqt par pahunch saktā hūñ.</i>
I was going along when suddenly I saw a snake.	<i>chalte chalte kyā dekhtā hūñ kī sānp hai.</i>
There is no dependence on him.	<i>uskā koī i'tibār (or bharosā) nahīñ.</i>
I have no choice in the matter.	<i>main majbūr<sup>4</sup> hūñ.</i>
We reached the summit with great difficulty.	<i>ham khudā<sup>5</sup> khudā karke choṭī par pahunchē.</i>
If I catch him I'll give him his deserts.	<i>agar main use pakar pā, ūñ to maza chakhādūñ.<sup>6</sup></i>

<sup>1</sup> *Ihtiyāt* = caution, precaution.

<sup>2</sup> To try to persuade = (se) *kahnā sunnā*; to persuade (successfully) = *kah sunkar rāzī kar lenā*.

<sup>3</sup> *Qā'im-maqām* = substitute, officiating.

<sup>4</sup> *Majbūr* = forced, unable, compelled.

<sup>5</sup> *Khudā khudā karke* (idiom) = with great difficulty (lit. repeatedly praying to God).

<sup>6</sup> (Ko) *maza chakhānā* = to give one taste (of).

I wish he had come.	<i>kāsh ki wuh ātā.</i>
I wish he would come.	<i>kāsh ki wuh ā,e.</i>
This custom has been in vogue for centuries.	<i>yih dastūr ṣadīon se chalā ātā hai.</i>
This was discontinued five years ago.	<i>yih pāñch sāl se band hai.</i>
I made a great mistake in that I did not warn you beforehand.	<i>main ne ghalṭī kī ki tumhen pahle khabar na kar dī.</i>
The doctor has advised me to take a change of air.	<i>'Doctor' sahib ne hawā badalne kī ṣalāḥ dī hai.</i>
He is afraid of going there alone.	<i>wuh wahān akelā jāte hū,e darta hai.</i>
They will not give on credit, they want cash payment.	<i>wuh udhār<sup>1</sup> nahīn dete, naqd qīmat māngte haiñ.</i>
As no proof was forthcoming he was discharged.	<i>chūñki koī ṣabūt nahīn thā is lī,e wuh rihā<sup>2</sup> kiyā gayā.</i>
The price of wheat has risen considerably of late.	<i>chand dinon se gañdum kā nirkh<sup>3</sup> bahut barh (or charh) gayā hai.</i>
The price of cotton has fallen.	<i>rū,ī kā nirkh gir gayā hai.</i>
I have seen you after a long time, where have you been?	<i>barī muddat ke ba'd tumhen dekhā hai, kahāñ rahe ho?</i>
I have made an engagement with him for 10 o'clock to-morrow morning.	<i>maiñhe kal subah das baje uske hāñ jānā hai (lit. I have to go to him, etc).</i>
The eastern wall has cracked a little.	<i>mashriqī dīwār thorī phatga,ī (or, tarakga,ī<sup>4</sup>) hai.</i>
All are entitled to bhatta.	<i>sab bhatte ke haqdār haiñ</i>
We disembarked at Karachi.	<i>ham Karachi meñ jahāz se utre.</i>
How long does it take to go to and come back from Pindi?	<i>Pindi āne jāne meñ kitnī der lagti hai?</i>

<sup>1</sup> *Udhār denā* = to give on credit.

<sup>2</sup> *Rihā karnā* = to discharge (an accused for want of proof); *barī karnā* = to acquit.

<sup>3</sup> *Nirkh* = price current, rate.

<sup>4</sup> *Taraknā* = to crack (intr.).



A lot of dust was flying and nothing was clearly visible.	<i>bahut gardā up rahā thā aur kuchh sāṛṛ taur par dikhā, i na detā thā.</i>
When does the post go out?	<i>dāk kis waqt jātī hai?</i>
What day does the English mail go?	<i>walāyatī dāk kis dīn jātī hai?</i>
It will be a holiday on the 4th proximo, it being the king's birthday.	<i>agle mahīne kī chār tārīkh bādshāh kā janam dīn<sup>1</sup> (or kī sālgīrah) hai, is wāste ta'atīl hogī.</i>
Did you set your watch by the gun to-day?	<i>tum ne āj gharī top se milā, i thī?</i>
I just missed the train.	<i>main gārī par sawār hote hote rahgayā.</i>
I missed the train barely by a minute.	<i>main sirf ek mīnṭ gārī se pachhargayā.</i>
He is rather shy.	<i>wuh kuchh sharmīlā<sup>2</sup> sā hai.</i>
He is not ill, he is malingering.	<i>wuh bimār nahīn, bahānā kar rahā hai.</i>
He was insolent to his Jamadar.	<i>us ne apne jama'dār se gus-tākhī kī.</i>
The load is lopsided.	<i>bojh ek taraf ko jhukā hū, ā hai.</i>
The tonga appears to be somewhat heavier at the back.	<i>tānga zarā picchlī taraf ulār ma'lūm hotā hai.</i>
Your total is wrong, add it up again. Six and six make 12 not 11.	<i>tumhārī mīzān<sup>3</sup> (or jama') ghalat ma'lūm hotī hai, phir jama' karo. Chhe aur chhe giārah nahīn bārah hote haiñ.</i>
How many annas are there to a rupee?	<i>ek rupai ke kitne āne hote haiñ?</i>
I cannot think what has happened to him.	<i>samajh meñ nahīn ātā ki usko hū, ā kyā hai.</i>
Lean the rifle against the wall in that corner.	<i>rafl us kone meñ dīwār se lagā kar rakhdo.</i>
Hang my coat from that peg.	<i>hamārā kot us mekh par latkā do.</i>
Will you please read this letter to me?	<i>zarā yih chitṭhī parh<sup>4</sup> kar sunā diji, egā?</i>

<sup>1</sup> *Janam-dīn* = birthday, *sālgīrah* = birthday; anniversary.

<sup>2</sup> *Sharmīlā* = shy.

<sup>3</sup> *Mīzān* (or *jama'*) = total.

<sup>4</sup> To read (to another person) = (ko) *parh kar sunānā*.

We shall change at Lala Musa Junction.	<i>ham Lala Musa 'junction' par dūsrī gārī meñ sawār honge (or Lala Musa 'junction' par gārī badlegī).</i>
I wish I had known this before.	<i>kāsh mujhe yih pahle ma'lūm hotā.</i>
Will you travel first or second class?	<i>āp awwal darje meñ jā, enge yā dūsre meñ?</i>
The baboo can go in the intermediate class but all other servants will go in the third.	<i>bābū sāhib darmiyāne darje meñ jā sakte hai lekin bāqī sab naukar tīsre darje meñ jāenge.</i>
Can you describe the man?	<i>tum us ādmī kā ḥuḷya<sup>1</sup> batlā sakte ho?</i>
Don't waste my time	<i>hamārā waqt zā,ia' mat karo.</i>
He did not say this openly, he merely hinted at it.	<i>us ne yih khule taur par nahīn kahā, sirf ishāra kiya thā.</i>
The frontier of Nepal is contiguous with that of Thibet.	<i>Narpāl aur Tibbat kī sarḥad millī hai.</i>
Please write your instructions in detail.	<i>jo kuchh āp chāhte haiñ mujaṣṣal likh dijiye.</i>
Please tell me briefly the purport of this petition.	<i>is 'arzī kā mukhtasār maṭlab mujhe samjḥā dijiye.</i>
It must be a fortnight since he left this place.	<i>usko yahān se gaye hū e do hafte hogaye honge.</i>
Why do you resign?	<i>tum kyon isti'afā dete ho?</i>
Are you married?	<i>tumhārī shādī hū,ī hai?</i>
This horse has a sore back.	<i>is ghoṛe kī pīṭh lagī hū,ī hai (or is ghoṛe kī pīṭh par lāgā lagā hū,ā hai).</i>
He has a good eye for horses.	<i>usko ghoṛon kī achchhī pahchān hai.</i>
The bargain has been settled and I have given him five rupees as earnest money also.	<i>saudā<sup>2</sup> hogayā hai aur main ne use pāñch rupai bai'āna<sup>3</sup> bhī dediyā hai.</i>
The horse kicked him,	<i>ghoṛe ne uske lāt mārī.</i>

<sup>1</sup> *Ḥuḷya* = description of a person.

<sup>2</sup> *Saudā* = bargain.

<sup>3</sup> *Bai'āna* = earnest money.



The bullock gored him.	<i>bail ne uske sīng mārā.</i>
Did you see him fall or after he had fallen?	<i>tum ne use girte hū, e dekhā thā yā girā hū, ā?</i>
The forr commands the city.	<i>qil'e se shahr par mār hosaktā hai (or shahr qil'e kī mār meñ hai).</i>
The mound overlooks the bridge	<i>us tīle<sup>1</sup> se pul nazar ātā hai</i>
I have known him for a long time.	<i>main usko muddat se jāntā hūn.</i>
You are charged with theft	<i>tum par ilzām<sup>2</sup> yih hai ki tum ne chorī kī (or tum par chorī kī ilzām lagāyā gayā hai).</i>
He was tried and acquitted.	<i>us par muqaddama hū, ā aur wuh barī hogayā.</i>
Just listen to me	<i>zarā merī bāt sunnā.</i>
He caught cold.	<i>usko zukām<sup>3</sup> laggayā (or thand lagga, i).</i>
I have got cold	<i>mujhko zukām lagā hū, ā (or thand lagī hū, i) hai.</i>
Is he awake or asleep?	<i>wuh jāgtā hai yā soyā hū, ā?</i>
He is very proud of it.	<i>usko iskā barā fakhar<sup>4</sup> hai.</i>
Have you any influence with him?	<i>uske sālth tumhārā kuchh rusūkh<sup>5</sup> hai? (or wuh tumhārī bāt kuchh māntā hai ?)</i>
Can you give me any idea of its price?	<i>āp takhmīnan<sup>6</sup> (or andāzan) iskī kuchh qīmat mujhe ballā sakte haiñ?</i>
I had got into a terrible fix but thank God I escaped scot-free.	<i>main ek sakht mushkīl meñ phañs gayā thā, lekin khudā kā shukar hai ki bāl bāl bach- gayā.</i>
By God that is a very nice suggestion indeed.	<i>ba khudā yih to bahut 'umda tajwīz hai.</i>
He has made a great name for himself.	<i>us ne barā nām paidā kiyā hai</i>

<sup>1</sup> *Tīlā* = mound.

<sup>2</sup> *Ilzām* = accusation, blame.

<sup>3</sup> *Zukām* = cold (running of the nose).

<sup>4</sup> *Fakhar* = honorable pride.

<sup>5</sup> *Rusūkh* = influence.

<sup>6</sup> *Takhmīnan* (or *andāzan*) = approximately.

No movement of his (i.e., nothing he does) is void of policy.	<i>uskī ko,ī chāl (or uskā ko ī kām) hīkmat se khālī nahīn.</i>
You might send it to-morrow if it is not inconvenient.	<i>agar taklīf na ho to kal bhejdenā.</i>
He was appointed arbitrator in that dispute	<i>wuh us jhagre meñ sālī<sup>1</sup> muqarrar hū,ā thā.</i>
He has sprained his ankle	<i>uske takhne ko moch<sup>2</sup> āga,ī hai.</i>
Forced labour is forbidden by the Government.	<i>Sarkār kī tarāf se begār<sup>3</sup> mana' hai.</i>
He is not a friend of mine, we merely know each other by sight.	<i>wuh merā dost nahīn, sirf jān pahchān hai.</i>
There is all the difference between gold and lead.	<i>kahān sonā kahān sikkā.</i>
He is devil of a sleeper.	<i>wuh balā<sup>4</sup> kā sonewālā hai.</i>
He is a wolf in sheep's clothing.	<i>wuh baglā<sup>5</sup> bhagat hai.</i>
How is it that you are here! (i.e., you and of all places here!)	<i>tum yāhān kahān!</i>
He is holding the whole country into a state of discomfort and anxiety.	<i>us ne tamām mulk ko tañg kar rakhā hai</i>
He is building castles in the air day and night.	<i>wuh din-rāt khayālī pulā,<sup>6</sup> pakātā rahtā hai.</i>
Say only what you saw with your own eyes and not what you heard from others.	<i>sirf ānkhon dekhi bāt kaho, sunī sunā,ī bāt mat kaho.</i>
He has disgraced himself	<i>us ne apnī ābrū<sup>7</sup> (or 'izzat) khāk meñ milā<sup>8</sup> dī hai.</i>

<sup>1</sup> *Sālī* = arbitrator.

<sup>2</sup> *Moch* (f.) = sprain.

<sup>3</sup> *Begār* = forced labour (f.).

<sup>4</sup> *Balā kā* = terrible, devil of a, marvellous.

<sup>5</sup> *Baglā bhagat* = hypocrite (lit. saintly heron: allusion to the habit of the bird, which stands silently motionless, while watching for its prey, looking all the while as if it were meditating on holy things).

<sup>6</sup> *Khayālī pulā, o pakātā* = to build castles in the air (lit. to cook imaginary dishes).

<sup>7</sup> *Ābrū* (f.) = honor.

<sup>8</sup> *Khāk meñ milānā* = to cause to mingle with the dust, to ruin, to destroy.

It is a very long and sad story.	<i>yih bahut lambā aur pur-dard qissa hai.</i>
I think it is due to misunderstanding	<i>mere khiyāl mein yih ghalat-fahmī<sup>1</sup> kī waja se hai.</i>
When we recovered from the fatigue of the journey.	<i>jab (hamko) rāste kī thakāwaṭ se ārām hū,ā.</i>
My creditors are pressing me for payment.	<i>mere qarṣ-khṛpāh<sup>2</sup> taqāṣā<sup>3</sup> kar rahe hai.</i>
We shall settle it between ourselves.	<i>ham khud nipaṭ<sup>4</sup> lenge.</i>
At a bend of the road our cars collided and we were all hurled into the khud below.	<i>sarak ke ek moṛ par hamārī gārīān takrāga,īn aur ham sab ke sab niche khud mein jā parē</i>
The whole place was inundated with water.	<i>chāron tarāf pānī hī pānī thā.</i>
This dashed all our hopes against the wall.	<i>is se hamārī sab umedon kā khūn hogaya (or par pānī phirgayā).</i>
You are forcing things against reason.	<i>āp khṛpāh ma khṛpāh zabardastī<sup>5</sup> karte hain.</i>
This state of things continued for years until Lord Curzon came and changed their aspect.	<i>sālon yihī hāl rahā yahān tak ki Lāt "Curzon" Sāhib āye aur naqsha badal diyā.</i>
All set themselves to imitate him.	<i>uskī dekhā<sup>6</sup> dekhī sab karne lag parē.</i>
It is against our religion to drink wine.	<i>hamāre mazhab mein sharāb pīnā ḥarām<sup>7</sup> hai.</i>
Is it permissible, according to your religion, to eat meat?	<i>tumhāre mazhab mein (or ke rū se) gosht khānā ḥalāl<sup>8</sup> hai?</i>
A great flood visited our part of the country and all the crops were spoilt.	<i>hamāre 'ilāqe mein baṛā sailāb<sup>9</sup> āyā thā aur tamām faṣal kharāb hogaye.</i>

<sup>1</sup> *Ghalat-fahmī* = misunderstanding.

<sup>2</sup> *Qarṣ-khṛpāh* = creditor; *qarṣdār* = debtor.

<sup>3</sup> *Taqāṣā karnā* = to demand insistently, to importune.

<sup>4</sup> *Nipaṭnā* = to be finished or settled.

<sup>5</sup> *Zabardastī* = high-handedness. <sup>6</sup> *Kī dekhā dekhī* = in imitation of —

<sup>7</sup> *Harām* = religiously forbidden. <sup>8</sup> *Halāl* = religiously permissible.

<sup>9</sup> *Sailāb* = flood.

Granted that it is cheap but it is not durable.	<i>sastā to hai magar bahut der chalegā<sup>1</sup> nahīn.</i>
I intended to go but have since changed my mind.	<i>pahle merā jānekā irāda thā lekin ab nahīn.</i>
I would not do it but he forced me to do it.	<i>main khud nahīn kartā thā lekin us ne mujhe majbūr<sup>2</sup> kiyā.</i>
I could make no impression on him at all.	<i>merī bāt kā us par kuchh bhī asar<sup>3</sup> na hū,ā.</i>
Don't lose this opportunity.	<i>yih mauqa' hāth se mat do.</i>
As soon as he heard the news he was dismayed beyond description.	<i>yih khabar sunte hī wuh aisā ghamgīn<sup>4</sup> hū,ā ki kuchh na<sup>5</sup> pūchho.</i>
Are they all alike or is there any difference in them at all?	<i>wuh sab ek se (or yaksān) haiñ yā un meñ kuchh farq bhī hai?</i>
I suppose it must be so (can't be helped).	<i>mere khayāl meñ iskā ko,ī 'ilāj nahīn.</i>
The current was so strong that it washed the bridge clean away.	<i>pānī kā itnā zor thā ki pul ko sāf bahā legayā.</i>
There is a strong rumour that —	<i>afwāh garm hai ki —.</i>
Let us see whether it comes to pass or not.	<i>dekhīye ho ki na ho.</i>
All of them were left gazing at one another's faces (in surprise, sorrow or shame).	<i>wuh sab' ek dūsre kā muh dekhle rah ga-e.</i>
However hard you try I don't expect you will succeed.	<i>kitnī hī koshish karo mujhe umed nahīn ki tum kāmyāb ho.</i>
I hear that they cannot pull on together.	<i>main ne sunā hai ki unki<sup>6</sup> āpas meñ bantī nahīn.</i>
If he goes, let him go, I don't care a rap.	<i>agar jātā hai to jāne do, merī balā<sup>7</sup> se.</i>

<sup>1</sup> *Chalnā* = to last.

<sup>2</sup> *Majbūr karnā* = to compel.

<sup>3</sup> *Asar* = effect, impression.

<sup>4</sup> *Ghamgīn* = sad.

<sup>5</sup> (Ki) *kuchh na pūchho* = (that) don't ask me anything about it (because it is indescribable).

<sup>6</sup> 'Bāt' understood after 'unki.'

<sup>7</sup> (Ki) *balā se* = hang it, I (you, he, etc.) don't care.

He turned out to be absolutely different to what I believed him to be.	<i>main use kyā samjhā hū, ā thā aur wuh kyā niklā</i>
He agreed but after lot of persuasion.	<i>main ne us se bahut kuchh kahā sunā jab jākar us ne mānā (or mān to giā lekin harī qīl-o-qāl ke ba'd).</i>
You ought not to have done this, such an action is not in keeping with the dignity of a Native Officer.	<i>āp ko aisā nahīn chāhīye thā, aisi bāt sardār kī shān<sup>1</sup> ke shayān<sup>2</sup> nahīn.</i>
It was raining cats and dogs.	<i>mūslā dhār bārish ho rahī thī.</i>
There have been many land-slips on the Simla road.	<i>Simla kī sarak ka, ī jaga se tūṭga, ī hai.</i>
The Police force was not sufficient to check them and troops had to be called from the fort	<i>'police' unko rokne ke liye kāfī nahīn thī is liye faujī sipāhī qīl'e se maṅgwāne pāre.</i>
According to the last census the population of India has increased.	<i>pichhlī mardum<sup>3</sup>-shumārī ke rū se Hindustan kī ābādī<sup>4</sup> barhī hū, ī hai.</i>
Indians have made rapid strides in education and wealth during the British rule.	<i>Hindustānīon ne anگریزī rāj meṁ ta'lim aur daulat meṁ bahut jald taraqqī kī hai.</i>
Railways have made communication by land, quicker, easier and cheaper.	<i>rel kī waja se āmad-o-raft pahle se ziyādah tez, āsān aur sasti ho ga, ī hai.</i>
If you are hoping for promotion your conduct must improve considerably	<i>agar tum taraqqī kī ummīd rakhte ho to pahle chālchalan ko bahut kuchh thīk karo.</i>
The money was raised by subscription in the regiment.	<i>wuh rupaya palṭan se chaṇda<sup>5</sup> karke jamā<sup>6</sup> kiya gayā thā.</i>
He stammers a little.	<i>wuh zarā rukkar bāt kartā (or, tutlātā<sup>6</sup>) hai.</i>
He is shy of speaking.	<i>wuh bolte hū, e sharmātā hai.</i>
Small-pox is raging in Delhi this year.	<i>is sāl Delhi meṁ chīchak kā bahut zor hai.</i>

<sup>1</sup> *Shān* (f.) = dignity.<sup>2</sup> *Ke shāyān* = befitting, becoming.<sup>3</sup> *Mardum-shumārī* = census.<sup>4</sup> *Ābādī* = population.<sup>5</sup> *Chaṇda* = subscription; *chaṇdā* (meṁ) *chaṇda denā* = to subscribe to.<sup>6</sup> *karnā* = to collect subscriptions;<sup>6</sup> *Tutlānā*, to stammer, to lisp.

The last weekly report shows 375 deaths and 219 new cases.	<i>pichhle halte kī rapot se ma'lūm hotā hai kī tīn sau pachhattar ādmī marga,e aur do sau unīs na,e bīmār hū,e.</i>
What is the average of the last three years ?	<i>pichhle tīn sālon kī aust<sup>1</sup> kyā hai ?</i>
There was a serious railway accident near Peshawar ; a passenger train ran into a goods train, the latter was derailed and several carriages took fire.	<i>Peshawar ke nazdik rel kār ek sakht hādīṣa<sup>2</sup> hogīā ; ek musāfir gārī māl gārī se takrā ga,i māl gārī patrī<sup>3</sup> se utar ga,i aur ka,i gārīon ko āg lag ga,i.</i>
I had hardly set foot outside the room when the roof fell down.	<i>main kamre se bāhir qadam rakhne na pāyā thā kī chhat gir parī.</i>
He is a nuisance in the Cantonment.	<i>wuh chhā,onī bhar meñ sharārī ādmī hai.</i>
Munshi, can you give me any idea of its price ?	<i>Munshī ji, āp batlā sakte hai kī is kī qīmat andāzan kyā hogī ?</i>

## Military Sentences.

### Enrolment Questions.

What is your name ?	<i>tumhārā nām kyā hai ?</i>
What is your father's name ?	<i>bāp kā nām ?</i>
What is your religion, caste or tribe ?	<i>Hindu ho yā Musalmān ? Zāt kyā hai ?</i>
What is your village, Thana, Parganah Tehsil and district ?	<i>ghar kahāñ hai ? Gā,on kā nām ? Thana ? Tahsīl ? Zīla ?</i>
Have you ever been imprisoned ?	<i>kabhī gaid hū,e ?</i>
Are you at present employed in any army ?	<i>is waqt kisī fauj meñ naukar ho ?</i>
Have you ever served in the army before ?	<i>kabhī pahle fauj meñ naukrī kī ?</i>
Which force ?	<i>kis fauj meñ ?</i>

<sup>1</sup> *Aust* = average ; *austan* = at an average.

<sup>2</sup> *Hādīṣa* = accident.

<sup>3</sup> *Patrī* = railway line.



Why were you discharged from there ?	<i>wahān se nām kis wāste kalā ?</i>
Did you receive any gratuity or pension ?	<i>kuchh in'ām yā pinsan milī ?</i>
Have you truly stated the whole of your former service ?	<i>pahlī naukri kī bābat jo kuchh tumne kahā, sab sach hai ?</i>
Are you in receipt of any allowance from Govt. ?	<i>Sarkār se ko,ī 'launs' miltā hai ?</i>
What for ?	<i>kis wāste ?</i>
Are you willing to be enrolled in the 25th Panjabis ?	<i>tum pachchīs nambar paltan mein khushī se bharti honā chāhte ho ?</i>
Are you willing to go wherever ordered, by land or sea, and allow no caste usage to interfere with your military duty ?	<i>jahān Sarkār hukm degī, khush-kī<sup>1</sup> ho yā tarī,<sup>2</sup> jānā hogā, aur naukri mein zāt pāt kā 'uzr<sup>3</sup> nahīn sunā jā, egā ; manzūr hai ?</i>
Are you willing to be permanently transferred at any time when necessity arises, to any corps of the group to which the corps in which you are then serving belongs ?	<i>jab zarūrat hogī tumko tumhāre bere ke sāth ke kisī dūsre bere mein badal diyā jā, egā ; qubūl hai ?</i>
Are you willing to be vaccinated ?	<i>īkā lagwānā manzūr hai ?</i>
Do you agree to be revaccinated, if need be ?	<i>agar zarūrat ho to phir īkā lagwānā manzūr hai ?</i>
Are you willing to serve until discharged provided His Majesty shall so long require your services ?	<i>jabtak Sārkar ko tumhārī zarūra hogī, naukri karnī paregī ; manzūr hai ?</i>
Are you willing to serve till the termination of this war ?	<i>is larā,ī ke khatam hone tak naukri karnā manzūr hai ?</i>
Are you willing to serve for 3 years from to-day ?	<i>āj se lekar tīn sāl tak naukri karnā manzūr hai ?</i>
What is your age ?	<i>tumhārī 'umar kyā hai ?</i>

<sup>1</sup> Literally 'dryness.'<sup>2</sup> Literally 'moisture.'<sup>3</sup> 'Uzr = excuse.



Have you got any identification marks ?	<i>tumhāre badan par ko,ī dāgh<sup>1</sup></i> (or <i>khāṣ nishān</i> ) <sup>2</sup> hai ?
Height ?	<i>ūnchā,ī</i> (or <i>lambā ī</i> ) <i>kitnī hai ?</i>
Chest measurement ?	<i>chhātī kitnī hai ?</i> (or <i>chhātī kā nāp ?</i> )
Minimum measurement ?	<i>chhoṭā nāp ?</i>
Maximum measurement ?	<i>baṛā nāp ?</i>
Have you got any disease ? (I hope not).	<i>tumko ko,ī bimārī to nahīn hai ?</i>
Any other defect ?	<i>ko,ī aur nuqs<sup>3</sup> ?</i>
How many dots are there ?	<i>kitne nuqte<sup>4</sup> haiñ ?</i>
Close your right eye	<i>dā,īñ āñkh band karo,</i>
Now close your left eye and open the right eye	<i>ab bā,īñ āñkh band karo aur dā,īñ kholo.</i>
Breathe in and retain it there for some time.	<i>añdar kī tarāf sāñs lo aur kuchh der roko ?</i>
Stand upright.	<i>sīdhe khare ho.</i>
Run Walk slowly.	<i>dauro. Āhīstā āhīstā chalo.</i>
Raise this arm up.	<i>yih bāzū ūpar ūthā,o.</i>
Let that one go down.	<i>usko nīche jāne do.</i>
Take off your clothes, all ex- cept your trousers. <sup>5</sup>	<i>pājāmē<sup>5</sup> ke siwā sab kapre utār- do</i>
Are you subject to epileptic or other fits ?	<i>mirgī<sup>6</sup> yā kisī aur bimārī kā daura<sup>7</sup> to nahīñ hotā ?</i>
Are your parents alive ?	<i>tumhāre māñ bāp zīndah (or jīte) haiñ ?</i>
Have they got any disease ?	<i>unko ko,ī bimārī hai ?</i>
Of what disease did your father die ?	<i>tumhārā bāp kis bimārī se marā thā ?</i>
At what age ?	<i>kis 'umar meñ.</i>

<sup>1</sup> *Dāgh* = scar, blot, spot.<sup>2</sup> *Nishān* = mark<sup>3</sup> *Nuqs* = defect<sup>4</sup> *Tikkā* = dot (Panjabī); tikke, plural.<sup>5</sup> *Pājāmā* = trousers. Sheet wound round the lower part of the body is called "dhotī" in the case of a Hindu and "tahmat" in the case of a Mohamadan.<sup>6</sup> *Mirgī* = epilepsy.<sup>7</sup> *Daura* = fit, tour.

Have you ever had (1) Gonorrhoea, (2) Syphilis, (3) Rheumatism, (4) Phthisis, (5) Hectic fever, or (6) Asthma? *kabhī tumko (1) suzāk, (2) ātishak, (3) gañṭhyā, (4) sil, (5) lap diq, yā (6) dame kī bīmārī to nahīn hū, ī?*

### Drilling.

Keep your head upright	<i>sir sīdhā upar ko rakho.</i>
Look straight to the front.	<i>sīdhā sāmne ko dekho.</i>
Keep your shoulders back a little.	<i>kandhoñ ko thorā pīchhe rakho.</i>
Keep the hands open	<i>hāthoñ ko khulā rakho</i>
Keep your fingers straight	<i>uñglīāñ sīdhā rakho</i>
Don't bend down.	<i>nīche ko mat jhuko.</i>
Keep the body straight.	<i>badan ko sīdhā rakho.</i>
Raise up your head a little.	<i>sir thorā ūpar karo.</i>
Lower your left shoulder a bit.	<i>bayāñ kandhā thorā nīche karo.</i>
Keep your heels together.	<i>erī milā, o.</i>
Keep the front parts of your feet apart from each other.	<i>pañje <sup>1</sup> khule rakho.</i>
Take the left foot backward.	<i>bayāñ pā, on pīchhe lejā, o.</i>
Keep your elbows close to your body (touching it).	<i>kuhnīāñ <sup>2</sup> badan ke sāth lagī hū, rakho.</i>
Don't look about.	<i>idhar udhar mat dekho.</i>
Let your arms hang down	<i>bazūon ko nīche rahne (or latakne) do.</i>
Advance together in one line.	<i>ek lain meñ milkar (or ikatthe or ek sāth) 'advance' karo.</i>
Stand still. Don't move	<i>chup chāp khare rahe. Hilo mat.</i>
Don't talk to each other.	<i>ek dusre se bāt mat karo.</i>
Don't laugh.	<i>haso mat.</i>
Why do you smile?	<i>tum kyon muskarāte <sup>3</sup> ho?</i>
Don't smoke cigarettes	<i>sigret mat pī, o.</i>
Don't spit on the ground.	<i>zamīn par mat thūko <sup>4</sup></i>

<sup>1</sup> *Pañja* = forepart of hand or foot, paw, claw.

<sup>2</sup> *Kuhnī* = elbow.

<sup>3</sup> *Muskarānā* = to smile.

<sup>4</sup> *Thūknā* = to spit.

Stop moving about in the ranks.	'rank' <i>meñ idhar udhar mat phiro.</i>
Come forward.	<i>āge ā, o.</i>
Don't lag behind.	<i>pīchhe mat raho.</i>
Step out a little	<i>zarā qadam barhā, o.</i>
Keep the chest forward.	<i>chhātī āge ko rakho.</i>
Keep your fingers closed.	<i>ungliāñ bañd rakho.</i>
Don't stiffen it.	<i>akrā, o <sup>1</sup> mat.</i>
Keep your neck erect.	<i>gardan sīdhī rakho.</i>
Don't halt without orders.	<i>hukm ke baghair 'halt' mat karo</i>
Keep the back of the hand outward.	<i>hāth kī pīth <sup>2</sup> bāhir ko rakho.</i>
Don't lean on your rifle.	<i>rafl par tek <sup>3</sup> mat lagā, o.</i>
Keep the wrists straight.	<i>kalā, iāñ <sup>4</sup> sīdhī rakho.</i>
Close up to the right.	<i>dā, eñ ko 'close' karo (or nazdik nazdik hojā, o).</i>
Each of you extend to five paces.	<i>sab pāñch pāñch qadam 'extend' karo.</i>
Carry the right foot slightly to the right.	<i>dāyāñ pā, oñ thorā dā, iñ taraf lejā, o.</i>
Carry the left leg 3 inches to the rear.	<i>bā, iñ tañg līn 'inch' pīchhe lejā, o.</i>
Carry the left foot 12 inches to the left.	<i>bāyāñ pā, oñ bārah 'inch' (or ek 'foot') bā, iñ taraf lejā, o.</i>
Keep 4 feet distance from the man in front of you.	<i>sāmne wāle ādmī se chār fut dūr raho (or chār fut kā fāsila rakho).</i>
Keep the legs 20 inches apart.	<i>tāngēñ bīs 'inch' alag rakho.</i>
Keep the weight of the body equally balanced on both feet.	<i>badan kā bojh donoñ pā, oñ par barābar rakho.</i>
Bring both the heels smartly together.	<i>donoñ erīāñ jhatpat <sup>5</sup> (or phurtī <sup>5</sup> se) milā' o.</i>

<sup>1</sup> *Akrānā* = to stiffen (tr.).

<sup>2</sup> *Pīth* (or *pusht*) = back (f.).

<sup>3</sup>  $\left(\frac{\text{Par}}{\text{ke sāth}}$ ) *tek lagānā* = to lean against.

<sup>4</sup> *Kalā, i* = wrist.

<sup>5</sup> *Jhatpat* = at once; *phurtī se* = smartly, with alacrity ('*chatak se*' is also often used by the sepoy).

Don't stamp your feet on the ground.	<i>pā, on zamīn par zor se mat māro.</i>
Palms of the hands should be turned towards the thighs.	<i>hathelīān<sup>1</sup> rānoī<sup>2</sup> kī taraf rakho (or, rahnā chāhīyēn).</i>
Move smartly on the word of command.	<i>jab hukm mile phurtī se kām karo.</i>
Now listen carefully and wait for the word of command.	<i>ab dhiyān<sup>3</sup> dekar (or, kḥiyāl karke) suno aur hukm kā intizār karo.</i>
Platoon commanders will stand two paces in front of their platoons.	<i>'platoon commander' do do qadam apnī apnī 'platoon' ke āge khare hōnge,</i>
On the command "Quick march" the first pace will be a full one	<i>'quick march' ke hukm par pahlā qadam lambā hogā (or honā chāhīyē).</i>
Section commanders must see * that their sections keep step and keep their dressing.	<i>'Section commander' dekhte rahēn kī unke apne apne 'Section' kā qadam milā hū, ā aur 'dress' thīk ho.</i>
When the whistle sounds every one will look towards the section commander.	<i>jab sītī<sup>4</sup> baje to sab ādmī 'Section commander' kī taraf dekho.</i>
When I give the signal to advance, no man will move until my hand has dropped.	<i>jab ham 'advance' kā ishāra karen to jabtak hamārā hāth nīche na gire, ko, i ādmī apnī jaga se mat hīlo.</i>
On the command "Double march" Section commanders will lead their sections to their places.	<i>'Double march' ke hukm par 'Section commander' apne apne 'section' ko apnī apnī jaga lejā, eṅge.</i>
No man will fall out or drink from his water bottle without orders.	<i>hukm ke baghair ko, i ādmī 'fall-out (or alag) nahīn hogā aur na botal (or kuppi)<sup>5</sup> se pānī pī, egā.</i>
Instructors (or N.C.O.'s) will inspect their squads and	<i>sikhānewāle (or 'uhdedār)<sup>6</sup> apne apne 'squad' ko dekheṅge</i>

<sup>1</sup> *Hathelī* = palm of hand.

<sup>2</sup> *Rān* = thigh.

<sup>3</sup> *Dhiyān* = attention, contemplation.

<sup>4</sup> *Sītī bajānā* = to whistle.

<sup>5</sup> *Kuppi* (Panjabī) = a can with a small mouth or narrow neck.

<sup>6</sup> *'Uhdedar* = N.C.O.

see that pagris are properly tied, puttees put on correctly and shorts not too long	<i>ki unkī pagriān aur patḥān thīk bandhī hū, ī hoñ aur jāngīye<sup>1</sup> bahut lambe (or nīche) na hoñ.</i>
N.C.O.'s (or Instructors) will see that all buttons on shirts and kurtas are fastened.	<i>'uhdedār (or sikhḷānewāle) dekhenge ki sab qamīzon aur kurton ke batān lage hū e hoñ.</i>
Is there any parade to-morrow?	<i>kal ko, ī preṭ hai?</i>
What times do you go on parade?	<i>tum kis waqt preṭ par jāte ho?</i>
How many parades are there each day?	<i>har roz kitnī preṭen hotī hain?</i>
Who takes the morning parade?	<i>subah kī preṭ kaun letā hai?</i>
What time is the Adjutant's parade?	<i>Ajṭān sāhib kī preṭ kis waqt hai (or hotī hai?)</i>
The parade ground is wet to-day on account of last night's rain.	<i>pichhlī rāt kī bārish ke sabab se preṭ kī zamīn sab gīlī hai.</i>
How many men are absent from the parade?	<i>kitne ādmī preṭ se ghair hāzīr hain?</i>
Report the absentees to the Adjutant.	<i>jo ghair hāzīr hain un sab kī rapoṭ ajṭān sāhib ko koro.</i>
Bring them up to-morrow before the C.O.	<i>kal unko<sup>2</sup> kamān afsar sāhib ke sāmnē pesh karo.</i>
At what time will the parade be dismissed?	<i>preṭ kis waqt hochukegī? (or khatam or 'dismiss' hogī?).</i>
Fall in the D. Coy.	<i>" 'D' Company" ko fālam<sup>2</sup> karo.</i>
There will be the General's parade day after to-morrow.	<i>parson jarnailī preṭ hogī.</i>
There will be kit parade to-morrow. See that every thing should be scrupulously clean and tidy.	<i>kal 'kit' preṭ hogī, sab chiz bilkul sāf aur thīk thāk ho.</i>

<sup>1</sup> Shorts = *jāngiya* (Panjabi).

<sup>2</sup> To make to fall in (tr.) = *fālam karnā*; to fall in (intr.) = *fālam honā*.

The parade ordered for to-morrow is off, there will be a battalion parade in the afternoon instead.	<i>kal kī preṭ nahīn hogī, uske badle āj do pahū ke ba'd 'bataillion' preṭ hogī.</i>
The Adjutant gives us lot of trouble at these parades.	<i>Ajūtān sāhib in preṭon par hamko bahut taklīf dēte hain</i>
He is always untidy in his dress.	<i>uskī wardī hamesha dhālī<sup>1</sup> dhālī rahtī hai.</i>
The Regt. will go on a route march to-morrow	<i>paltan kal 'route march' par jā,egī.</i>
It is 20 miles both ways.	<i>donon taraf bis mīl hai, das mīl jānā aur das mīl wāpis ānā.</i>
This man's accoutrement is badly put on.	<i>is admī kā sāmān thīk nahīn lagā hū,ā.</i>
This bedding is badly rolled	<i>Yih bistra kharāb lapetā hū, ā hai.</i>
The buckle of the belt should be exactly in the middle	<i>peṭī kā baklas thīk bīch mein (or sāmne) honā chāhīye.</i>
The strap should be under the right arm.	<i>tasma dahne bāzū ke nīche honā chāhīye.</i>
This coat does not fit you.	<i>yih kot tumko thīk (or pūrā) nahīn ātā.</i>
It is too tight.	<i>yih bahut taṅg hai.</i>
Get it fitted at the tailor's shop.	<i>darzī khāne se thīk karwālo.</i>
Change it from the store.	<i>'store' (or gudām) se badal lo.</i>

### *Rifle Exercise and Musketry*

Keep the forefinger of the right hand under the cut off.	<i>dā,ēn hāth kī pahlī ungli "cut off" ke nīche rakho.</i>
Put your left elbow under the rifle.	<i>bā,īn kuhnī<sup>2</sup> raṣṭ ke nīche rakho.</i>
Press the butt with the right hand.	<i>'butt' (or kunde) ko dahne hāth se dabā,o.</i>
Throw the rifle straight upward with the right hand.	<i>raṣṭ ko dahne hāth se jhatkā<sup>3</sup> dekar sīdhā ūpar karo.</i>
Bring the rifle to the right side in front of the hip.	<i>raṣṭ ko dahnī taraf kūlhe<sup>4</sup> ke sāmne le,āo.</i>
Grasp the stock with the left hand immediately in front of the magazine.	<i>'stock' ko 'magazine' se age bilkul nazdik bā,ēn hāth mein mazbūṭ pakro.</i>

<sup>1</sup> *Dhālā dhālā* = loose and baggy, slovenly.

<sup>2</sup> *Arak* (Panjābī).

<sup>3</sup> *Jhatkā* = a jerk.

<sup>4</sup> Hip = *kūlhā*.



Turn the <i>safety catch</i> completely over to the front.	' <i>safety catch</i> ' ko bilkul age kī kī taraf pherdo.
Open the <i>cut off</i> , if closed.	agar ' <i>cut off</i> ' band ho to kholdo.
First press it downwards with the thumb.	pahle usko angūthe se nīche dabā,o.
Seize the <i>knob</i> of the <i>bolt</i> with the thumb and forefinger.	' <i>bolt</i> ' kī ' <i>knob</i> ' angūthe aur pahlī unglī meñ pakro.
Now turn it sharply upward.	ab phurtī se ūpar kī taraf pherdo.
Draw back the <i>bolt</i> to its full extent.	' <i>bolt</i> ' ko juhāntak jā sake pīchhe kī taraf khenchlo.
Lie down on the stomach with the legs apart	pet ke bal letjā,o aur tāngēñ alag rakho
Keep the rifle resting on the ground and the arms extended to the front.	rafl ko zamīn par tikā do aur bāzū āge ko khule rakho.
Keep the body and legs parallel to the <i>line of fire</i> .	badan aur tāngēñ ' <i>line of fire</i> ' ke sāth barābar (or bil muqābil) rakho.
Cut away the right hand smartly to the side.	dayāñ hāth phurtī se pahlū kī taraf lejā,o.
Keep your thumb to the left and the elbow well back	angūtha bā,īñ taraf aur kuhñī khāṣī pīchhe kī taraf rakho.
Bring the rifle to the <i>aiming position</i> .	rafl ko ' <i>aiming position</i> ' par lā,o.
What are you aiming at?	tum kis chīz par shīst lagā rahe ho?
Now return to the <i>loading position</i> .	ab ' <i>loading position</i> ' par ho jā,o.
Keep your eyes on the mark and the <i>muzzle</i> pointing upwards.	āñkh nishāne par aur ' <i>muzzle</i> ' ūpar kī taraf rakho.
Don't press the <i>trigger</i> .	' <i>trigger</i> ' (or lablabī) mat dabā,o.
Press the trigger gently.	' <i>trigger</i> ' ko āhista āhista dabā,o.
The <i>magazine</i> must not be removed from the rifle except for cleaning purposes.	' <i>magazine</i> ' ko sirf sāf karne ke wāste rafl se alag karo, 'āge pīchhe kabhī nahīñ.
Wipe the bayonet thoroughly before returning it to the scabbard.	miyāñ meñ dālne se pahle sañgīn ko khūb sāf karlo.



Remove the oil from the blade.	<i>phal se tel pūñchhdo.<sup>1</sup></i>
If a cartridge fails to fire try it in another rifle.	<i>agar ko,ī kārṭūs na chale to dūsri raṣṭ meñ chalākar dekho.</i>
If the rifle is defective or misfires get it examined by the armourer.	<i>agar raṣṭ meñ ko,ī nuqṣ ho yā fair thik na kare to mistri ko dikhā, o.</i>
Ammunition should be kept perfectly dry and clean.	<i>'ammunition' ko bilkul sūkhā (or khushk) aur sāf rakhnā chāhīye.</i>
Whilst aiming look straight at the 6 o'clock point of the target.	<i>shist lagāte waqt sīdhā chānd kī chhe baje kī jaga kī taraḍ dekho.</i>
Your fore-sight is too fine, your bullet will hit lower.	<i>tumhārā 'fore-sight' bahut nīchā hai, golī nīche lagegī.</i>
Your fore-sight is too full, your bullet will hit higher.	<i>tumhārā 'fore-sight' bahut ūñchā hai, golī ūpar lagegī.</i>
Try to judge the distance by sight.	<i>sirf nazar (or dekhne se) fāsila kā andāza<sup>2</sup> lagāne kī koshish karo.</i>
Recruits must learn aiming well before taking a course of musketry.	<i>chāndmārī kī sikhā,ī<sup>3</sup> se pahle rañgrūṭon ko achchhī tarah shist lagānā sikhnā chāhīye.</i>
Hold the rifle steadily.	<i>raṣṭ ko mazbūt pakro.</i>
Don't flinch while pressing the trigger.	<i>'trigger' ko dabāte waqt daro (or jhijhko<sup>4</sup> mat</i>
Don't remove the rifle from the shoulder during rapid fire.	<i>'rapid fire' meñ raṣṭ ko kandhe se alag mat karo.</i>
Subedar sahib! see that each man's sight is correct before he starts firing.	<i>subedar sāhib! āp dekheñ kī fair shurū' karne se pahle sab ke sā,īṭ thik hon.</i>
Don't let the rifle incline to one side.	<i>raṣṭ ko ek tarāf mat jhukne do.</i>
Grip it tightly or it will strike you bang against your face.	<i>mazbūt pakro nahīñ lo tarāq<sup>5</sup> se muñh par lagegī.</i>
The 6 o'clock point of the target and the point of the	<i>chānd ke chhe baje kī jaga, aur agle sā,īṭ kā sirā aur pichhle</i>

<sup>1</sup> *Pūñchhnā* = to wipe.<sup>2</sup> *(Kā) andāza lagānā* = to estimate.<sup>3</sup> *Sikhā,ī* = training.<sup>4</sup> *Jhijhaknā* = to flinch, to hesitate.<sup>5</sup> *Tarāq se* = with a rap or bang.

fore-sight and the shoulders of the back-sight should be in one line.	<i>sā,īṭ ke donon kināre ek sīdh men hone chāhīye.</i>
Keep the butt well embedded in the shoulder.	<i>'butt' ko kañdhe men khūb dabākar rakho.</i>
Don't fire while the red flag is up	<i>jab lāl jhāndī ūpar ho to fair mat karo.</i>
Take the first pull-off immediately after bringing the rifle to the shoulder.	<i>rafl ko kañdhe ke sāth lagāte hī pahle daf'a 'trigger' ko thorā khencho</i>
Did it hit the bull's eye?	<i>gulzarī men lagī?</i>
No, it was a ricochet	<i>nahīn uchat kar (or tappā khākar) nikālga,ī.</i>
Don't fire at random.	<i>atkal<sup>1</sup> pachchū mat chalā,o.</i>
It has missed the target.	<i>yih khālī ga,ī.</i>
Take a good aim before you fire.	<i>fair karne se pahle khūb shist lagā,o.</i>
Don't be excited, shoot calmly.	<i>ghabrā,o mat. Šabar se chalā,o.</i>
Try to hit at the bull's eye.	<i>gulzarī par mārne kī koshish karo.</i>
Examine carefully their rifles and pouches before leaving the firing point.	<i>'firing point' se jāne se pahle unkī rasleñ aur toshdān achchhī tarah dekho.</i>
Examine their rifles carefully before they dismiss.	<i>'dismiss' hone se pahle unkī rasleñ achchhī tarah dekho.</i>
Report their progress to me every day	<i>har roz unke kām kī hamko rapoṭ karo.</i>
Is this gun loaded or empty?	<i>yih rasl bharī hū,ī hai yā khālī?</i>
He is a splendid shot	<i>wuh bahut achchhā nishāna-bāz<sup>2</sup> hai.</i>
No one will fire until the senior officer present gives the order to fire.	<i>jab tak dahne wālā afsar, jo maujūd ho, hukm na de ko,ī ādmī fair na kare</i>
Call each man individually to the firing point	<i>ek ek ko alag alag 'firing point' par bulā,o.</i>
Order him to return to his original position before calling up the next man.	<i>dūsre ādmī ko bulāne se pahle isko apnī aslī jagā par wāpis bhejdo.</i>

<sup>1</sup> *Atkal pachchū* = at random.<sup>2</sup> *Nishāna-bāz* = marksman.

Don't let the rifle move when you fire.	<i>fair karte waqt rifl ko hilne na do.</i>
When no firing is taking place keep the red flag up.	<i>jab firr na hotā ho to lāl jhāndī ūpar (or, kharī) rakho.</i>
Detail one N.C.O. to assist him.	<i>usko madad dene ke wāste ek 'uhdedār kī naulerī lagādo.</i>
He is the worst shot in the Company.	<i>kamjūmī bhar meñ uskī chāndmārī sab se kharāb hai.</i>
When will your annual musketry be over?	<i>tumhārī sālāna chāndmārī kab hochukegī?</i>
How many rounds have you fired?	<i>tum ne kitne raund chalāye haiñ?</i>
How many rounds are left with you?	<i>tumhāre pās kitne raund bāqī haiñ?</i>
Return them into the store.	<i>'store' meñ wāpis dedo (or dākhil<sup>1</sup> karo)</i>
There will be a revolver practice next week	<i>agle hafte 'revolver practice' (or, pistaul kī mashq<sup>2</sup>) hogī.</i>
They are practising bayonet fighting.	<i>wuh saṅgīn kī laṛā,ī kī mashq kar rahe haiñ.</i>

#### *Recruiting.*

Subedar sahib! I want to send a recruiting party to Gurdaspur district, Will you please select a suitable N.C.O. to head it?	<i>subedar sahib! ham ek gallā tolī zila' Gurdaspur meñ bhejnā chāhte haiñ, āp ko,ī achchhā (or lā,īq) 'uhdedār unke sāth jāne ke wāste pasand karke hamko batlā,ēñ.</i>
I want a man who should be acquainted with the country and have some influence in those parts too.	<i>hamēñ ek aisā ādmī chāhīye jor us ilāqe se wāqif ho au, wahāñ rusūkh<sup>3</sup> bhī rakhtā ho.</i>
Whom did we send last time? Ranbir Singh, was it?	<i>pichhlī daṛ'a kisko bhejā thā? Ranbir Singh thā, na?</i>
He is a very good man and has been on the duty more than once.	<i>wuh bahut achchhā ādmī hai aur yih kām ka,ī daṛ'a kar chukā hai.</i>
Which sepoy do you recommend to accompany him?	<i>āpke khayāl meñ uske sāth kaun kaun se sipāhī jāne chāhīye.</i>

<sup>1</sup> *Dākhil karna* = to cause to enter, to deposit.

<sup>2</sup> *Mashq* (f.) = practice.

<sup>3</sup> *Rusūkh* = influence.

I think we should let him select his own men. Tell him that he will use no compulsion	mere <i>khayāl</i> mein <i>achchhā</i> to yih <i>hogā</i> kī <i>wuh</i> apne <i>ādmī</i> ap <i>chunle</i> . <sup>1</sup> <i>Us se kahdō kī kīsī ko zabardastī</i> <sup>2</sup> <i>bhartī na kare</i> .
I will give him a letter to the Tehsildar who will give him all the help he can.	<i>ham usko 'Tehsildār' sāhib ke nām chitthī denge, wuh jahān tak ho sakegā uskī madad karenge</i> .
How much money do you require?	<i>tumko kitnā rupaya chāhiye?</i>
Give him an advance from the loan fund.	<i>usko 'loan fund' se kuchh peshgī dedo</i> .
Keep an account of what you spend and show it to me on your return.	<i>jo kharch karo uskā hisāb rakho aur wāpisi par hamko dikhāo</i> .
Babu! prepare the Railway warrant at once. They must leave this evening.	<i>Babūji! inke wāste 'Railway warrant' fauran tayyār kar-dēn. Aī shām ko inhen zarūr jānā hogā</i> .
Have you had everything that you require?	<i>sab chīz milgāī?</i>
Do you want anything more?	<i>kuchh aur chāhiye?</i>
All right, salam. Keep me informed of your progress.	<i>achchhā, salām, hamko apne kām kī khabar dete rahnā</i> .
Remember that the Recruiting Officer will visit Gurdaspur every week on Thursday and put up at the dāk bungalow there, where you should bring all your recruits.	<i>yād rakho. Bhartī wāle Sāhib har jum'a'rāt ko Gurdaspūr āenge aur wahan dāk bāngle mein utrenge. Tum apne rangrūt wahin lānā</i> .
Select only strong men of the requisite size and chest measurement.	<i>śiraf mazbūt ādmī lenā jinkā qad aur chhālī kā nap pūrā ho</i> .
Don't bring low-caste men. Try to take youths from the militant classes only.	<i>nīch zāt ke ādmī bhartī na karnā. Śiraf larnewālī qaumon se jāwān jāwān ādmī chunkar lenā</i> .
Enlist any young man you come across provided he is	<i>jo jāwān ādmī tumko mile aur bhartī hone par rāzī ho, usko</i>

<sup>1</sup> *Chunnā* = to pick out.

<sup>2</sup> *Zabardastī* = high-handedness, 'se' is understood after it.

willing to join the army. We want recruits very badly and must have them soon to make up the strength of the regiment.	<i>bhartī karlo Hamko raṅgrū. toṅ kī sakhl zarūrat hai-Jahān se milēn le-āo, kyonkī hamko paltan kī gīntī purī karnī hai.</i>
Feed and treat them well.	<i>unko achchhā khāne ko do aur achchhā sulūk karo.</i>
First get them medically examined.	<i>pahle unkā dāktarī mulāhaza karā,o.</i>
When will these recruits be attested ?	<i>in raṅgrūtoṅ ko kab qasm<sup>1</sup> dī jā,egī ?</i>
Have they taken the oath of loyalty ?	<i>unhoṅ ne namak<sup>2</sup> ḥalālī kī qasm<sup>1</sup> khā,ī hai ?</i>
Recruiting is very brisk there.	<i>wahān bhartī kā bahut zor hai.</i>
How many recruits have you brought altogether ?	<i>tum kul kitne raṅgrūt lā,e ho ?</i>
You will get three rupees per recruit for your labours and I shall recommend you strongly to the C.O.	<i>tumko fī raṅgrūt tīn tīn rupai in'ām milēnge aur ham kamān ajsar Sīhib ke pīs tumhārī zor se sifārish karēnge.</i>
How many have been declared fit ?	<i>kitne ādmī pās (or, manzūr) hū,e haiṅ ?</i>
Why has this man been declared unfit ?	<i>yih ādmī pās (or manzūr) kyon nahīn hū,ā ?</i>
O yes, he has spleen.	<i>hān, thīk hai, usko tillī<sup>3</sup> hai.</i>
His eye-sight is weak.	<i>uskī nazar kamzor hai.</i>

#### *Leave and Furlough.*

Bring here all the men who want leave.	<i>sab chhutī wāle ādmīoṅ ko yahān lā,o.</i>
How much leave do you want ?	<i>tum kitnī chhutī māṅte ho ?</i>
Why do you want to go on leave ?	<i>tum kyon chhutī par jānā chāhte ho ?</i>
How many men of his company are on leave at present ?	<i>uskī kampnī ke kitne ādmī is waqt chhutī par haiṅ ?</i>
Is he entitled to the leave ?	<i>uskā chhutī kā haq hai yā nahīn ?</i>

<sup>1</sup> (Ko) *qasm denā* = to put one on oath ; (kī) *qasm khānā* = to take an oath of.

<sup>2</sup> *Namak-ḥalālī* = loyalty (to master).

<sup>3</sup> *Tillī* = spleen.



Can we spare him ?	<i>uske jāne se kām meñ harj<sup>1</sup> to na hogā ?</i>
When do you want to go ?	<i>tum kab jānā chāhte ho ?</i>
How far is your place from here ?	<i>tumhārā ghar yahāñ se kitnī dūr hai ?</i>
How long does it take to reach there ?	<i>wahāñ pahunchne meñ kitnī der lagtī hai ? (or kitne dīn lāgte haiñ ?)</i>
How far is it from the Railway Station ?	<i>rel ke 'station' se kitnī dūr hai ?</i>
Can't you manage to come back in one week's time ?	<i>ek hafte meñ wāpis nahīñ ā sakte ?</i>
How many times have you been on leave this year ?	<i>is sāl tum kitnī daf'a rukhṣat<sup>2</sup> par ga,e ho ?</i>
When did you receive this telegram ?	<i>tum ko yih tār kab milā ?</i>
When did this letter reach you ?	<i>tumko yih khat<sup>3</sup> kab pahunchā ?</i>
Babu ! read out the letter to me.	<i>Babūjī ! yih chitṭhī parhkar sunānā.</i>
Who is dangerously ill ?	<i>kaun sakht bīmār hai ?</i>
Who is dead ?	<i>kaun margiyā hai ?</i>
Whose marriage is going to take place ?	<i>kiskī shādī honewālī hai ?</i>
He wants leave on medical grounds.	<i>wuh bīmārī kī waja<sup>4</sup> se chhutṭī māngtā hai.</i>
He wants leave for an urgent private affair.	<i>usko nijkā<sup>5</sup> ko,ī zarūrī kām hai, is lī,e chhutṭī māngtā hai.</i>
I can give you only ten days' leave.	<i>ham tumko, siraf das dīn kī chhutṭī de saktē haiñ.</i>
If you want an extension wire for it.	<i>agar ziyādah chhutṭī kī zarūrat ho to tār denā.</i>
Your leave has been sanctioned by the C.O.	<i>kamān afsar sāhib ne tumhārī chhutṭī manzūr kī hai.</i>
I cannot recommend you for leave.	<i>ham chhutṭī ke wāste tumhārī sijārish nahīñ kar sakte.</i>

<sup>1</sup> *Harj* = hindrance.<sup>3</sup> *Khat* = a letter<sup>5</sup> *Nijkā* = private<sup>2</sup> *Rukhṣat* = leave.<sup>4</sup> *Waja* (f.) = cause, reason.

I shall recommend you for leave when you have taken the musketry course.	<i>jab tum chāndmārī kī sikhā, khatam kar chukoge ham chhutī ke wāste tumhārī sifārish karenge.</i>
You can take one month's privilege leave if you like.	<i>agar chāho to ek mahīne kī haqqī<sup>1</sup> chhutī le sakte ho.</i>
You can go on leave without pay if you like.	<i>agar chāho to bilā<sup>2</sup> tankhwāh chhutī par chalejāo.</i>
The Government will pay your travelling expenses only one way.	<i>sarkār siraf ek taraf kā safar kharch degī.</i>
You will have to pay your travelling expenses both ways from your own pocket.	<i>tum ko donoṁ taraf kā kharch apnī jeb se denā paregā (or hogā).</i>
You will get full pay whilst on leave.	<i>jābtak chhutī par rahoge purī tankhwāh milegī.</i>
You will get only half pay.	<i>tumko siraf ādhī (or nisf) tankhwāh milegī.</i>
He wants 3 months' furlough.	<i>wuh tīn mahīne kī razā maṅgtā hai.</i>
Ridiculous. What will you do with so long a leave?	<i>fuzūl. Itnī chhutī kyā karoge?</i>
Sir, the roof of my house has fallen down and I want at least one month's leave to repair it.	<i>Huzūr, mere ghar kī chhat gir-parī hai aur uskī marammat ke liye kam se kam ek mahīne kī chhutī kī zarūrat hai.</i>
All long leave is stopped.	<i>sab qism kī lambī chhutī band hai.</i>
Your leave will begin from to-morrow and expire on the 31st of the next month.	<i>tumhārī chhutī kal se shurū' hogī aur āgle mahīne kī ikattīs tarīkh khatam hogī.</i>
Look here, don't overstay your leave or I'll punish you severely.	<i>dekho, chhutī se ziyādah der ghair hāzīr mat rahnā nahīn to ham sakht sazā denge.</i>
I shall cancel your leave.	<i>ham, tumhārī chhutī mansūkh<sup>3</sup> kardenge</i>
Your leave is stopped for six months	<i>tumhārī chhutī chhi mahīne tak band hai.</i>

<sup>1</sup> *Haqqī chhutī* = privilege leave.

<sup>2</sup> *Bilā tankhwāh* = without pay.

<sup>3</sup> *Mansūkh karnā* = to cancel.



Warn them that they will be recalled, if necessary.	<i>unke samjhādo ki agar zarūrāt hogī to unko wāpis bulāyā jā, egā.</i>
Leave your address in the office.	<i>apnā pata daftar men chhorjā, o.</i>
Has he left any instructions about it?	<i>wuh is kī bābat kuchh kahgayā hai (or likh gayā hai)?</i>
Has he returned from leave?	<i>wuh chhutī se wāpis āyā hai yā nahīn?</i>
When will he return from leave?	<i>kab chhutī se wāpis ā, egā?</i>
He has applied for an extension.	<i>us ne aur chhutī māngī hai.</i>
He says he is too ill to travel.	<i>wuh kahtā hai ki main bahut bīmār hūn aur safar ke lā, iq nahīn.</i>
Write and tell him to send a medical certificate.	<i>usko likhdo ki dāktar kā sārṭīfikat bhejde.</i>
Has he sent any medical certificate?	<i>us ne dāktar kā sārṭīfikat bhejā hai yā nahīn?</i>
Wire and tell him that his leave has been sanctioned.	<i>use tār bhejdo (or tār ke zarī'e khabar dedo) ki tumhārī chhutī manzūr hoga, i hai.</i>
Wire and tell him to join at once or he will be treated as a deserter.	<i>usko tār dedo ki jauran (or ek dam) jā, in hojā, o warna tum bhagore<sup>1</sup> samjhe jā, oge.</i>
You cannot get any leave now.	<i>ab koī (or kisī qism kī) chhutī nahīn mil saktī.</i>
The regiment has been ordered on active service.	<i>paltan ko lām par jāne kā hukm hogiyā hai.</i>
All families will stay behind.	<i>sab ke bāl bachche pichhe rahenge.</i>
The hearing of the land case has been fixed for the 6th proximo.	<i>Agle mahīne kī chhi tārīkh us zamīn wale muqaddame kī peshī<sup>2</sup> hai.</i>

### Camping.

Have all the tents been repaired?	<i>sab tañbū (or dere) marammat ho chuke haiñ?</i>
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<sup>1</sup> *Bhagorā* = deserter.

<sup>2</sup> *Peshī* = hearing or the date fixed for the hearing of a case.

Go ahead and choose a place for the camp.	<i>āge jākar kampū ke wāste jaga pasānd karo.</i>
Remember that the ground must be dry and water good and near the camp.	<i>yād rakho ki zamīn sūkhā aur pānī nazdīk aur achchhā ho.</i>
The regiment is going into camp for a week. Practise your company before going in pitching tents.	<i>palṭan ek hafte ke wāste bāhir parā,o meñ jā,egī. Jāne se pahle apnī kampnī ko tañbū lagāne kī mashq karā,o.</i>
Is the ground rough or level?	<i>zamīn ūnchī nīchī hai yā barābar (or hamwār)?</i>
Cholera has broken out into the lines and the regiment will probably be ordered out into camp.	<i>lā,in meñ haiza phū! parā hai is wāste ghālibān<sup>1</sup> palṭan ko bāhir deron meñ rahne kā hukm hojā,egā.</i>
Is there any shade in the camping ground?	<i>parā,o kī jaga par ko,i darakhṭ bhī hai? (or kahīn sāya bhī hai?).</i>
Pitch the tents in a straight line.	<i>tañbū sīdhī qatār<sup>2</sup> meñ lagā,o.</i>
This tent is not properly pitched.	<i>yih tañbū thīk nahīn lagā hū,ā (hai).</i>
The ropes are too loose, tighten them a bit.	<i>rassiān bahut dhīlī haiñ, zarā kasdo</i>
These pegs are old and not strong enough.	<i>yih mekhen purānī haiñ aur kāfī mazbut nahīñ.</i>
How did you break this tent pole?	<i>yih chob kis tarah (or kaise) tūṭī?</i>
Give small tents for the servants.	<i>naukron ko chholdārīāñ<sup>3</sup> dedo.</i>
This well should be reserved for drinking purpose.	<i>is kū en kā pānī siraf pine ke wāste isti'amāl karo.</i>
No one should be allowed to wash and bathe here.	<i>kisi admī ko yahāñ nahāne dhone mat do.</i>
Strike these tents.	<i>in tañbūon ko girādo (or ukherdo<sup>4</sup>).</i>
Roll up these tent walls into separate bundles.	<i>in qanāton<sup>5</sup> ko lapetkar alag alag bāndal bāndh do.</i>

<sup>1</sup> *Ghālibān* = probably.<sup>3</sup> *Chholdārī* = small tent.<sup>4</sup> *Ukher nā* = to pull out any thing stuck in something else (as a peg or nail).<sup>2</sup> *Qatār* (f.) = row, line.<sup>5</sup> *Qanāt* (f.) = tent wall.

These tents are repairable, get them repaired before Sunday.	yih dere marammat-talab (or marammat honewāle) haiñ, itwār se pahle pahle inko marammat karwālo.
Collect firewood from the jungle	jañgal se lukrī chun lāo.
Clear the place by burning all the bushes.	sab jhārīññ jalākar us jaga ko sāj kar do.
Take care that the whole place does not catch fire.	khābardār sab jaga ko āg na lag jā,e.
Is there a grazing ground near the camp?	kampū ke pās ko,ī charā,ī <sup>1</sup> kī jaga bhī hai?
Don't let any outsider come into the camp without a pass.	kisī ghair ādmī ko 'pās' ke baghair kampū men mat āne do.
Post sentries all round the camp.	kampū kī chāron taraf sanli (or pahra) lagā do.
This corner is exposed to the enemy's fire. Take these tents under the cover of that eminence.	Yih kona nañgā <sup>2</sup> hai, is par dushman kī mār ho saktī hai. Yih tañbū us ūñchī jaga kī āñ men lagā,o.
Caution them against lighting fires.	unko samjhā do (or tākīd <sup>3</sup> kar do) ki āg na jalā,eñ.
If any extraordinary thing happens come and report to me at once.	agar ko,ī khās (or ghair ma'mūlī <sup>4</sup> ) bāt hojā,e to ham ko fauran khabar do.
The water of this well is poisonous. Warn the men not to drink it.	is kū,eñ kī pāñī zahrīlā <sup>5</sup> hai sipāhīon se kahdo ki yahāñ se pāñī na pī,eñ.
Have the ground cleaned thoroughly before leaving it.	rawāna hone se pahle zamin ko khūb sāj karwā do.
No trace of the halt should be left behind.	'halt' kī ko,ī nishān bāqī na rahe.
No cooking is to be allowed inside the camp.	kampū men ko,ī chīz mat pakāne do.
Was this the report of a gun?	kyā yih bañdūq kī āwāz thī?
Who fired it, and why?	kis ne chalā,ī aur kyon?

<sup>1</sup> Oharā,ī = grazing; charnā (intr.) = to graze; charāñā (trs.) = to graze, to tend.

<sup>2</sup> Nañgā = naked

<sup>4</sup> Ghair ma'mūlī = unusual.

<sup>3</sup> Tākīd kar nā = to emphasise.

<sup>5</sup> Zahrīlā = poisonous.

## Offences.

Why did you not obey the order of your senior ?	<i>tum ne dāhne wāle kā hukm kyon nahīn mānā ?</i>
Disobedience of orders is a very serious offence.	<i>hukm 'adūlī barā bhārī quṣūr (or jurm) hai.</i>
Put him under arrest.	<i>usko kānjī haus men dedo.</i>
Bring him up before the Company commander to-morrow.	<i>kal usko 'Company commander' ke sāmne pesh karo.</i>
Havildar Major! march the prisoner in.	<i>Havildar Major! mulzam ko andar lā,o.</i>
Do you plead guilty of this offence ?	$\left\{ \begin{array}{l} 1. \text{ tum ne yih jurm (or quṣūr) kiyā ?} \\ 2. \text{ tum is jurm kā iqbal karte ho ?} \end{array} \right.$
I plead not guilty.	<i>main bequṣūr hūn</i>
I'll let you off this time but remember a repetition of it on your part will be severely dealt with.	<i>ham is daf'a tumko mu'āf karte hain lekin yād rakho, agar phir aisa karoge to ham sakht sazā denge.</i>
Discipline is of paramount importance in the army.	<i>fauj men adab<sup>1</sup> qawā'id barī zarūrī bāt hai.</i>
What has this man done ?	<i>is ādmī ne kyā kiyā hai ?</i>
He deserted on the 15th ultimo and was arrested at his village by the Police on the 7th instant.	<i>wuh pichhle mahine kī pañdrah tārikh bhāg giyā thā aur 'Police' ne is mahine kī sāt tārikh usko uske gā,on men girī/tār kiyā.</i>
Why did you desert ?	<i>tum kyon bhāg ga,e the ?</i>
Why did you absent yourself without leave ?	<i>tum ijāzat ke baghair kyon ghair hāzīr hū,e.</i>
You could easily have asked for leave.	<i>tum āsānī se chhutī māng sakte the.</i>
That is a lame excuse.	<i>yih jhūtā 'uzr (or bahāna) hai.</i>
You will be court-martialled.	<i>tumhārā 'court martial' hogā.</i>
You are charged with absconding on the 15th of the last month.	<i>tum par ilzām yih hai ki tum pichhle mahine kī pañdrah tārikh bhāg ga-e.</i>
Call the prosecution witnesses.	<i>istighāṣa ke gawāhoṅ ko bulā,o.</i>

<sup>1</sup> *Adab qawā'id* = discipline (lit. respect for rules).

Put him on oath.	<i>usko qasm do.</i>
His evidence is not reliable.	<i>uski shahādat qābil-i-i'atibār nahīn.</i>
It is all a concocted case.	<i>yih sab banāwtī muqaddama hai.</i>
There is no proof of this.	<i>iskā ko,ī ṣabūt nahīn.</i>
But the question is, Can you prove this?	<i>lekin sawāl to yih hai ki tum yih ṣābit kar sakte ho yā nahīn?</i>
There is any amount of proof against him.	<i>uske bar <u>khilā</u> bahut ṣabūt hai</i>
Has the charge-sheet been framed against him?	<i>us par jard jurm lag gayā hai?</i>
Have you any witnesses for your defence?	<i>tumhārā ko,ī bachā.o kā gawāh hai?</i>
Do you want to cross-examine him?	<i>tum us par jarah karnā chāhte ho?</i>
The prosecution evidence is very strong.	<i>istighṭīsa kī shahādat bahut zabardast hai.</i>
His defence is very weak.	<i>uskā bachāo bahut kamzor hai.</i>
Let me see his conduct sheet.	<i>uskā 'conduct sheet' (or chāl-chalan kā chitṭhā) mujhe dikhānā.</i>
He was drunk and rowdy last night.	<i>kal rāt wuh nasha,ī (or nashe mein) thā aur bahut shor kartā rahā.</i>
He struck Lee, Corporal Bindra.	<i>us ne Lais Nā,ik Bindra ko mārā.</i>
They destroyed Government property to the value of Rs. 300.	<i>unhon ne tīn sau rupai kā sarkārī māl nuqṣān kiyā.</i>
He attempted to escape from his escort	<i>us ne 'iskot' se bhāgne kī koshish kī.</i>
Why did you abuse him?	<i>tum ne usko kyon gālīān dīn?</i>
His case will be tried on Monday next.	<i>uskā muqaddama agle pīr ko pesh hogā.</i>
Who is going to try him?	<div style="display: flex; align-items: center;"> <div style="font-size: 3em; margin-right: 10px;">{</div> <div> <p>1. kaun uskā muqaddama karegā?</p> <p>2. uskā muqaddama kiske pās pesh hogā?</p> </div> </div>
He has already been punished twice for gambling.	<i>usko do da'fa pahle jū,ā khelne par sazā milchukī hai.</i>

They assaulted the Police.	<i>unhoñ ne 'police' ko mārā.</i>
He was not in the lines at the roll call.	<i>wah guntī ke waqt lāñ se ghair hāzīr thā.</i>
Fined Rs. 5.	<i>pāñch rupai jurmānā.</i>
One week's pay forfeited.	<i>ek haſte kī ṭalah zabṭ.</i>
Three days' extra drill.	<i>līn dīn dalel.</i>
Promotion stopped for one year.	<i>ek sāl tak (or ke wāṣṭe) taraqqī band</i>
Deprived of good conduct badge.	<i>nek chālchalnī kā billā zabṭ.</i>
Line confinement for five days.	<i>pañch dīn lāñ qaid.</i>
Dismissed from service.	<i>naukī se mauqūf (or nām kāṭā giā).</i>
Reduced to the ranks.	<i>torkar sipāhī banāyā gayā.</i>
The C.O. will ask for general court-martial.	<i>kamān aṣṣar ṣāhib jarnailī 'kot marshal' ke wāṣṭe likheñge.</i>
Sentenced to one week's simple imprisonment.	<i>ek haſta mahṣ<sup>1</sup> qaid.</i>
Three months' rigorous imprisonment.	<i>tīn mahīne sakht qaid.</i>
Transportation for life.	<i>kālā pāñī (or 'ubūr daryā-i shor).</i>
Sentenced to death (to be hanged by the neck till dead.)	<i>phāñsī diyā<sup>2</sup> jā, egā.</i>
To be shot dead.	<i>golī se mārā jā, egā.</i>
When will his term of imprisonment expire?	<i>uskī qaid kī mī'ād<sup>3</sup> kab khatam hogī.</i>
Release him.	<i>usko chhodo.</i>

#### Miscellaneous.

He lost his right eye in the Somme battle.	<i>'Somme' kī larā ī meñ uskī dā,ññ āñkh bekār hoga, ī.</i>
The cowards turned tail and fled.	<i>wuh gīdī dum dabākar bhāg gaye</i>
The whole division fled precipitately.	<i>sāre kā sārā 'division' sir par pā, oñ<sup>4</sup> rakhhar bhāg gayā.</i>
We shall march stage by stage.	<i>ham parā, o parā, o jā, eñge.</i>

<sup>1</sup> Mahṣ = mere, merely.

<sup>2</sup> To hang (a person) = (ko) phāñsī denā.

<sup>3</sup> Mī'ād (f.) = fixed period.

<sup>4</sup> Lit. placing feet on the head.



Is the transport arrangement all complete ?	<i>sab bārbardārī kā baṇdobast ho gayā hai ?</i>
How many camels, mules, ponies and carts are required ?	<i>kitne ūṇṭ, khachchreṇ, taṭṭū aur gārīān dārkar haiṇ ? (or chā-hāye) ?</i>
What provisions are obtainable on the road ?	<i>raste par kyā kyā rasad mil saktī hai ?</i>
He has had fever for 3 weeks and is very weak. He will not be really fit for another fortnight.	<i>usko tīn hafte bukhār rahā hai aur bahut kamzor hogiā hai. Aur do hafte mein jākar<sup>1</sup> achchhī tarah tāndurust ho to ho.<sup>2</sup></i>
Climb up into that tree and tell me what you can see of the enemy.	<i>us darakhṭ par chāhijā, o aur jo kuchh dushman kā hāl dekho hamēn batlā, o.</i>
You must always wear clean clothes when you go out for a walk, and salute any officer you may come across.	<i>jab sair ko jā, o to ṣāf kapre pahṅkar jāyā karo aur agar ko, i afsar mile to salām kiyā karo.</i>
On the first of the next month I shall just have 20 years' service.	<i>agle mahine kī pahīlī tārīkh merī naukrī thīk bīs sāl hojā, egī.</i>
Will any one volunteer for service in Egypt ?	<i>ko, i ādmī khushī se miṣar mein lām par jānā chāhtā hai ?</i>
I will make the carts cross by the bridge.	<i>main gārīon ko pul par se lejā, ūṅgā.</i>
I have sent a small detachment there which, I think, will be sufficient for the present.	<i>main ne ek chhoṭā sā dasta bhejdiyā hai, mere khayāl mein yih fīl hāl<sup>3</sup> kāfī hogā.</i>
Please tell the Adjutant Jamadar to come at once and give me his report regarding the morning's work	<i>zarā Ajāntan Jamadar se kahnā ki fauran ā kar ṣubah ke kām kī rapoṭ deejā, eṇ.</i>
This N.C.O. is a regular mischief-monger and a disgrace for his regiment.	<i>yuh 'uhdedār auwal<sup>4</sup> darje kā ṣasādī ādmī hai aur isī kī wājā se paltan badnām ho rahī hai.</i>
The pass was narrow and the enemy had occupied it on both sides.	<i>darra taṅg thā aur uskī donoṅ taraf par dushman qabṣa kiye hū, e the.</i>

<sup>1</sup> *Mein jākar* = after (lit. having gone through).

<sup>2</sup> *Ho to ho* = might be, if at all.

<sup>3</sup> *Fīl hāl* ( فی الحال ) = for the present.

<sup>4</sup> *Auwal darje kū* = of extreme degree, of the first class.



Tell the muleteers to unsaddle their mules.	<i>darābīon ko kahdo ki khachchī on par se zīn utār den</i>
Very few enemy were visible.	<i>bahut kam<sup>1</sup> dushman dikha,ī dete the.</i>
The enemy very rarely exposed themselves.	<i>dushman bahut kam<sup>1</sup> dikhā,ī dete the.</i>
Two recruits who joined only yesterday have deserted.	<i>do raigrūt jo kal hī āye the bhāg gaye hain.</i>
Inform the Police at once to enable them to take prompt action for their arrest.	<i>'police' ko fauran khabar bhejdo tā ki wuh fauran unkī talāsh men lagjā,ēn.</i>
Wire to his Police Station.	<i>uske thane ko tār bhejdo.</i>
Order one Havildar to take some men and go ahead to arrange for the supplies.	<i>ek hawaldār ko kahdo ki kuchh ādmī sāth lekar āge jā,e aur rasad kā intizām kare.</i>
I want you to make me a sketch of this country.	<i>hamāre liye is ilāqe kā naqshā banā lā o.</i>
Our men thoroughly examined the village but could find nothing to show that it had been recently occupied by the enemy.	<i>hamāre ādmīon ne us gā,ōn ko khūb ghaur se<sup>2</sup> dekha lekin ko,ī bhī aisi bāt nazar na āyī jis se ma'lūm ho ki dushman thorī der pahla yahān the.</i>
Immediate orders must be given to the cavalry to advance.	<i>risāle ko fauran 'advance' kā hukm dedo.</i>
The Regiment will march at 5 a.m. to-morrow. The men should take two days' provisions with them.	<i>paltan kal subah pānch baje kūch karegi. Sab ādmī do din kī rasad sāth lejā,ēn.</i>
The General is very fond of musketry and our men are good shots. We should do well.	<i>jarnail sāhib ko chāndmārī kā barā shauq hai aur hamāre ādmī nishāna lagāne men hushyār hain. Is wāste khayāl hai ki ham achhe rahenge.</i>
How can you reconnoitre the position of the enemy without crossing the river?	<i>daryā ke pār gaye baghair tum kis tarah dushman kī hālat daryāft kar sakte ho?</i>

<sup>1</sup> *Bahut kam* = very few, very seldom.

<sup>2</sup> *Khūb ghaur se* = very carefully, minutely.

Take care when you cross the stream and look out for the quick sands.	<i>khabardār hokar naddī se pār jānā aur chor bālū<sup>1</sup> kā khayāl rakhnā.</i>
As I was going along the foot-path I saw three armed men hiding in a wood near by.	<i>pagḍandī par jāte jāte kyā<sup>2</sup> dekhtā hūn ki tīn ādmī hathiyār lagā, e pās hī jaṅgal meñ chhipe hū, e haiñ.</i>
If they agree to Government terms there will be no expedition against them.	<i>agar unhoñ ne sarkār kī shartēñ<sup>3</sup> mān līñ to unpar ko, ī charhā, ī<sup>4</sup> nahīñ hogī.</i>
The Government has demanded hostages.	<i>sarkār ne yarghamāl<sup>5</sup> (or zāmin) mānge haiñ.</i>
If they commit raids we will make reprisals	<i>agar wuh chhāpe māreṅge to ham bhī unse badla lenge (or turkī<sup>6</sup> ba turkī jawāb denge).</i>
Two Afridi sepoy's have escaped to the Independent territory.	<i>do afridī sipāhī ghair ilāqe (or yāghistān) neñ bhāg gaye haiñ.</i>
Heavy firing was maintained from both sides till night-fall.	<i>rāt hote tak donoñ taraf se khūb lagātār gole barsā kiye</i>
The enemy fled helter-skelter as soon as our guns opened fire.	<i>jūñhīñ ki hamārī topeñ chalīñ dushman harbarākar<sup>7</sup> idhar udhar bhāg gaye</i>
There is very little water in the nullah during the winter, but when the snow melts on the hills it gradually rises till it becomes a veritable river.	<i>jāre meñ is nāle meñ pānī kam hotā hai lekin jab pahārōñ par barf pigaltī<sup>8</sup> hai to yih hote hote sach much kā daryā hojātā hai.</i>
Had there been some troops staying there the rebels could not have plundered the city.	<i>agar wahāñ kuchh jāuj rahtī hotī to bāghī shahr ko na lūt sakte.</i>
We must start at once so as to reach the next stage before sunset.	<i>hamēñ jauran chaldenā chāhīye tā ki dīn chhipe se pahle pahle agle parā, o par pahunch jā, en.</i>

<sup>1</sup> *Chor-bālū* = quick-sand.<sup>2</sup> Lit "What do I see that."<sup>3</sup> *Shart* (f.) = term, conditions, also a bet or wager.<sup>4</sup> *Charhā, ī* = marching against, invasion.<sup>5</sup> *Yarghamāl* = hostage; *zāmin* = surety<sup>6</sup> *Turkī ba turkī jawāb denā* = to return tit for tat.<sup>7</sup> *Harbarānā* = to be in a confused hurry.<sup>8</sup> *Pigalnā* = to melt.

The Fire Brigade did not reach till the club had been on fire for full one hour.	<i>kalab ko āg lage hū, e pūrā ek ghaṇṭa ho chukā thā ki ' Fire Brigade ' wāle pahūnche.</i>
The Fire Engine worked hard for 3 hours before the fire was got under control.	<i>āg bujhānewālā anjan tīn ghaṇṭe lagātār kām kartā rahā jab jākar<sup>1</sup> āg kā zor kam hū, ā (or, āg bas meṅ āyī).</i>
I fired my pistol at the spy but he escaped unhurt.	<i>main ne jāśūs par pistaul chalāyā lekin wuh bachkar nikalgayā.</i>
The Regiment will leave for active service on Friday.	<i>palṭan jum'e ko lām par jā, egī.</i>
I took part in the attack and have a medal for it.	<i>main us hamle meṅ shāmil thā aur uskā tamghā mere pās hai</i>
The road was sandy for 3 miles and muddy for the next 2 miles after that.	<i>tīn mīl tak saṛak par bahut ret thī aur do mīl us se āge bahut kīchar thī.</i>
The city is infected with plague. Warn all the men not to go there	<i>shahr meṅ tā'ūn hai, sab ādmīon ko hukm sunādo ki wahān na jā, en</i>
The contractor is not keeping to the terms of his contract. For one thing, he takes too long to supply things; and secondly, his things are bad and not according to the sample.	<i>theke-dār theke kī sharteṅ pūrī nahīn kar rahā hai. Ek to wuh bahut der lagātā hai dūsre uskī chīzen kharāb haiṅ aur namūne ke muābiq bhī nahīn hotīṅ</i>
Our C.O. is a very strict disciplinarian.	<i>hamāre kamān afsar sāhib bare qānūnī (or zabite ke bare pāband<sup>2</sup>) haiṅ.</i>
Everybody coming from the plague-infected area is detained in quarantine for ten days.	<i>jītne ādmī tā'ūn wāle ilāqe se āte haiṅ unko das dīn tak kurāṭīn meṅ rakhā jātā hai.</i>
The fort commands the surrounding country up to 30 miles.	<i>us qīl'e se chāron tarāf tīs mīl tak mār hosaktī hai.</i>
The house overlooks the bridge across the river.	<i>us ghar se daryā kā pul nazar ātā hai.</i>

<sup>1</sup> *Jab jākar* = then and then only.

<sup>2</sup> *Pāband* = strict observer (lit. feet-tied).

We intended to make a surprise in the dead of night.	<i>hamārā irāda thā ki ādhī rāt ko achānak hamla karējye.</i>
Government will give liberal grants of lands to those who took part in the campaign.	<i>jo ādmī us lām meñ shāmil, the sarkār unko dil<sup>1</sup> kholkar zamīneñ degi.</i>
Our Subedar Major has been given 20 squares of land on the Jhelum Canal.	<i>hamāre sūbedar mejar sāhib ko Jhelam nahī par bīs murābb'e zamīn milī hai.</i>
He has got Victoria Cross for that conspicuous bravery.	<i>us khās bahādurī ke wāste usko Victoria Cross (or sab se barā tamghā) milā hai.</i>
He has nearly completed his service and will retire next month.	<i>uskī naukrī qarīban pūrī hochukī hai aur woh agle mahīne pinsan par jā, egā.</i>
I propose to surround the village and capture every able-bodied individual residing in it.	<i>merī tajwīz<sup>2</sup> yih hai ki ham is gā, oñ ko gher leñ aur jitne mazbūt mazbūt ādmī wahāñ hain unko pakar leñ.</i>
He died by his gun.	<i>woh marē dam<sup>3</sup> tak apnī top ke pās rahā.</i>
What death can be better than this for a soldier?	<i>sipāhī ke wāste is se bihtar maut aur kyā ho saktī hai?</i>
It was a big victory indeed but it cost us very dear.	<i>beshak yih barī fatah thī lekin is meñ hamārā nuqsān bahut hū, ā.</i>
Our men were not used to fighting in the hills nor to such severe cold.	<i>na to hamāre ādmīoñ ko aisi larā, iñ kā tajriba<sup>4</sup> thā aur na woh aisi sakht sardī ke 'ādī<sup>5</sup> the.</i>
We made a detour and attacked the enemy from the rear.	<i>ham ne ghūmkar (or chakkar lagākar) dushman par pichhe se hamla kiya.</i>
How many prisoners are there in the cells to-day?	<i>āñ kāñjī haus meñ kitne gaidī hain?</i>
Our losses were much less than those of the enemy.	<i>dushman kī nisbat hamārā bahut kam nuqsān hū, ā.</i>

<sup>1</sup> *Dil kholkar* = with open heart, liberally.

<sup>2</sup> *Tajwīz* (f.) = proposal, suggestion.

<sup>3</sup> *Marē dam tak* = up to the last (lit. till dying breath).

<sup>4</sup> *Tajriba* = experience.

<sup>5</sup> (*Kā*) 'ādī = accustomed (to).

What is the number of casualties to-day ?	āj kitne ādmī nuqsān hū, e haiñ ?
They put us into very bad trucks and took us to a camp in the rear.	wuh hamen bahut <u>kharāb</u> <u>kharāb</u> <u>chhakron</u> <sup>1</sup> men <u>dālkar</u> <u>pīchhe</u> <u>ke</u> <u>taraf</u> <u>ek</u> <u>kampū</u> <u>men</u> <u>legaye</u> .
There is nothing but small bushes and sand in the whole country.	wahān tamām mulk men <u>chhotī</u> <u>chhotī</u> <u>jhārion</u> <u>aur</u> <u>ret</u> <u>ke</u> <u>siwā</u> <u>kuchh</u> <u>bhī</u> <u>nahīn</u> .
Our regiment was surrounded, but we made a supreme effort and extricated ourselves	hamārī <u>palān</u> <u>ghirgaī</u> <u>thī</u> <u>lekin</u> <u>ham</u> <u>ne</u> <u>jāntor</u> <sup>2</sup> <u>koshish</u> <u>kī</u> <u>aur</u> <u>bachkar</u> <u>nikal</u> <u>āye</u> .
It was a pitched battle and in the end we captured the position.	yih <u>barē</u> <u>ghamsān</u> <sup>3</sup> <u>kī</u> <u>larāī</u> <u>thī</u> , <u>ākhi</u> <u>ham</u> <u>ne</u> <u>wuh</u> <u>morchā</u> <u>jalāl</u> <u>karīyā</u> .
He has been through five campaigns and has five medals	wuh <u>pānch</u> <u>lāmon</u> <u>par</u> <u>ho-āyā</u> <u>hai</u> <u>aur</u> <u>uske</u> <u>pās</u> <u>pānch</u> <u>tamghe</u> <u>haiñ</u> .
They are making preparations to retreat	wuh <u>pīchhe</u> <u>hatne</u> <u>kī</u> <u>tayyārīān</u> <u>kar</u> <u>rahe</u> <u>haiñ</u> .
The transport arrangement was very bad and the animals were very lean and thin.	bārbardārī <u>kā</u> <u>intizām</u> <u>bahut</u> <u>kharāb</u> <u>thā</u> <u>aur</u> <u>jānwar</u> <u>bahut</u> <u>duble</u> <u>patle</u> <u>the</u> .
What time does the Jamadar come on his visiting rounds ?	jama'dār <u>sāhib</u> <u>kis</u> <u>waqt</u> <u>gashl</u> <u>par</u> <u>āte</u> <u>haiñ</u> ?
Do you think it will suffice for a week ?	tumhāre <u>khayāl</u> <u>men</u> <u>yih</u> <u>ek</u> <u>hafte</u> <u>tak</u> <u>kāfī</u> <u>hogā</u> ?
Dig a trench here 5 feet long, 3 broad, and 2½ deep, facing the river.	yahān <u>ek</u> <u>morchā</u> <u>khodo</u> , <u>pānch</u> <u>fuṭ</u> <u>lambā</u> , <u>tīn</u> <u>fuṭ</u> <u>charṭā</u> , <u>aur</u> <u>dhāī</u> <u>fuṭ</u> <u>gahrā</u> , <u>aur</u> <u>uskā</u> <u>munh</u> (or <u>sāmnā</u> , or <u>āgā</u> ) <u>daryā</u> <u>kī</u> <u>taraf</u> <u>rakho</u>
Dig it deeper down.	<u>aur</u> <u>gahrā</u> <u>khodo</u> .

<sup>1</sup> *Chhakrā* = a truck.

<sup>2</sup> *Jān tor* = desperate, attended with hardest possible exertion (lit. life-breaking).

<sup>3</sup> *Ghamsān* = great crowd, carnage



Signal to me when you see any enemy on the other side of the hill.	<i>jab pahārī kī parī<sup>1</sup> taraf ko,ī dushman dekho to hamko jhāndī do.</i>
Who ordered you to hoist the white flag?	<i>tumko kis ne hukm diyā kī saṣed jhānda kharā karo?</i>
Make as much noise as you like when you attack.	<i>hamle ke waqt <u>khūb</u> shor karo.</i>
Look for him amongst the dead.	<i>usko murdōn meñ talāsh karo (or, dekho).</i>
It is frightfully hot there during the summer, especially in June and July.	<i>garmī ke mausim meñ wahāñ sakht garmī hotī hai, <u>khāshkar</u> 'June' aur 'July' meñ.</i>
In the winter all the hills are covered with snow and the cold is intense. Hence no operations are possible.	<i>jāre meñ tamām pahāron par barf parī rāhtī hai aur sardī sakht hotī hai Is wāste ko,ī kām nahīn ho sakā.</i>
Stop the bleeding and bandage the wound.	<i><u>khūn</u> (or, lahū) band karke <u>zakhm</u> par patī bandh do.</i>
What are your orders, sentry?	<i>sañtrī, tumko kyā hukm milā hai (or, urdī<sup>2</sup> milī hai)?</i>
How many sentries are there for this guard?	<i>is gārd meñ kitne sañtrī haiñ?</i>
Where are the other sentries?	<i>dūsre sañtrī kahāñ haiñ?</i>
What would you do if a prisoner escaped from the cells?	<i>agar ko,ī gaidī kāñjī haus se bhāg jā, to tum kyā karoge?</i>
How many prisoners are there in the guard-room?	<i>kot gārd meñ kitne gaidī haiñ?</i>
Bring this man up to-morrow for slackness on guard.	<i>is ādmī ko pahre par sustī ke waste kal pesh karo.</i>
This bayonet is not fixed	<i>yih sañgīn 'fixed' (or, laqī hū, or, charhī hū,ī) nahīn hai.</i>
Did you challenge him?	<i>tum ne usko bulāyā thā?</i>
Is there a bridge of boats across the river?	<i>us daryā par kishtōn kā pul hai?</i>
How much transport shall we want for the kit?	<i>'kit' (or, asbāb) ke wāste kitnī bārbardārī chāhīye?</i>

<sup>1</sup> *Kī  $\frac{parī}{us}$  taraf* = on the farther side of; *kī  $\frac{warī}{is}$  taraf* = on the near side of.

<sup>2</sup> *Urdī* = charge of a sentry.

Only men of respectable families can get direct commission.	<i>śiraf khāndānī ādmīon ko ek dam sirdārī millā hai.</i>
Challenge every passer-by and if you don't receive a satisfactory answer, fire.	<i>jo guzre usko pukāro aur agar thīk jawāb na mile to golī chalā,o.</i>
The general has ordered to make up the strength at once.	<i>Jarnail sahib ne hukm diyā hai ki jauran gintī pūrī karo.</i>
There were many casualties in spite of the sand bags in front of us	<i>agarchi hamāre sāmne ret kī borīan bhī thīn to bhī bahut ādmī nuqsān hū,e (or, mare aur zakhmī hū,e).</i>
We have captured Jerusalem.	<i>ham ne Yaruślam fatah kar liyā hai (or, Yaruślam par qabza kar liyā hai).</i>
Men of B Company will be vaccinated this evening.	<i>āj shām " 'B' Company " ke ādmīon ko tīkā lagegā.</i>
Is it all well in the lines, Subedar Sahib?	<i>subedar sāhib, lain men sab tarāf khairīyat hai?</i>
What was the row about last night? Any men drunk?	<i>kal rāt shor kaisā thā? kisī ne nasha piyā thā?</i>
Go on advancing up to that knoll.	<i>us tīle tak barhte jā,o.</i>
Lie down in the depression to the left of it	<i>uskī baīn tarāf jo nīchī zamīn hai us men letjā,o.</i>
We were in the thick of the battle when all of a sudden the news arrived that the enemy were evacuating the village.	<i>Larā,i khūb garm thī jab yakāyak khabar pahunchī ki dushman gā,on ko khālī kar rahe hai.</i>
How many men are available for the next draft?	<i>agle 'drāf' ke wāste kitne ādmī tayyār hai?</i>
They will reach Karachi day after to-morrow and embark the following day.	<i>Wuh parson Karachi pahunchenge aur uske dūsre din jahāz par sawār hojā,enge.</i>
Put them in separate tents and tell off one N.C.O. to look after them.	<i>unko alag alag (or, 'alaiḥda<sup>1</sup> 'alaiḥda) tambū,on men rakho aur ek 'uhdedār kī naukrī lagā do ki unkī khabar rakhe.</i>

<sup>1</sup> 'Alaiḥda = alag = separate, apart.



See if their equipment is complete and make up deficiencies, if any, from the store.	<i>dekho ki unkā samān sab pūrā hai yā nahīn, agar koī chīz kam ho to istar se pūrī kardo.</i>
Everybody will get three months' pay in advance.	<i>sab ādmīon ko tīn tīn mahīne kī talab peshgī milegī.</i>
What family allotment do you want to make?	<i>tum ghar ke logon ko kitne rupai māhwār<sup>1</sup> bhījwānā chāhte ho?</i>
The Q.M. will make arrangements for rations for the journey.	<i>kot māstār sāhib rāste ke rāshan kī bāndobast karenge.</i>
Give them one week's uncooked rations.	<i>unko ek ek hafte kī kachchā rāshan dedo.</i>
Have they all got cooking pots?	<i>sab ke pās khānā pakāne ke bartan<sup>2</sup> haiñ?</i>
No definite date has yet been fixed for their departure.	<i>abhi unkī rawāngī kī koī pukhtah<sup>3</sup> (or, pakki) tārikh muqarrar nahīn hū,ī.</i>
The troop train is standing ready at the station.	<i>farjī 'gārī isteshan par tayyār kharī hai.</i>
What is the carrying capacity of each carriage?	<i>ek ek gārī mein kitne ādmīon kī jaga hai? (or, kitne kitne ādmī sawār ho sakte haiñ? baith)</i>
Don't put in a carriage more men than there is accommodation for.	<i>jīne ādmīon kī jaga hai us se ziyādah mat biṭhā, o.</i>
Put one N.C.O. in charge of each compartment.	<i>har ek khāne mein ek ek 'uhdedār biṭhā do.</i>
No one should leave the train without the permission of the N.C.O. in charge.	<i>koī ādmī supurdī wāle 'uhdedār kī ijāzat baghair bāhir na nikle.</i>
On arrival there report yourself to the S.S.O.	<i>wahān jākar S.S.O. sāhib ko apne pahunchne kī apol karo.</i>
This cart is very badly loaded.	<i>yih gārī bahut kharāb ladī hū,ī hai.</i>
That cart is overloaded.	<i>is gārī par bojh ziyādah hai.</i>

<sup>1</sup> *Māhwār* = monthly.

<sup>2</sup> *Bartan* = utensil.

<sup>3</sup> *Pukhtah* (Persian indeclinable adjective) = pakka.

Place the heavy luggage underneath and the light one on the top and fasten the ropes tightly.	<i>bhārī sāmān nīche aur halkā uske upar rakhkar rassīāñ khūb kas do.</i>
Send half the Company to the right of the hill and the other half to the left.	<i>ādhī kampnī pahārī kī dā,īñ tarāf aur bāqī ādhī bā,īñ tarāf bhej do.</i>
The men should advance in extended order in the open country.	<i>khulī jaga meñ sab ādmī 'extend' hokar 'advance' karen.</i>
Tell the I O.'s to bring up their sections as quickly as possible	<i>sirdāron se kahdo ki apne apne sikshan jisqadar jald ho sake le ā,ēñ.</i>
We had to move over broken ground.	<i>ham ko tūtī phuṭī zamīn par chalnā pā,ā.</i>
They will take only light kit with them.	<i>wuh sirāf halkā sāmān sāth lejā,ēñge.</i>
All heavy things must be left behind.	<i>sab bhārī bhārī chīzen pichhe rahne do.</i>
No one should be allowed to take more than 15 seers with him.	<i>ko,ī ādmī pañdrah ser se ziyādah apne sāth na lejā,e.</i>
The road is not suitable for wheeled traffic.	<i>wuh rāsta gārīon ke wāste thīk nahīñ.</i>
The road is very narrow, with many ups and downs, for about ten miles.	<i>rāsta bahut tañg hai aur ko,ī das mīl tak bahut charhā,ī utrā,ī hai.</i>
Post a machine-gun here and bring it into action as soon as the enemy make any attempt to advance.	<i>ek 'machine' gun<sup>1</sup> yahāñ lagā do aur jiswāqt dushman āge āne kī koshish karen ek dam chalā,o.</i>
Cover them up with a big tarpaulin to prevent their getting wet on the way.	<i>unpar ek barīsī tirpāl dāl do tā ki rāste meñ bhīg na jā,ēñ.</i>
All the sick will go in ambulance carts.	<i>sab bīmar haspatālī gārīon meñ jā,ēñge.</i>
The orderly officer will inspect the guard during his tour of inspection	<i>ardālī alsar sāhib gashṭ par gārd kā mulāhaza karenge.</i>

<sup>1</sup> Or, *kaldār top*, which is not so commonly used.

You must always be in uniform when outside your quarters. *jab ghar se bahir ā, o to wardī pahīnkar āyā karo.*

Your position is of great importance. *{ 1. tumhārī jaga barī zimmarwārī kī hai  
2. āpkā darjā barī 'izzat kī hai.*

One I.O. should go round the lines and inspect the kit every Sunday. *ek sirdar har itwār ko lain men jākar 'kit' kī mulāhaza kiyā kare.*

You should not issue anything without getting an indent from the Company Officer. *jāhtak tumko kampnī kamāndar kī 'indent' na mile ko, i chīz mat do.*

Issue two blankets and a pair of socks to each man. *sab ādmīon ko do do kambal aur ek ek jorī jurrāb dedo*

The whole Company will get an extra pair of putties. *sārī kampnī ko ek ek jorī puttiōn kī fāltū milegī.*

The uniform is the property of Government for 3 years. *līn sāl tak yih wardī sarkār kī hai.*

A and B Company will be paid out this evening. *āj shām ko 'A' aur 'B' kampnī ko talab dījā, egī.*

All accounts must be settled at the end of the month. *mahīne ke ākhir par sab hisāb jaisal hojānā chāhiye.*

Explain all deductions to them. *sab kī unko samjhā do.*

Put your thumb impression here if you cannot sign. *agar dastkhat nahīn kar sakte to yahān angūṭhā lagā do.*

Have you not got a seal? *tumhāre pās muhr nahīn hai?*

Tell the cashier to get a receipt for it. *khazānchī se kahdo ki iski rasīd lele.*

First put one anna stamp on and then sign it. *pahle ek āne kī tīkat laqā, o aur phir us par dastkhat karo.*

The pay of all absentees must be placed in the treasury chest *jitne ādmī ghair hāzīr haiñ un sab kī talab khazāne kī petī men jama' rakho.*

Pay him in cash if he does not take notes. *agar wuh not nahīn leā to naqd rupaya dedo.*

Debit its cost to his account. *iski lāgat uske hisāb men (or, uske nām) likho.*

Credit this to my account.	<i>yih mere hisāb meñ jama' karo.</i>
To whose account will this amount be credited?	<i>yih raqam<sup>1</sup> kiske hisāb meñ jama' hogē?</i>
All transactions should be registered.	<i>lamām len den<sup>2</sup> kitabon meñ darj<sup>3</sup> honā chāhīye.</i>
Reservists are called out every two years, for two months' training.	<i>har dūsre sāl rizarvī<sup>4</sup> do mahīne kē sikhilā,ī ke wāste bulāye jāte haiñ.</i>
If he is found unfit he will be discharged.	<i>agar 'unfit' niklā (or, hū,ā) to uskā nām kaṭ jāegā.</i>
You get gratuity or pension according to the length of your service.	<i>jītnī naukrī ho uske mutābiq in'am yā pinshan miltī hai.</i>
Government does not interfere in religious matters.	<i>sarkār mazhab<sup>5</sup> kē bāton meñ dakhil<sup>6</sup> nahīñ detī (or, nahīñ ātī).</i>
Religious instruction is given to Hindus by Pandits, to Sikhs by Giranthis and to Mohamadans by Maulvis.	<i>Pandit hīndū,on ko, Giranthī sikhon ko, aur Maulvi musulmānon ko mazhabī<sup>7</sup> ta'līm<sup>8</sup> dete haiñ.</i>
He is the most suitable hand for this kind of work.	<i>is qism ke kām ke wāste wuh bilkul thīk hai.</i>
You have been selected for duty with the machine gun section.	<i>tum 'machine gun' sikshan ke wāste chhāñṭe<sup>9</sup> ga,e ho (or, ke sāth lagā,e ga,e ho).</i>
The C.O. has recommended only two men for this course.	<i>kamān a/sar sāhib ne is kām (or, sikhilā,ī) ke wāste siraf do ādmīon kē siṣārish kī hai.</i>
Whose turn is it now?	<i>ab kiskī bārī hai?</i>
Come in turns.	<i>bārī bārī ā,o.</i>
Where does this roof leak?	<i>yih chhat kahān se chūtī hai?</i>
Have all the drains washed at least once every day.	<i>har roz kam az kam ek daṣ'a sab nālīān dhulwā,o.</i>

<sup>1</sup> *Raqam* (f.) = item, amount.

<sup>2</sup> *Len den* = transactions (lit. taking and giving).

<sup>3</sup> *Darj karnā* = to register; *darj honā* = to be registered.

<sup>4</sup> *Rizarvī* = reservist.

<sup>5</sup> *Mazhab* = religion.

<sup>6</sup> *Dakhil denā* = to interfere

<sup>7</sup> *Mazhabī* = religious.

<sup>8</sup> *Ta'līm* (f.) = education.

<sup>9</sup> *Ohhāñṭnā* = to select, to sort out.

All filth and rubbish should be removed by 8 a.m. every day.	<i>sab mailā aur kūrā karkat<sup>1</sup> har roz āth baje se pahle pahle uñ jānā chāhīye.</i>
This room does not appear to have been swept to-day.	<i>ma'lūm hotā hai ki āj is kamre meñ jhārū<sup>2</sup> nahīñ phirī.</i>
Tell the sweeper to come here with his broom and basket.	<i>mihtar ko bolo ki ekdam jhārū aur tokrī lekar ā, e.</i>
These latrines have not been properly cleaned.	<i>yih talīāñ<sup>3</sup> thik s̄āf nahīñ hū, īñ.</i>
They smell very badly.	<i>un se sakht baddū<sup>4</sup> ātī hai.</i>
Why have you not put Condyl's fluid in here?	<i>yahāñ 'phenyle' (or, dawā, ī) kyon nahīñ dālī?</i>
Tell the banyas not to give credit to the men: if they do, the Government will not be responsible for it.	<i>Banyon se kah do ki kisī ko udhār mat deñ, agar denge to sarkār zimmarwār nahīñ hogī.</i>
You must not lend money to anybody in the lines on interest. You will lose both capital and interest if you do.	<i>tum lain ke kisī ādmī ko sūdī<sup>5</sup> rupaya mat do, agar doge to asl<sup>6</sup> aur sūd<sup>6</sup> donoñ khobai-thoge.</i>
If you charge more than the bazar rates or sell any adulterated articles I shall turn you out of the lines.	<i>agar tum bāzārī nirkh<sup>7</sup> se ziyādah dām loge yā kharāb (or, milāwaī)<sup>8</sup> chīz doge to ham tumko lain se nikāl denge.</i>
The bazar Chaudhri will supply you all the rates.	<i>chaudhrī tumko sab nirkh degā (or batlā, egā).</i>
It is the duty of the Sanitary Sergeant.	<i>yih s̄atā, ī wāle harwāldār kā kām hai.</i>
The doctor will be coming for inspection to-morrow, have everything cleaned thoroughly.	<i>kal dāktar sāhib mulāhaze ke wāste ā, enge. sab chīz khūb s̄āf karwā rakho.</i>

<sup>1</sup> *Kūrā karkat* = rubbish.

<sup>2</sup> *Jhārū* = broom; *jhārū phernā* = to sweep; *jhārū phirnā* = to be swept.

<sup>3</sup> *Talī* = latrine

<sup>4</sup> *Baddū* = bad smell.

<sup>5</sup> *Sūd* = interest; *sūdī* = on interest

<sup>6</sup> *Asl* = capital.

<sup>7</sup> *Nirkh* = rate.

<sup>8</sup> *Milāwaī* = mixture; *Milawaī* = adulterated.



You are responsible for the cleanliness of the lines.	<i>tum lain kī safā,ī ke zimmarwār ho.</i>
No unauthorised person should be allowed to live in the lines without permission.	<i>ko ī ghair ādmī ijāzat ke beghair lain meñ na rahe.</i>
When a report or complaint is brought to you, first investigate it carefully, and if you cannot dispose of it yourself report the matter to the Company Commander.	<i>jab ko.ī rapot yā shikāyat tumhāre pās ā,ē, pahle khud achchhī tarah daryāft karo (or, tāhqīqāt<sup>1</sup> karo), agar tum se faisla na ho sake to kampnī kamāndar ko khabar do.</i>
You are responsible for your Company in every respect.	<i>tum har tarah (or, har bāt meñ) apnī kampnī ke zimmarwār ho.</i>
You are responsible for all books and accounts.	<i>tum sab hisāb kitāb ke zimmarwār ho</i>
This site is quite good for the followers' quarters.	<i>yih jaga 'follower' logon ke gharon ke wāste bilkul thik hai.</i>
Send some men to remove all the pebbles and stones from the parade ground.	<i>kuchh ādmīon ko parel meñ bhej do ki sab kañkar<sup>2</sup> patthar wahāñ se chunkar bāhir phenk deñ.</i>
Send a party to collect lead and empty cartridge cases from the range and send them to the arsenal.	<i>ek toī chāndmārī par bhej do ki sab sikka<sup>3</sup> aur khālī kārtūs jama' kar lā,ēñ aur phir yih sab chiz qil'e meñ bhej do.</i>
The city is out of bounds till the sickness in it disappears.	<i>jābtak bimārī na hatēgī tab tak shahr meñ jānā mana' hai.</i>
The road will be closed for general traffic between 8 and 9 a.m.	<i>subah āth se nau baje tak sarak 'ām<sup>4</sup> logon ke wāste band rahegī.</i>
Jamadar Arjan Singh, you had better accompany them to receive rations from the supply godowns. See that the things issued out are of good quality and properly weighed.	<i>Jamadar Arjan Singh Sāhib, āp mere khayāl meñ unke sāth rāshan lene ke wāste kamsare gudām<sup>5</sup> meñ chale-jā,ēñ Khayāl rakhīyegā ki rāshan achchhā aur uskā wazn pūrā ho.</i>

<sup>1</sup> *Tāhqīqāt* = investigation.

<sup>3</sup> *Sikka* = lead, coin.

<sup>5</sup> *Gudām* = godown, store.

<sup>2</sup> *Kañkar* = gravel, pebble.

<sup>4</sup> 'ām log = common people.

There is a wrestling match in the lines to-day and I have got to go there.	āj lāinī meñ kushtī <sup>1</sup> hai aur mujhe wahāñ jānā hai.
Come on, let us go to have a look at the tent-pegging.	chalīye, zarā neza-bāzī <sup>2</sup> dekh ā, en.
There will be a tug of war match between A and B Company at 6 p.m. to-day.	āj shām ke chhī bajē 'A' aur 'B' kampnī meñ rasae kī khinchāī hogī.
Our Subedar Major is retiring to-morrow. There will be a big dance in the lines to-night. All of us have got to go there.	kal hamāre 'Subedar Major' Sāhib pinsan par jā rahe haiñ. Aj rāt ko lain meñ barā nāch hogā. Ham sab ko wahāñ jānā hai.
Every man will carry a bandage and a small bottle of iodine with him.	sab ādmī ek ek patlī aur ek ek shīshī <sup>3</sup> 'iodine' kī sāth le jā, enge.
Who won the hockey match yesterday?	kal 'hockey' kī 'match' kaun jītā?
We beat them by two goals to one.	hām jīte the, unkā ek 'goal' thā aur hamāre do the.
The ball hit him on the forehead and he fell down unconscious.	geñd <sup>4</sup> uske mātھے <sup>5</sup> par lagī aur wuh behosh hokar gir paṛā.
Don't show your head above the trench.	sir morche se ūpar mat karo.
All of them must be sent to the segregation camp.	un sabko alag kampū meñ rahnā hogā.
It was blowing hard from the west	maghrīb kī tarāf se sakht hawā chal rahī thī.
We get frequent dust-storms and the afternoons are very dusty.	hamāre hāñ aksar āndhīāñ <sup>6</sup> ātī rahī haiñ aur dopahr ke ba'd bahut gardā hotā hai.
You should not sleep in the open at night or you will fall sick on account of the dew.	bāhir khulī jaga na so warna os <sup>7</sup> kī waja se bīmār par jā,oge.

<sup>1</sup> Kushtī = wrestling match.

<sup>3</sup> Shīshī = a phial, small bottle.

<sup>5</sup> Mātħā = forehead.

<sup>7</sup> Os (f.) = dew

<sup>2</sup> Neza bāzī = tent-pegging.

<sup>4</sup> Geñd (f.) = ball.

<sup>6</sup> Āndhī = dust-storm.



Mancœuvres will begin about the middle of the next month.	agle mahinē kē pañdrah bīs tārīkh lak 'manœuvres' (or, jhūṭī laṛā,ī) shurū' hojā, egī.
We are going out for a sham fight.	ham jhūṭī laṛā,ī par jā rahe haiñ.
We counteracted all their movements successfully.	ham ne unkī sab chālōñ kā khūb jawāb diyā.
All the sentries must be alert and keep proper look-out.	sab santrīōñ ko chaukas <sup>1</sup> aur khūb hushyār (or, khabardār) rahnā chāhiye.
The N.C.O.'s divide all the duties and see that they are carried out	'uhdedar sab naukriāñ bāntte haiñ (or, lagāte haiñ), aur dekhte haiñ ki sab apnī apnī naukri par hāzīr harī yā nahīñ.
Reinforce your men in case of attack.	agar hamla ho to apne ādmīōñ ko madad bhejdenā.
Leave some men behind for the defence of the trenches.	kuchh ādmī morchoñ kī hifāzat ke wāste pīchhe chhor jā, o.
We counter-attacked and re-captured the position.	ham ne jawābī hamla karke us jaga ko phir leliyā.
We dispersed their whole division.	ham ne unkā sārē kā sārā 'division' tittar <sup>2</sup> bittar kar-diya.
Their whole brigade was dispersed.	unkā tamām birged tittar <sup>2</sup> bittar hogaya.
You should maintain communication with the main body.	'main body' ko khabar dete lete rahnā.
Aeroplanes are the best means of reconnaissance for frontier warfare.	sarhaddī <sup>3</sup> laṛā,ī ke wāste hawā,ī jahāz dekh bhāl karne kā sab se achchhā zarī'a <sup>4</sup> haiñ.
Our fire was very effective.	hamārī golabārī <sup>5</sup> se dushman ko bahut nuqsān pahunchā.

<sup>1</sup> Alert = *chaukas*.

<sup>2</sup> *Tittar bittar karnā* = to disperse; *tittar bittar honā* = to be dispersed.

<sup>3</sup> *Sarhad* = frontier; *sarhaddī* (adj). <sup>4</sup> *Zarī'a* = means.

<sup>5</sup> *Gola-bārī* = cannonade, shelling.

We were on the defensive.	<i>ham bachā, o kar rahe the.</i>
They gave in after six hours' hard fighting.	<i>chhi ghañte kī sakht larā, i ke ba'd wuh hārga, e.</i>
How long did the fight last?	<i>larā, i kitnī der rahī?</i>
We have captured one hundred thousand prisoners and one thousand guns since the last offensive.	<i>pichhle hamle ke shurū' se lekar āj tak ham ne ek lākh qaidī aur ek hazār top<sup>1</sup> pakṛī haṭ.</i>
When you see my signal to advance try to storm the enemy's position	<i>jab ham 'advance' kā ishāra karēge ekdam dushman ke morchoṅ par hallā<sup>2</sup> karke jā paro.</i>
Do you know the strength of the enemy in front of us?	<i>tumko ma'lūm hai kī hamāre sāmne dushmanoṅ kī kyā ta'dād hai?</i>
We shelled their trenches but they did not return our fire.	<i>ham ne unke morchoṅ par gole barsā, e lekin unhoṅ ne kuchh bhī jawāb na diyā.</i>
They stormed our position but were driven back with heavy casualties.	<i>wuh hallā karke hamāre morchoṅ par ā pare lekin ham ne unko bahut nuqsān pahunchā- kar pichhe haṭādiyā</i>
Their zeppelins hovered over the town for half an hour and dropped some bombs, but no damage of importance was done.	<i>unke bare hawī, i jahāz ādhā ghañta shahr ke ūpar urte rahe aur kuchh 'bam' bhī phenke * (or, girāye) lekin kuchh aisā (or, koī bhāri) nuqsān na hū, ā.</i>
They fought desperately but when our men charged them with bayonets, they took to their heels.	<i>Wuh jān torkar lare lekin jab hamāre ādmīoṅ ne sañgīnoṅ ke sāth hamla kiyā to wuh bhāg khare hū, e.</i>
We pursued them for a short distance and captured lot of booty.	<i>Ham ne thorī dūr tak unkā pichhā kiyā aur bahut māl lūā.</i>
We put all our guns out of action before we retreated.	<i>pichhe haṭne se pahle ham ne apnī sab topoṅ ko bekār kar diyā thā.</i>
They did not surrender till we set fire to the whole village.	<i>jab ham ne sab gāoṅ ko āg lagā dī to unhoṅ ne hathyār dāldiye (or, hār mān lī).</i>

<sup>1</sup> Or, *topoṅ pakṛī haiṅ.*

<sup>2</sup> (Par) *hallā karnā* = to storm.

We held out for some time, but overwhelmed by large numbers of the enemy we began to fall back gradually.	<i>ham kuchh der arē<sup>1</sup> rahe lekin chūnki bahut ādmīon ki waja se dushman kā zor ziyādah thā ham āhista āhista pichhe hañe lage.</i>
They could not stand our heavy fire.	<i>wuh hamārī sakht golabārī ke sāmne thair na sake.</i>
They tried to isolate us from the main body but failed	<i>unhon ne hamko 'main body' se alag karne kī koshish kī lekin kāmyāb na hū,e.</i>
They twice tried to break our line but thank God did not succeed.	<i>unhon ne do da'ra hamārī lain torne ke wāste zor lagāyā magar khudā kā shukr hai kī kāmyāb na hū,e.</i>
We repeated our counter-attacks till we repulsed them to their original position.	<i>ham jāwābī hamle karte rahe yahān<sup>2</sup> tak ki unko asī morchon tak pichhe hañādiyā</i>
Our shells broke down all their barbed wire entanglements.	<i>hamāre golon se unkī tamām kāntedār<sup>3</sup> bāren<sup>4</sup> tūt phūt gañī.</i>
We carried all their defences on that front.	<i>unke jitne morche us jaga the ham ne un sab par qabza karliyā.</i>
We are at present raiding each other to find out some weak point.	<i>fil hāl ham kamzor jaga ma'lūm karne ke wāste ek dūse par chhāpe mār rahe haiñ.</i>
He was only slightly wounded.	<i>us ke<sup>5</sup> shī / halkāsā (or, khañfī<sup>6</sup> sā) zakhm āyā thā.</i>
He was severely wounded and died the following day in the hospital.	<i>uske sakht zakhm lagā aur wuh dūse dīn haspatāl mein margiā.</i>
The bullet lodged too close to his heart and could not be extracted.	<i>golā uske dil ke bahut hī pās baithī thī is wāste nikal na sakī.</i>
We brought down 7 enemy machines in that raid.	<i>ham ne us chhāpe mein dushman ke sāt hawāī jahāz nīche girāye.</i>

<sup>1</sup> *Arnā* = to be firm; *arā rahnā* = to remain firm.

<sup>2</sup> *Yahān tak ki* = so that, to such an extent that.

<sup>3</sup> *Kāntedār* = barbed, thorny. <sup>4</sup> *Bār* (f.) = fence.

<sup>5</sup> 'Badan par' understood after 'ke.' <sup>6</sup> *khañfī* = slight, insignificant.

The engine burst open and the petrol caught fire and set the whole machine on fire.	<i>añjan phatne se 'petrol' (or, tel) ko āg lag ga, i aur sārī 'machine' jal uñhī.</i>
The pilot and the observer were burnt to ashes in no time.	<i>chalānewālā aur dekhbhāl karne-wālā ān<sup>1</sup> kī ān meñ jalkar rākh hoga, e.</i>
Your section advanced much too quickly. Some of the men were so blown out of breath that they could not take proper aim.	<i>tumhāre 'sikshan' ne bahut jaldī 'advance' kiya. Kuchh ādmī aise hānp<sup>2</sup> rahe the ki shist thīk nahīn lagā sakte the.</i>
You must take advantage of folds in the ground.	<i>jahān kahīn zamīn ūñchī nīchī ho us kī āñ lo.</i>
Don't rush madly. Run from one cover to another.	<i>pāgloñ kī tarāh mat dauro, ek āñ se dūsrī āñ tak daurkar jā, o.</i>
You must walk to and fro in a brisk and soldier-like manner.	<i>chustī se sipāhīoñ kī tarāh, tahlō.<sup>3</sup></i>
You must remain concealed as much as possible from the view of the enemy.	<i>jahān tak ho sake dushman kī nazar se chhipe raho.</i>
Don't show yourself to the enemy.	<i>dushman ke sāmne mat ho (or, dushman kī nazar se bacho).</i>
The enemy resisted stubbornly.	<i>dushman ne dātkar<sup>4</sup> muqābala<sup>5</sup> kiya.</i>
I congratulate you on your promotion, Jamadar Sahib.	<i>jama'dār sahib, apko tarraqī mubārīk<sup>6</sup> ho.</i>

### Easy Dialogues.

What is your name?	<i>tumhārā nām kyā hai?</i>
How old are you?	<i>'umar kitnī hai?</i>
What is your caste?	<i>tumhārī zāt kyā hai?</i>

<sup>1</sup> *Ān kī ūn meñ* = in the twinkling of an eye.

<sup>2</sup> *Hānpnā* = to pant, to be out of breath.

<sup>3</sup> *Tahlnā* = to walk to and fro, to stroll.

<sup>4</sup> *Dātkar* (or *jamkar*) = stubbornly, firmly.

<sup>5</sup> *(Kā) muqābala karnā* = to resist, to oppose, to compare.

<sup>6</sup> *Mubārīk* = blessed, auspicious; *mubārīkbād* (f.) = congratulation; *(kī) mubārīkbād denā* = to congratulate (on).

Where do you come from ?	<i>tumhārā ghar kahān hai ?</i>
Is it a village or a big city ?	<i>gā,oh hai yā barā shahr ?</i>
What is its population ?	<i>ābādī kitnī hai ? (or, kitne ādmī rahte haiñ ? )</i>
Who is the headman of your village ?	<i>tumhāre gā,oh kā nambardār (or, lambardār) kaun hai ?</i>
Is your father alive ?	<i>tumhārā bāp zindah (or, jītā) hai ?</i>
What work does he do ?	<i>wuh kyā kām kartā hai ?</i>
Do you own any land ?	<i>tumhārī kuchh zamīn hai ?</i>
Have you any brothers ?	<i>tumhārā ko,ī bhā,ī hai ?</i>
Are they in the army as well ?	<i>wuh bhī fauj mein naukār haiñ ?</i>
Have you any relations in the army ?	<i>fauj mein tumhārā ko,ī rishtadār hai ?</i>
Are you married ?	<i>tumhārī shādī ho chukī hai ?</i>
When did you marry ?	<i>kab shādī hū,ī ?</i>
Have you any children ?	<i>ko,ī bāl bachcha hai ?</i>
How far is your place from here ?	<i>tumhārā ghar yahān se kitnī dūr hai ?</i>
How many days' journey is it from here ?	<i>yahān se kitne dīn kā safar (or, rasta) hai ?</i>
Does the railway train go there ?	<i>relgārī wahān jātī hai ?</i>
How far is it from the railway station ?	<i>rel ke 'station' se kitnī dūr hai ?</i>

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When did you enlist ?	<i>tum kab bharī hū,ē the ?</i>
Where were you enlisted ?	<i>kahān bharī hū,ē the ?</i>
What is your rank ?	<i>tumhārā 'uhda kyā hai ?</i>
How long have you been in the army ?	<i>tum fauj mein kab se naukār ho ?</i>
What is the number of your regiment ?	<i>tumhārī palān kā nambar kyā hai ?</i>
Who commands it ?	<i>uski kamān kaun kartā hai ? (or, kamān afsar kaun hai ?)</i>
How many B.O.'s are there in your regiment ?	<i>tumhārī palān mein kitne afsar (or, sāhib) haiñ ?</i>
How many I.O.'s ?	<i>kitne sirdār haiñ ?</i>
How many N.C.O.'s ?	<i>kitne 'uhdedār haiñ ?</i>

What Company do you belong to ?	<i>tum kis kampnī meñ ho ?</i>
How many men are there in a Company ?	<i>ek kampnī meñ kitne ādmī hote haiñ ?</i>
Are there many recruits in your regiment ?	<i>tumhārī paltan meñ rangrūt bahut haiñ ?</i>
Are there any Sikh Companies in your regiment ?	<i>tumhārī paltan meñ sikhon kī ko,ī kampnī hai ?</i>
Have you any Pathan Companies as well ?	<i>pathānon kī ko,ī kampnī bhī hai ?</i>
What is the strength of your regiment at present ?	<i>is waqt tumhārī paltan kī gintī (or, nafī) kitnī hai ?</i>
Did you go on leave this year ?	<i>is sāl tum chhutī par gaye the ?</i>
How much leave do you get in a year ?	<i>ek sāl meñ kitnī chhutī miltī hai ?</i>
Which stations have you been in ?	<i>tum kis kis chhā,onī meñ rahe ho ?</i>
Do you like this place ?	<i>yih jagā (or, chhā,onī) tumko pasand hai ?</i>
Do you like soldiering ?	<i>tum ko fauj kī naukri pasand hai ?</i>

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Have you ever been on active service ?	<i>kabhī lām par gaye ho ?</i>
How long were you there ?	<i>kitnī der wahāñ rahe ?</i>
Have you got any medals ?	<i>tumhāre pās ko,ī tamgha (or, takma)<sup>1</sup> hai ?</i>
Of what campaign ?	<i>kis lām kā ?</i>
Were you wounded there ?	<i>tum wahāñ zakhmī hū, e the ?</i>
Did you kill any of the enemy ?	<i>tum ne dushman kā ko,ī ādmī mārā ?</i>
Did you fight in the open or from trenches ?	<i>larā,ī khulī jagā hū,ā kartā thī yā morchoñ se ?</i>
Do you like trench warfare ?	<i>tum ko morchoñ kī larā,ī pasand hai ?</i>
What is your opinion about the Germans ?	<i>jarmanon kī bābat tumhārā kyā khayāl hai ?</i>

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<sup>1</sup> 'Takma' (medal) is a Panjabi word and readily understood by a Panjabi.



Are they good fighters ?	<i>wuh achche larne-wāle haiñ ?</i>
Are they well trained ?	<i>achchhe sikkhe hū,e haiñ ?</i>
What battles did your regi- ment take part in ?	<i>tumhārī paltan kis kis larā,ī meñ shāmīl thī ?</i>
Did it do any brave deed ?	<i>ko,ī bahādurī kā kām kyā ?</i>
Were you ever taken prisoner ?	<i>dushmanon ne kabhī tumko pakrā bhī yā nahīñ ?</i>
How did the enemy treat you ?	<i>dushmanon ne tumhāre sāth kaisā sulūk kiya ?</i>
How did you escape ?	<i>karse bachkar nikal āye ?</i>
Have you been to England ?	<i>tum walāyat gaye ho ? (or, tum ne walāyat dekhī hai ?)</i>
What do you think about it ?	<i>is kī bābat tumhārī kyā rā,e hai ?</i>
Is it a good place ?	<i>achchhī juga hai ?</i>
Did you go by land or by sea ?	<i>khushkī ke raste gaye the yā samundar ke ?</i>
What was your voyage like ?	<i>samundar kā safar kaise guzrā ?</i>
Did you feel sick ?	<i>bimār hū,e the yā nahīñ ?</i>
Did you see any of our battle- ships ?	<i>tum ne hamārā ko,ī jaṅgī jahāz dekhā ?</i>
Have you ever seen German zeppelins ?	<i>tum ne kabhī jarmanon kā 'zappelin' (or, barā hawā,ī jahāz) dekhā hai ?</i>
Have you ever seen a fight between airships ?	<i>tum ne hawā,ī jahāzon kī larā,ī dekhī hai ?</i>

What pay do you get ?	<i>tum ko kyā talab miltī hai ?</i>
Are you paid monthly or weekly ?	<i>talab mahine ke mahīne miltī hai yā haftawār ?</i>
Can you live on your pay all right ?	<i>talab par tumhārā guzārā achchhī tarah ho jātā hai ?</i>
Do you get any extra allowance ?	<i>ko,ī launs (or, bhatta) bhī miltā hai ?</i>
What for ?	<i>kis kām ke wāste ?</i>
Can you save anything from your pay ?	<i>talab se kuchh bach bhī jātā hai ?</i>
Do you send any money to your home ?	<i>ghar ko kuchh rapayā bhejte ho ?</i>



What are your monthly expenses ?	<i>tumhārā mahīne kā kharch kitnā hai ?</i>
Don't you think it is too much ?	<i>tumhāre khayāl meñ yih bahut nahīn ?</i>
Can you read and write ?	<i>kuchh likh parh sakte ho ?</i>
Have you passed your signalling course (flag-wagging) ?	<i>jhandī kā imtihan pās kiya hai ?</i>
What rations do you get ?	<i>tum ko kyā kyā rāshan miltā hai ?</i>
Is it of good quality ?	<i>achchhā hotā hai ?</i>
Do you get it free or have you to pay for it ?	<i>sarkār se muft miltā hai yā is kī qīmat tumhārī talab se katī hai ?</i>
When will you get promotion ?	<i>tumko taraqqī kab milegī ?</i>
When will you retire ?	<i>pinshan par kab jāoge ?</i>
How many years have you to serve to entitle you to a pension ?	<i>kitnī naukri ke ba'd pinshan kā haq hojātā hai ?</i>
What pension do you get ?	<i>kitnī pinshan miltī hai ?</i>
Have you ever been on recruiting duty ?	<i>tum kabhī galle (or, bhartī) ke kām par gaye ho ?</i>
How many recruits have you given into your regt. ?	<i>tum ne kitne raigrūt apnī palṭan meñ diye haiñ ?</i>
Do you get any reward for bringing recruits ?	<i>raigrūt lāne kā kuchh in'ām miltā hai ?</i>

What do you think is the cause of all-round dearness of things ?	<i>tumhāre khayāl meñ kyā sabab hai ki har ek chīz mahīngī ho rahī hai ?</i>
What is the rate of wheat now-a-days ?	<i>aj kal gehon<sup>1</sup> kā nirkh kyā hai ?</i>
Were the crops poor this year ?	<i>is sāl kyā faṣal achchhe nahīn hū,e ?</i>
How do you irrigate your lands ?	<i>tum log apnī zamīnon ko kaise (or, kahāñ se) pānī dete ho ?</i>
Are there no canals in your district ?	<i>tumhāre zīl,e meñ nahr<sup>2</sup> ko,ī nahīn ?</i>

<sup>1</sup> *Gehon* (or *gañdum*, or *kanak*—Panjabi) = wheat.

<sup>2</sup> *Nahr* (f.) = canal.

Do you water your lands from wells ?	<i>zamīnoñ ko kūoñ se pāñi dete ho ?</i>
Is most of the land dependant on rain ?	<i>akṣar zamīn barāñi<sup>1</sup> hai ?</i>
What revenue do you pay to Government ?	<i>tum sar kār ko kyā mālya<sup>2</sup> dete ho ?</i>
What is the average produce per bigha of land ?	<i>ek bīghe<sup>3</sup> kī auṣṭan<sup>4</sup> paidāwār<sup>5</sup> kitnī hotī hai ?</i>

<sup>1</sup> *Bārāñi* = dependent on rain.

<sup>2</sup> *Mālya* (or, *māmla*, Panjabi) = revenue.

<sup>3</sup> *Bīghā* = about  $\frac{1}{8}$  of an acre.

<sup>4</sup> *Auṣṭan* = at an average.

<sup>5</sup> *Paidāwār* (f) = produce.

## APPENDICES.

### APPENDIX A.

#### Days of the Week.

	Urdu.		Hindi.	
Sunday	<i>itwār</i>	اتوار	<i>Itwār</i>	اتوار
Monday	<i>pīr</i>	پير	<i>Somwār</i>	سوموار
Tuesday	<i>mangal</i>	منگل	<i>Maṅgalwār</i>	منگل وار
Wednesday	<i>budh</i>	بدھ	<i>Budhwār</i>	بدھ وار
Thursday (f.)	<i>juma'rāt</i>	جمعرات	<i>Wīrwār</i>	ویر وار
Friday	<i>jum'a</i>	جمعہ	<i>Shukarwār</i>	شکر وار
Saturday	<i>hafta</i>	ہفتہ	<i>Ṣanīchar</i>	سڈیچر

#### Hindi Months.

بیساکھ <i>Baisākh</i>	(April–May)	31	days.
جیتھ <i>Jeth</i>	(May–June)	31–32	"
اسارھ <i>Asārh</i>	(June–July)	32	"
ساون <i>Sāwan</i>	(July–August)	31–32	"
بہادون <i>Bhāḍon</i>	(August–Septr.)	31–32	"
کوار or اسین <i>Asīn or Kuār</i>	(Septr.–October)	30–31	"
کرتک or کک <i>Kātik or Kārtik</i>	(October–Novr )	30	"
اگھن <i>Aghan</i>	(Novr.–December)	29	"
پوس <i>Pūs</i>	(Decr.–January)	29–30	"
ماگھ <i>Māgh</i>	(January–Febv.)	29–30	"
پھاگن <i>Phāgan</i>	(Febv.–March)	30	"
چیت <i>Chet</i>	(March–April)	30	"

#### Seasons (موسم, *mausim*).

Winter	<i>jārā</i> (m.)	جازا
Summer	<i>garmī</i> (f.)	گرمی

Spring	<i>bahār</i> (f.)	بہار
Autumn	<i>khizān</i> (f.)	خزاں
Rainy Season	<i>barsāt</i> (f.)	برسات

### Directions or Cardinal Points.

	Urdu (Arabio).		Hindi.	
North	<i>shimāl</i> (or <i>shumāl</i> )	شمال	<i>uttar</i>	اُتر
South	<i>junūb</i>	جنوب	<i>dakkan</i> (or <i>dakkhan</i> )	دکن (or دکن)
East	<i>mashriq</i>	مشرق	<i>pūrab</i>	پورب
West	<i>maghrib</i>	مغرب	<i>pachchham</i>	پچھم
	Northern	<i>shimalī</i>		شمالی
	Southern	<i>junūbī</i>		جنوبی
	Eastern	<i>mashriqī</i>		مشرقی
	Western	<i>maghribī</i>		مغربی

### Coins.

پائی <i>pā,ī</i>	pie.
پیسہ <i>paīsa</i>	pice (= 3 pies).
ادھنی <i>adhannī</i>	half anna bit (= 2 pice).
اکنی <i>ikannī</i>	one anna bit (= 4 pice).
دونی <i>duannī</i>	two „ „
چونی <i>chawannī</i>	four „ „
اٹھنی <i>aṭhannī</i>	eight „ „
روپہ <i>rupaya</i>	one rupee (= 16 annas).
پونڈ <i>pauṇḍ</i>	sovereign (= 15 rupees).
مہر <i>muhr</i>	a gold piece (= 15 rupees).
اشرفی <i>ashrafī</i>	a gold piece (= 16 rupees).

The last two coins have been long out of use. Both the names are, however, often applied to the English sovereign.

## Weights.

- تولہ *tola* = the weight of one rupee (or,  $\frac{2}{3}$  of an ounce).  
 چھٹانک *chhitānk* = five tolas or nearly two ounces.  
 آدھ پاؤ *ādh pā, o* = 10 tolas or two chhitacks or 4 ozs.  
 پاؤ *pā, o* = 20 tolas, 4 chhitacks or  $\frac{1}{2}$  lb.  
 آدھ سیر *ādh ser* = 2 pā,os or one pound nearly.  
 سیر *ser* = one seer or two pounds nearly.  
 من *man* = one maund or 82 lb nearly.

## APPENDIX B.

## Proverbs.

- Abhā Dillī dūr hai.* It is a far cry to Looh Awe.  
 (Lit. Delhi is still a long way off).
- Ādhā tītār ādhā baṭer.* Neither fish nor flesh, nor good red herring, i.e., neither one thing nor the other. (Lit. half partridge, half quail).
- Āge kṛāñ pīchhe khā,ī.* A well before, and a ditch behind. (On the horns of a dilemma or between two difficulties, i.e., the devil and the deep sea).
- Aḥmad kī pagṛī Maḥmūd ke sir (par).* Robbing Peter to pay Paul. (Lit. Aḥmad's turban on Maḥmūd's head).
- Āp bhale to jag bhalā.* Good mind, good find. (A good man finds a good world).
- Apnī chhāchh ko ko,ī khaṭṭā nahīn kahtā.* No one cries stinking fish. (Lit. no one calls his butter-milk sour).

<i>Ashrafīān lūṭēn, ko, iloṇ par muhr.</i>	Penny wise, pound foolish. (Lit. never mind the gold coins, seal up the charcoal).
<i>Awwal khwesh ba'dhu darwesh</i> (Persian).	Charity begins at home. (Lit. first yourself, then the beggar).
<i>Baghal meṇ chhurī muṇh meṇ Rām Rām.</i>	A dagger under the arm and prayer in the mouth. (Used to describe a treacherous person who smiles in your face and cuts your throat).
<i>Būnd būnd karke talā, o bharṭā hai.</i>	Many a little makes a muckle. (Lit. drop by drop fills the pond).
<i>Daryā meṇ rahnā, aur magar machh se bair.</i>	Live in the river and fight the crocodile (To be on bad terms with him under whose authority one is placed).
<i>Jitnī chādar dekho utne pair phailā, o.</i>	Cut your coat according to your cloth. (Lit. stretch your legs according to the length of your sheet).
<i>Ohamrī jā, e par damrī na jā, e.</i>	He will part with his skin but not with his cash, i.e., you will get nothing out of a miser but his skin.
<i>Ek hāth se tālī nahīn bajtī.</i>	It takes two to make a quarrel. (Lit. you cannot clap with one hand).
<i>Himmat-i-mardān madad-i-Khudā</i> (Persian).	God helps those that help themselves. (Lit. endeavour is man's, help is God's).
<i>Jiskī lāṭhī, us kī bhains.</i>	Might is right. Club-law. (Lit. who has the cudgel has the buffalo).
<i>Jo boegā so kāṭegā.</i>	Who sows will reap.

<i>Jo garaj̄te hav̄n wuh̄ baraste nah̄n.</i>	Great cry little wool. Empty vessels make great noise. (Lit. clouds which thunder much, rain little).
<i>Nāch na jāne angan terhā.</i>	Bad workmen quarrel with their tools. (Lit. she does not know how to dance and says the floor is uneven)
<i>Nau naqad na terah udhār.</i>	A bird in hand is worth two in the bush (Lit. nine in cash is better than thirteen on credit).
<i>Pahle soch bichār pīchhe kīje kār.</i>	Look before you leap. (Lit. first think and then act).
<i>Qahr-i-darwesh bar jān-i-darwesh (Persian).</i>	The poor man's rage only hurts himself.
<i>Qaul i-mardān jān dārad (Persian)</i>	An honest man's words carry weight.
1 <i>Sānp kā kūtā rassī se dantā hai, or</i> 2. <i>Dūdh kā jalu chhāchh phūnk phūnk pītā hai.</i>	Burnt child fears the fire, (Lit. (1) one bitten by a snake dreads a rope, (2) one scalded with hot milk will blow on butter-milk to cool it).
<i>Dūbte ko tinke kā sahārā bahut hai.</i>	A drowning man catches at a straw.
<i>Kām piyārā hai chām nah̄n.</i>	Handsome is that handsome does. (Lit. work is dear, not skin).



## APPENDIX C.

### Prepositional Verbs.

Particular verbs take particular postpositions to denote their relation with some other word in a sentence. For instance, 'darnā' (to fear), and 'pūchhnā' (to ask, to enquire), must take 'se' (from) after the object feared and the person from whom an enquiry is made, as :—

I fear him = *main us se darta hūn.*

I asked him (i.e., enquired from him) = *main ne us se pūchhā.*

Moreover the change of postpositions often alters the meaning of a verb. For instance, if you use 'se' after the object of 'kahnā,' it means 'to say,' 'to request,' 'to relate' while 'ko' instead of 'se' alters its meaning to 'to order,' 'to call by a name,' 'to do harm to,' as :—

I said to him,  
I asked, requested or  
suggested to him. } *main ne us se kahā.*

I told (or related) the whole story to him = *main ne sab hāl us se kahā.*

Tell (order) him to come here = *us ko kaho ki idhar ā, e.*

What do you call this  
in Hindustani ? { 1. *tum is ko Hindustanī meñ kyā kahte ho?*  
2. *is ko Hindustanī meñ kyā kahte hain?*

Come on, the dog will not do you any harm = *chale ā, o, kuttā tum ko kuchh nahīn kahegā.*

Similarly 'milnā' with 'se' after its object implies intentional visit, whilst 'ko' after its subject (not object) signifies accidental meeting, as :—

I visited (or interviewed) him to-day = *main āj us se milā thā.*

I met (or came across) him by chance = *āj wuh mujh ko milā thā.*

NOTE.—‘Milnā,’ when used to express “to meet or to come across by chance,” takes its subject in the Dative (i.e., with ‘ko’ after it) and agrees with the person met, which, latter, assumes the Nominative form and generally precedes the Dative.

Again ‘pūchhnā’ with ‘se’ means ‘to ask,’ ‘to enquire,’ whilst with ‘ko’ instead of ‘se’ it stands for ‘to enquire after one’s health or welfare,’ ‘to care for,’ as :—

Ask (or enquire from) my bearer = *hamāre bahre se pūchho.*

The Sahib enquired about your welfare = *ṣāhib tum kō pūchhte the.*

Who cares for us, the poor? = *ham gharībōn ko kaun pūchhtā hai?*

The following is a list of some commonly used Prepositional Verbs with the particular postpositions they take, given in brackets :—

(a) Verbs constructed with ‘kā,’ ‘ke,’ ‘kī.’

To thank (God)	(kā) <i>shukr karnā</i>	(ک) شکر کرنا
„ (general)	(kā) <i>shukrīya adā karnā</i>	(ک) شکر یہ ادا کرنا
To reply (to a letter, etc.)	(kā) <i>jawāb denā</i>	(ک) جواب دینا
To wait (for)	(kā) <i>intizār karnā</i>	(گ) انتظار کرنا
To pursue (game, enemy, etc.)	(kā) <i>pīchhā karnā</i>	(ک) پیچھا کرنا
To abide (by a person)	(kā) <i>sāth denā</i>	(ک) ساتھ دینا
To accompany (a person)	(kā) <i>sāth karnā</i>	(ک) ساتھ کرنا

To intend (to do a thing)	(kā) <i>irāda rakhnā</i>	(ک) (إرادة رکھنا)
To make up one's mind (for)	(kā) <i>irāda karnā</i>	(ک) (ارادہ کرنا)
To resist or to face (enemy, etc.)	(kā) $\frac{muqābala}{sāmānā}$ <i>karnā</i>	(ک) (مقابلہ سامنا کرنا)
To harm, to do damage (to)	(kā) <i>nuqsān karnā</i>	(ک) (نقصان کرنا)
To confess (a thing)	(kā) <i>iqbāl karnā</i>	(ک) (اقبال کرنا)
To admit (a crime, etc.),	(kā) <i>igrār karnā</i>	(ک) (اقرار کرنا)
To promise (to do a thing).		
To decide (a case, etc.)	(kā) <i>faīsla karnā</i>	(ک) (فیصلہ کرنا)
To bear in mind,	(kā) <i>khayāl rakhnā</i>	(ک) (خیال رکھنا)
To look (after),		
To be careful (about).		
To give a name (to)	(kā) <i>nām rakhnā</i>	(ک) (نام رکھنا)
To be accustomed (to)	(kā) <i>'ādī honā</i>	(ک) (عادی ہونا)
To be debtor (to), to owe (to)	(kā) <i>qarzdār honā</i>	(ک) (قرضدار ہونا)
To be keen (on) or fond (of)	(kā) <i>shauq rakhnā</i>	(ک) (شوق رکھنا)
	(kā) <i>shauqīn honā</i>	(ک) (شوقین ہونا)
To disguise (as)	(kā) <i>bhes badalnā</i>	(ک) (بھیس بدلنا)
To inspect (a thing)	(kā) <i>mulāḥaẓa karnā</i>	(ک) (ملاحظہ کرنا)
To hunt (to make a victim)	(kā) <i>shikār karnā</i>	(ک) (شکار کرنا)
To translate	(kā) <i>tarjama karnā</i>	(ک) (ترجمہ کرنا)
To remedy, to treat (medically)	(kā) <i>'ilāj karnā</i>	(ک) (علاج کرنا)
To claim (for)	(kā) <i>da'wā karnā</i>	(ک) (دعویٰ کرنا)
To mention	(kā) <i>ẓikr karnā</i>	(ک) (ذکر کرنا)
To accuse of	(kā) <i>ilzām lagānā</i>	(ک) (الزام لگانا)

To trace, to track	(kā) $\frac{pata}{khor}$ lagānā	(ک) پتہ لگانا
To encourage	(kā) haṣṣla barhānā	(ک) حوصلہ بڑھانا
To entertain greed (for)	{ 1. (kā) lālach karnā 2. (kā) lalchī honā	{ (ک) لالچ کرنا (ک) لالچی ہونا
To regret, to be sorry for	(kā) aḥsos karnā	(ک) افسوس کرنا
To do justice (to)	(kā) inṣāf karnā	(ک) انصاف کرنا
To examine (a person in a subject)	(kā) imtiḥān lenā	(ک) امتحان لینا
To appear for an examination	(kā) imtiḥān denā	(ک) امتحان دینا
To obey the order (of)	(kā) ḥukm mānna	(ک) حکم ماننا
To agree to or to follow the advice (of)	(kā) kaḥnā mānnā	(ک) کہنا ماننا
To arrange (for)	(kā) $\frac{bandobast}{intizām}$ karnā	(ک) بندوبست کرنا
To take vengeance (for a grievance)	(kā) badla lenā	(ک) بدلہ لینا
To entertain respect (for)	(kā) ādab karnā	(ک) ادب کرنا
To refer (to)	(kā) ḥawāla denā	(ک) حوالہ دینا
To be responsible (for)	(kā) zimma-wār honā	(ک) ذمہ وار ہونا
To be entitled (to)	(kā) $\frac{haqdār}{mustaḥaq}$ honā	(ک) حقدار ہونا
To stand surety (for)	(kā) zāmin honā	(ک) ضامن ہونا
To be grateful (to)	(kā) $\frac{iḥsān-mānd}{shukr-guzār}$ honā	(ک) احسان مند شکرگذار ہونا
To lay siege (to)	(kā) muḥāsara karnā	(ک) محاصرہ کرنا

To be acquainted (with a person)	(kā) wāqif honā	(ک) واقف ہونا
<hr/>		
To hand over, to put in the charge or custody (of)	(ke) <i>sapurd</i> <i>hawāle</i> karnā	(کے) سپرد حوالے کرنا
To cut into pieces	(ke) <i>ṭukre</i> <sup>1</sup> karnā	(کے) ٹکڑے کرنا
To fall into the hands (of)	(ke) <i>hāth</i> <i>lagnā</i> <i>ānā</i>	(کے) لگنا آنا
To be wounded	( $\frac{ke^2}{ko}$ ) <i>zakham</i> <i>lagnā</i> <i>ānā</i>	(کے کو) زخم لگنا آنا
To be hurt	( $\frac{ke^2}{ko}$ ) <i>choṭ</i> <i>lagnā</i>	(کے کو) چوٹ لگنا
To be hit by some thing	( $\frac{ke^2}{ko}$ ) — <sup>3</sup> <i>lagnā</i>	(کے کو) — لگنا
<hr/>		
To recommend	(kī) <i>siṭārish</i> karnā	(کی) سفارش کرنا
To praise, to admire	(kī) <i>ta'rīf</i> karnā	(کی) تعریف کرنا
To transfer, to relieve from duty	(kī) <i>badlī</i> karnā	(کی) بدلی کرنا
To help	(kī) <i>madaḍ</i> karnā	(کی) مدد کرنا
To promote	(kī) <i>taraqqī</i> karnā	(کی) ترقی کرنا
To protect, to guard	(kī) <i>ḥifāẓat</i> karnā	(کی) حفاظت کرنا
To serve (a person or institution)	(kī) <i>naukrī</i> karnā	(کی) نوکری کرنا
To check, to verify	(kī) <i>partāl</i> karnā	(کی) پرتال کرنا
To inform (of)	(ki) <i>khabar</i> <i>karnā</i> <i>denā</i>	(کی) خبر کرنا دینا

<sup>1</sup> Give the number of pieces, if any, before 'ṭukre.'

<sup>2</sup> 'Ke' is, in such cases, the contraction of 'ke badan par' (on the body of).

<sup>3</sup> Here give the name of the instrument. For instance 'golī lagnā' to be hit by a bullet.

To disobey the orders (of)	(kī) ḥukm 'adūlī karnā (کے) حکم عدولی کرنا
To be insolent (to)	(kī) gustā <sup>kh</sup> ī karnā (کے) گستاخی کرنا
To swear, to make a vow (to do a thing)	(kī) qasam khānā (کے) قسم کھانا
To try (for)	(kī) koshish karnā (کے) کوشش کرنا
To repair	(kī) marammat karnā (کے) مرمت کرنا
To search, to look (for)	(kī) talāsh karnā (کے) تلاش کرنا
To hope (for)	(kī) umed karnā (کے) امید کرنا
To shave	(kī) ḥajāmat karnā (کے) حجامت کرنا
To treat (medically)	(kī) dawā karnā (کے) دوا کرنا
To punish (for)	(kī) sazā denā (کے) سزا دینا
To copy	(kī) naql karnā (کے) نقل کرنا
To dare, to make bold to do a thing	(kī) dilerī karnā (کے) دلیری کرنا
To heed, to care (for)	(kī) parwāh karnā (کے) پرواہ کرنا
To stand surety (for)	(kī) ṣamānat denā (کے) ضمانت دینا
To backbite	(kī) chughlī khānā (کے) چغلی کھانا
To complain ( $\frac{\text{of}}{\text{against}}$ )	(kī) shikāyat karnā (کے) شکایت کرنا
To look (after)	{ 1. (kī) khabar lenā 2. (kī) khabargirī karnā (کے) خبر گیری کرنا
To apply or request (for)	(kī) $\frac{\text{'arḡ}}{\text{dakhwāst}}$ karnā (کے) $\frac{\text{عرض}}{\text{درخواست}}$ کرنا
To entertain desire or wish (for)	(kī) khwāhish karnā (کے) خواہش کرنا
To encourage	(kī) himmat barhānā (کے) ہمت بڑھانا

To worship	(kī) $\frac{pūjā}{ibādat}$ karnā کرنا پوجا عبادت (کی)
To testify	(kī) taṣdīq karnā کرنا تصدیق (کی)
To agree to the suggestion or advice (of)	(kī) $\frac{bāt}{ṣalāḥ}$ mānnā کرنا بات صلاح (کی)
To follow or act upon the suggestion or advice (of)	(kī) $\frac{bāt}{ṣalāḥ}$ par chalnā کرنا بات پر چلنا (کی)
To honor	(kī) 'izzat karnā کرنا عزت (کی)
To dishonor	(kī) be-'izzat karnā کرنا بیعزت (کی)
To insult	(kī) hataḥ karnā کرنا ہتک (کی)
To boast (of)	(kī) shekhī $\frac{karnā}{bighārna}$ کرنا شیخی بگھارنا (کی)
To identify	(kī) shanā'kht karnā کرنا شناخت (کی)
To invite (to a feast etc.)	(kī) da'wat karnā کرنا دعوت (کی)
To investigate	(kī) taḥqīqāt karnā کرنا تحقیقات (کی)
To stand witness (for)	(kī) $\frac{gawāhī}{shahādat}$ denā کرنا گواہی شہادت دینا (کی)
To permit (to do thing)	(kī) ijāzat denā دینا اجازت (کی)
To marry (to celebrate the marriage of)	(kī) shādī karnā کرنا شادی (کی)
To be married	(kī) shādī honā ہونا شادی (کی)
To enjoin strictly, to urge	(kī) tākīd karnā کرنا تاکید (کی)



## (b) Verbs constructed with 'ko.'

To beat	(ko) mārṇā <sup>1</sup>	(کو) مارنا
To kick	(ko) lāt <sup>2</sup> mārṇā	(کو) لات مارنا
To do damage or harm (to)	(ko) nuqsān pahunchānā	(کو) نقصان پہنچانا
To touch with hand	(ko) hāth lagānā	(کو) ہاتھ لگانا
To set fire (to)	(ko) āg lagānā	(کو) آگ لگانا
To lock	(ko) tālā lagānā	(کو) تالا لگانا
To harass (anybody)	(ko) tang karnā	(کو) تنگ کرنا
To annoy, to bother	(ko) diq karnā	(کو) دق کرنا
To displease	(ko) $\frac{nārāz}{khafā}$ karnā	(کو) ناراض کرنا خفا
To please	(ko) khush karnā	(کو) خوش کرنا
To help	(ko) madad denā	(کو) مدد دینا
To promote	(ko) taraqqī denā	(کو) ترقی دینا
To congratulate	(ko) mubārīkbād denā	(کو) مبارکباد دینا
To punish	(ko) sazā denā	(کو) سزا دینا
To defeat	(ko) shikast denā	(کو) شکست دینا
To lend money (to)	(ko) qarz denā	(کو) قرض دینا
To encourage	(ko) ḥauṣla denā	(کو) حوصلہ دینا
To lend money or to give things on credit (to)	(ko) udhār denā	(کو) ادھار دینا
To console or give satisfaction to	(ko) tasallī denā	(کو) تسلی دینا
To beat	(ko) māṛ denā	(کو) مار دینا
To abuse (filthy)	(ko) gālī denā	(کو) گالی دینا

<sup>1</sup> 'Mārṇā' with 'ko' always means 'to beat' unless the object be such as is always beaten to death. For instance mosquitoes and flies. Without 'ko' it generally means 'to kill'.

<sup>2</sup> 'Mārṇā' compounded with a noun always agrees with it when 'ne' is used after the subject.

To be touched by hand	(ko) <i>hāth lagnā</i>	(کو) ہانہ لگنا
To catch fire	(ko) <i>āg lagnā</i>	(کو) آگ لگنا
To feel hungry	(ko) <i>bhūk lagnā</i>	(کو) بھوک لگنا
To feel thirsty	(ko) <i>piyās lagnā</i>	(کو) پیاس لگنا
To feel cold	(ko) $\frac{sardī}{\text{thand}} lagnā$	(کو) سردی لگنا تھنڈ
To feel warm or hot	(ko) <i>garmī lagnā</i>	(کو) گرمی لگنا
To feel frightened	(ko) $\frac{dar}{kharf} lagnā$ (or <i>ānā</i> )	(کو) ڈر لگنا (or) آننا
To catch cold	(ko) $\frac{zukām (m.)}{sardī \text{ or } \text{thand} (f.)} lagnā$	(کو) زکام لگنا سردی or تھنڈ
To be hurt	( $\frac{ko}{ke^1}$ ) <i>choṭ lagnā</i> (or, <i>ānā</i> )	( $\frac{کو}{کے}$ ) چوٹ لگنا or آننا
To be wounded	( $\frac{ko}{ke^1}$ ) <i>zakhm lagnā</i> (or, <i>ānā</i> )	( $\frac{کو}{کے}$ ) زخم لگنا or آننا
To happen to be hit by something	( $\frac{ko}{ke^1}$ ) — <sup>2</sup> <i>lagnā</i>	( $\frac{کو}{کے}$ ) — <sup>2</sup> لگنا
To be attacked by fever	(ko) <i>bulhār</i> $\frac{ānā}{\text{charhna}}$	(کو) بخار لگنا چڑھنا

<sup>1</sup> 'Ke' is contraction of 'ke badan par' (on the body of)

<sup>2</sup> Here name the instrument one is hit by

To suffer loss	(ko) nuqsān pahūchnā	(کو) نقصان پہنچنا
To feel ashamed	(ko) sharm ānā	(کو) شرم آنا
To perspire, to sweat	(ko) pasīnā ānā	(کو) پسینہ آنا
To happen to know (to become known to)	(ko) ma'lūm honā	(کو) معلوم ہونا

## (c) Verbs constructed with 'meñ.'

To enter	(meñ) dākhil honā	(میں) داخل ہونا
To reach, to arrive	(meñ <sup>1</sup> ) pahūchnā	(میں) پہنچنا
To interfere	(meñ) dākhil denā	(میں) دخل دینا
To take long (over a thing)	(meñ) der lagānā	(میں) دیر لگانا
To be slack (in)	(meñ) sustī karnā	(میں) سستی کرنا
To be hasty (in)	(meñ) jaldī karnā	(میں) جلدی کرنا
To be neglectful (in)	(meñ) ghaflat karnā	(میں) غفلت کرنا

## (d) Verbs constructed with 'se.'

To die (of a disease, etc.)	(se) marnā	(سے) مرنا
To fear	(se) dārnā	(سے) ڈرنا
To avoid, to escape, to save oneself (from)	(se) bachnā	(سے) بچنا
To be alarmed (at)	(se) ghabrānā	(سے) گھبرانا
To be fed up (with)	(se) diq ānā	(سے) دق آنا
To visit (a person)	(se) mulāqāt karnā (or milnā)	(سے) ملاقات کرنا (or ملنا)
To be tired (of)	(se) thaknā	(سے) تھکنا
To hate	(se) nafrat karnā	(سے) نفرت کرنا

<sup>1</sup> 'Meñ' is used only when the place reached is entered

To feel oneself driven into a tight corner (by)	1. (se) <i>taṅg ānā</i> (سے) تنگ آنا 2. (se) <i>bezār honā</i> (سے) بیزار ہونا
To take advantage (of)	(se) <i>jā,ida uṭhānā</i> (سے) فائدہ اٹھانا
To deprive one (of)	(se) <i>maḥrūm karnā</i> (سے) محروم کرنا
To be deprived (of)	(se) <i>maḥrūm honā</i> (سے) محروم ہونا
To take vengeance (from a person)	(se) <i>badla lenā</i> (سے) بدلہ لینا
To mutiny or rebel (against)	1. (se) <i>bāghī honā</i> (سے) باغی ہونا 2. (se) <i>baghāwāt karnā</i> (سے) بغاوت کرنا
To refuse (to do a thing)	1. (se) <i>inkār karnā</i> (سے) انکار کرنا 2. (se) <i>inkārī honā</i> (سے) انکاری ہونا
To be acquainted (with a thing)	(se) <i>wāqif honā</i> (سے) واقف ہونا
To be pleased (with a person or thing)	$\frac{se}{par}$ <i>khush honā</i> (سے پر) خوش ہونا
To be displeased (with a person or thing)	,, <i>nārāz honā</i> ,, (سے پر) ناراض ہونا

(e) Verbs constructed with 'se' or 'ke sāth.'

To marry (to contract marriage with)	$\left(\frac{se}{ke\ sāth}\right)$ <i>shādī karnā</i>
	(سے کے ساتھ) شادی کرنا
To fight (against)	$\left(\frac{se}{ke\ sāth}\right)$ <i>larnā</i> (سے کے ساتھ) لڑنا
To talk (to)	,, $\frac{bāt}{guftgū}$ <i>karnā</i> ,, (سے کے ساتھ) بات گفتگو کرنا
To tie (to)	,, <i>bāndhnā</i> ,, (سے کے ساتھ) باندھنا
To quarrel (with)	,, <i>jhagarnā</i> (or, <i>jhagrā karnā</i> ) (سے کے ساتھ) جھگڑنا (or) جھگڑا کرنا

To treat, to behave (towards).	1. $\left(\frac{se}{ke\ sāth}\right) sulūk\ karnā$ کے ساتھ سے سلوک کرنا
	2. „ <i>pesh ānā</i> پیش آنا
To maltreat	1. „ <i>badsulūkī karnā</i> بد سلوکی کرنا
	2. „ <i>burā sulūk karnā</i> برا سلوک کرنا
To joke or jest (with)	„ $\frac{thaṭṭhā}{mizāq}$ <i>karnā</i> تہنہا کرنا مذاق
To deal dishonestly (with)	„ <i>be-īmānī karnā</i> بے ایمانی کرنا
To wrestle (with)	„ <i>kushtī larna</i> (or, <i>karnā</i> ) کشتی (لڑنا or کرنا)
To sympathize (with)	„ <i>hamdardī karnā</i> ہمدردی کرنا
To deal hostilely (with)	„ <i>dushmanī karnā</i> دشمنی کرنا
To argue (with)	„ <i>baḥs karnā</i> بحث کرنا
To deal high-handedly (with)	„ <i>zabardastī karnā</i> زبردستی کرنا
To join, to mix with, To resemble.	„ <i>milnā</i> ملنا
To promise (to a person)	„ $\frac{igrār}{wa'da}$ <i>karnā</i> افوار کرنا وعدہ
To love, to be affection- ate towards	$\left(\frac{se}{ke\ sāth}\right) \frac{mahabbat\ (f.)}{piyār\ (m.)}$ <i>karnā</i> محبت کرنا (کے ساتھ سے)
To dash against or collide with	„ <i>ṭakkar khānā</i> ٹکڑ کھانا

## (f) Verbs constructed with 'par.'

To go or judge by	(par) jānā	(پر) جانا
To act on	1. (par) chalnā	چلنا
To climb, to ascend, to mount, etc.	2. (par) 'aml karnā	عمل کرنا
	(par) chaḥnā	چڑھنا
To mount, to board, etc.	„ sawār honā	سوار ہونا
To rely (on)	„ i'atibār karnā	اعتبار کرنا
	„ bharosa	بھروسہ
To attack	„ hamla karnā	حملہ کرنا
	„ dhāwā	دھاوا
To storm	„ hallā karnā	ہلا کرنا
To fall on, to attack,	„ ā parnā	آ پڑنا
	„ jā	جا
To march against,	„ chaḥhā, i karnā	چڑھائی کرنا
To invade.		
To object (to)	„ i'atirāz karnā	اعتراض کرنا
To capture or to take possession (of)	„ qabḥa karnā	قبضہ کرنا
To take possession of.		
To discuss or argue (a question)	„ bahs karnā	بحث کرنا
To doubt	„ shak karnā	شک کرنا
To suspect	„ shubah karnā	شبه کرنا
To put a question (to)	„ sawāl karnā	سوال کرنا
To keep watch (on), to guard	„ pahra denā	پہرہ دینا
To rule (a country or people).	„ hukūmat karnā	حکومت کرنا
To fall in love (with)	„ 'āshiq honā	عاشق ہونا
To accuse (a person)	„ ilzām lagānā	الزام لگانا
To trust	„ yaqīn karnā	یقین کرنا
To consider minutely	„ gḥaur karnā	غور کرنا

To compel (to do a thing)	(par) <i>majbūr karnā</i> (پیر) مجبور کرنا
To wonder (at)	1. „ <i>hairān honā</i> حیران ہونا 2. „ <i>ta'ajjub karnā</i> تعجب کرنا
To rush (on)	„ <i>jhapatnā</i> جھپٹنا
To insist (on)	„ <i>zidd karnā</i> ضد کرنا
To persist (in)	„ <i>iṣrār karnā</i> اصرار کرنا
To agree (to a thing)	„ <i>rāzī honā</i> راضی ہونا
To sign (affix signature on)	„ <i>dastkhaṭ karnā</i> دستخط کرنا
To show kindness (to)	„ <i>mihrbānī karnā</i> مہربانی کرنا
To tyrannize	„ <i>ẓulm karnā</i> ظلم کرنا
To feel contented (with)	„ <i>ṣabr karnā</i> صبر کرنا
To show mercy (to)	„ <i>raḥm karnā</i> رحم کرنا

(g) Miscellaneous prepositional verbs.

To sell (to a person)	(ke $\frac{hāth}{pās}$ ) <i>bechnā</i> (کے ہاتھ پاس) بیچنا
To point (towards)	(kī ṭaraf) <i>iṣhāra karnā</i> (کی طرف) اشارہ کرنا
To follow	(ke pīchhe) $\frac{ānā}{jānā}$ (کے پیچھے) آنا جانا
To accompany	(ke sāth) $\frac{ānā}{jānā}$ (کے ساتھ) آنا جانا
To pass by	(ke pās se) <i>guzarnā</i> (کے پاس سے) گزرنا
To turn towards in speaking, To address (a person).	$\left( \frac{kī ṭaraf}{se \ ke \ sāth} \right) mukhāṭib \ honā$ (کی طرف سے) مخاطب ہونا



REMARK.—In a few cases English transitive verbs have been expressed by Hindustani intransitive verbs and vice versa. In such cases the Hindustani verb determines the construction of a sentence, as :—

He was defeated = *us ne shikast khā,ī* ('khānā' being a transitive verb takes 'ne' in the tenses formed from the Past Participle).

The village caught fire = *gā,oih ko' āg lagga,ī* ('lagnā' being intransitive does not take 'ne').

Also note the difference between :—

(i) *li,ś kahnā* and *li,ṣ bolnā*.

'Kahnā' denotes articulate speech while 'bolnā' means 'to utter sounds,' intelligible or otherwise.

(ii) *li,ḡ girnā* and *li,ṣ parnā*.

'Girnā' means to fall from a visible source or 'to fall suddenly and with force,' the fall may be partial or complete; while 'parnā' signifies to fall from an invisible source or to light upon after a fall or 'to befall.'

NOTE.—Use 'parnā' for 'panī' (rain), 'barf' (snow), 'ola' (hail), 'kuhrā' (fog), 'qaḥṭ' or 'kāl' (famine), 'muṣibat' (misfortune, adversity) etc., but 'girnā' for 'bijlī' (lightning).

(iii) *li,ḡ orhnā* and *li,ṣ pahinnā*.

'Orhnā' means 'to cover oneself' with loose garments, as sheets, wrappers, blankets, etc., while 'pahinna' expresses 'to dress oneself with,' or 'to put on' things pertaining to one's dress.

(iv) *li,ḡ chhūṭnā* and *li,ṣ bachnā*.

'Chhūṭnā' = 'to be released' or 'to get out of a trouble one is already in', while 'bachnā' = to escape or to avoid a circumstance apprehended.

(v) *li,ḡ chāhnā* and *li,ḡ māṅgnā*

'Chāhnā' = to wish, to desire, to want, to like, etc., while 'māṅgnā' = to ask for, to request to beg for.

Chāhnā has an air of superiority about it while 'maṅgnā' performs an inferior roll.

(vi) لیتنا *leṭnā* and لیڑنا *parnā*.

'Letnā' = 'to lay oneself down voluntarily,' while 'parnā' = to be in a lying or fallen position. The former is naturally used of animate beings only, whilst the latter for both animate and inanimate. In reference to animate beings 'parnā' however implies an exhausted, unconscious or semi-conscious state.

## APPENDIX D.

List of some commonly used feminine nouns other than those noticed in Sections 26 and 27.

Eye	<i>āṅkh</i>	آنکھ	Back	<i>pīṭh</i>	پیٹھ
Ashes	<i>ākh</i>	اکھ	Moustache	<i>mūchh</i>	موچھ
Sealing-wax	<i>lākh</i> <sup>1</sup>	لاکھ	Sprain	<i>moch</i>	موچ
Knot	{ 1. <i>gīrah</i> 2. <i>gāṅṭh</i>	{ گره گانتھ	Life	<i>jān</i>	جان
Way, path	<i>rāh</i>	راہ	Thigh	<i>rān</i>	ران
Refuge	<i>panāh</i>	پناہ	Dignity	<i>shān</i>	شار
Heed, care	<i>parwāh</i>	پرواہ	Language, } Tongue. } <i>zubān</i>		زبان
Rumour	<i>afwāh</i>	افواہ	Mine (as of coal etc.)	<i>kān</i> <sup>2</sup>	کان
Pay	{ 1. <i>taṅkhwāh</i> 2. <i>ṭalab</i>	{ تنخواہ طلب	Bow, command	<i>kamān</i>	کمان
Vision, sight	<i>nigāh</i>	نگاہ	Shop	<i>dukān</i>	دکان
Fire	<i>āg</i>	آگ	Rock	<i>chaṭān</i>	چٹان
Rein	<i>bāg</i>	باگ	Battalion	<i>palṭan</i>	پلٹن
Hurt	<i>choṭ</i>	چوٹ	Lines (row, file, quarters)	<i>lā, īn</i>	لائیں

<sup>1</sup> Masculine when it means a lac (1,00,000)

<sup>2</sup> *Kān* = ear, is masculine

Land, ground	<i>zamīn</i>	زمین	Table	<i>mez</i>	میز
Bayonet	<i>saṅgīn</i>	سنگین	Petition, request	<i>'arz</i>	عرض
Sleeve	<i>āstīn</i>	آستین	Voice, sound	<i>āwāz</i>	آواز
Neck	<i>gardan</i>	گردن	Hope	<i>ummīd</i>	امید
Wool	<i>ūn</i>	اون	Receipt (ackgt.)	<i>rasīd</i>	رسید
Quinine	<i>kunain</i>	کونین	Help	<i>madad</i>	مدد
News	<i>khabar</i>	خبر	Purpose, object	<i>murād</i>	مراد
Grave	<i>qabar</i>	قبر	Mosque	<i>masjīd</i>	مسجد
Delay,	} <i>der</i>	دیر	Drill	<i>qawā'id</i>	فواعد
Space of time,			Imprisonment	<i>qaid</i>	قید
Wall	<i>dīvār</i>	دیوار	Sleep	<i>nīnd</i>	نید
Line (drawn)	<i>lakīr</i>	لکیر	Drop	<i>būnd</i>	بوند
Age	<i>'umar</i>	عمر	Boundary limit	<i>ḥad</i>	حد
Government	<i>sarkār</i>	سرکار	Obstinacy	<i>ẓid</i>	ضد
Gait, speed	<i>raftār</i>	رفتار	Provisions	<i>rasad</i>	رشد
Midday	<i>do pahr</i>	دوپہر	Cry for justice	<i>faryād</i>	فریاد
Sword	<i>talvār</i>	تلوار	Foundation	<i>bunyād</i>	بنیاد
A walk, stroll	<i>sair</i>	سیر	Cover (shelter)	<i>ār</i>	آر
Seal	<i>muhṛ</i>	مہر	Fence	<i>bār</i>	بار
Canal	<i>nahr</i>	نہر	Root	<i>jar</i>	جر
Waist	<i>kamār</i>	کمر	Crowd	<i>bhīr</i>	بہیر
Sight, vision	<i>nazar</i>	نظر	Mud	<i>kīchar</i>	کیچر
Morning	{ 1. <i>fajar</i> 2. <i>subah</i>	صبح	Cold	<i>thand</i>	ٹہنڈ
Sheet	<i>chādar</i>	چادر	Copy	<i>naql</i>	نقل
Row, line	<i>qatār</i>	قطار	Lake	<i>jhīl</i>	جھیل
Quantity	<i>miqdār</i>	مقدار	Armpit, side	<i>baghal</i>	بغل
Cave	<i>ghār</i>	غار	Difficulty	<i>mushkil</i>	مشکل
Wrangle, quarrel	<i>takrār</i>	تکرار	Shape	<i>shakl</i>	شکل
Thing	<i>chīz</i>	چیز	Bottle	<i>botal</i>	بونل
Shirt	<i>gamīz</i>	قمیص	Machine	<i>kal</i> <sup>1</sup>	کل
Prayer (Mohdn.)	<i>nimāz</i>	نماز	Movement, dodge	<i>chāl</i>	چال
			Railway	<i>rel</i>	ریل

<sup>1</sup> 'Kal' = to-morrow or yesterday, is masculine.

Rifle	{ 1. <i>rafl</i> 2. <i>bandūq</i>	رفل بندوق	Book	<i>kitāb</i>	کتاب
Rampart	<i>fasīl</i>	فصل	Socks	<i>jurrāb</i>	جراب
Proverb	<i>maṣāl</i>	مثل	Gun, cannon	<i>top</i>	توپ
Example	<i>misāl</i>	مثال	Silence	<i>chup</i>	چپ
Verification	<i>paṛtāl</i>	پرتال	Sunshine	<i>dhūp</i>	دهوپ
Shield	<i>ḡhāl</i>	دھال	Tittle-tattle, gossip	<i>gap</i>	گپ
Hide	<i>khāl</i>	کھال	Road (broad)	<i>sarak</i>	سڑک
Stage, halting place	<i>manzil</i>	منزل	Post, mail	<i>ḡāk</i>	ڈاک
Sort	<i>qism</i>	قسم	Dust (fine)	{ 1. <i>khāk</i> 2. <i>gard</i>	خاک گرد
Oath	<i>qasam</i>	قسم	Nose	<i>nāk</i>	ناک
Item	<i>raqam</i>	رقم	Reinforcement	<i>kumak</i>	کمک
Tribe	<i>qaum</i>	قوم	Practice	<i>mashq</i>	مشق
Tail	<i>dum</i>	دم	Water-skin	<i>mashk</i>	مشک
Evening	<i>shām</i>	شام	Food	<i>khurāk</i>	خوراک
Campaign, active service.	{ <i>lām</i>	لام	Hunger, appetite	<i>bhūk</i>	بھوک
Bridle	<i>lagām</i>	لگام	Point (fine)	<i>nok</i>	نوک
Shame	<i>sharm</i>	شرم	Mine, subter- anean pas- sage	{ <i>surang</i>	سرنگ
Lance	<i>ballam</i>	بلم	Leg	<i>tāng</i>	ٹانگ
Corpse	<i>lāsh</i>	لاش	Army	<i>fauj</i>	فوج
Search	<i>talāsh</i>	تلاش	Ice, snow	<i>barf</i>	برف
Grass	<i>ghās</i>	گھاس	Direction, side	<i>ṭaraf</i>	طرف
Thirst	<i>piyās</i>	پياس	Smell	<i>bū</i>	بو
Advice	<i>salah</i>	صلاح	Good smell	<i>khushbū</i>	خوشبو
Peace	<i>ṣulah</i>	صلح	Bad smell	<i>badbū</i>	بدبو
Victory	<i>fatah</i>	فتح	Conversation	<i>guftgū</i>	گفتگو
Branch	<i>shākh</i>	شاخ	Opinion	<i>rā,e</i>	رائے
Peg	<i>mekh</i>	میخ	Sword (officer's)	<i>kirch</i>	کریچ
Wine	<i>sharāb</i>	شراب	Chain	<i>zanjīr</i>	زنچیر
Pocket	<i>jeb</i>	جیب	Nail (iron)	{ 1. <i>kīl</i> 2. <i>preg</i>	کیل پریگ
Stirrup	<i>rikāb</i>	رکاب			

## APPENDIX E.

## Words of misleading resemblance.

1. To-day <i>āj</i>	آج	10. Sand <i>bālū</i>	بالو
• Fire <i>āg</i>	آگ	Bear <i>bhālū</i>	بھالو
2. Inside <i>aṇḍar</i>	اندر	11. Outside <i>bāhīr</i>	باہر
Egg <i>aṇḍā</i>	انڈا	Spring (season) <i>bahār</i>	بہار
Blind <i>andhā</i>	اندھا	12. Heavy <i>bhārī</i>	بھاری
3. To dismount, } <i>utarnā</i>		Turn <i>bārī</i>	باری
to descend. }	اترنا	13. Garden <i>bāgh</i>	باغ
To take off <i>utārnā</i>	اتارنا	Tiger <i>bāgh</i>	باگھ
To get up <i>uṭhnā</i>	اٹھنا	To run away <i>bhāgna</i>	بھاگنا
To lift up <i>uṭhānā</i>	اٹھانا	14. Some <i>ba'z</i>	بعض
4. To speak <i>bolnā</i>	بولنا	Hawk <i>bāz</i>	باز
To forget <i>bhūlnā</i>	بھولنا	15. To ask <i>pūchhnā</i>	پوچھنا
To call <i>bulāna</i>	بلانا	To arrive <i>pahunchnā</i>	پہنچنا
5. To increase, } <i>barhnā</i>		To wipe <i>ponchhnā</i>	پونچھنا
to grow. }	بڑھنا	16. To read <i>parhnā</i>	پڑھنا
To fill <i>bharnā</i>	بھرنا	To fall, }	
To flow <i>bahnā</i>	بہنا	To befall. }	<i>parnā</i> پڑنا
6. To sell <i>bechnā</i>	بیچنا	To find, to gain <i>pānā</i>	پانا
To send <i>bhejñā</i>	بھیجنا	To tear <i>phārnā</i>	پھاڑنا
7. Affair, speech <i>bāt</i>	بات	17. To catch <i>pakarñā</i>	پکڑنا
Very, much, }		To call <i>pukārnā</i>	پکارنا
many. }	<i>bahut</i> بہت	To cook <i>pakānā</i>	پکانا
8. Bad <i>burā</i>	برا	18. On, at, etc. <i>par</i>	پر
Big <i>barā</i>	بڑا	Duration }	
Deaf <i>bahrā</i>	بھرا	of 3 hours }	<i>pahr</i> پھر
Old (aged) <i>būṛhā</i>	بوزھا	Across }	
Brown <i>bhūrā</i>	بھورا	(further side) }	<i>pār</i> پار
9. Old (aged) <i>budḍhā</i>	بدھا		
Ungainly <i>bhaddā</i>	بھدا		

Mountain	<i>pahār</i>	پہاڑ	20. Friday	<i>jum'a</i>	جمعہ
Guard, watch	<i>pahrā</i>	پہرا	Collected	<i>jama'</i>	جمع
19. Address	<i>pata</i>	پتہ	30. To go	<i>jūnā</i>	جانا
Leaf	<i>pattā</i>	پتا	To know	<i>jān-nā</i>	جاننا
Stone	<i>patthar</i>	پتھر	31. To graze (intr.)	<i>charnā</i>	چرنا
20. Belly, stomach	<i>pet</i>	پیت	To ascend, } <i>charhnā</i>		
Back	<i>pīṭh</i>	پیٹھ	to climb } <i>charhnā</i>		
21. Puttee, } <i>patṭī</i>		پٹی	etc. }		
bandage }			To graze (tr.)	<i>charānā</i>	چرانا
Belt	<i>peṭī</i>	پیتی	To steal	<i>churānā</i>	چرانا
Daughter	<i>beṭī</i>	بیٹی	To cause to } <i>charhānā</i>		
22. Bridge	<i>pul</i>	پل	ascend, etc. }		
Fruit	<i>phal</i>	پھل	To leave	<i>chhornā</i>	چھوڑنا
Flower	<i>phūl</i>	پھول	32. To walk, } <i>chalnā</i>		
First	<i>pahlā</i>	پہلا	To start. }		
At first, before	<i>pahle</i>	پہلے	To fire, to drive	<i>chalānā</i>	چالانا
23. Tank	<i>tālāb</i>	تالاب	To shriek	<i>chillānā</i>	چالانا
Pay	<i>talab</i>	طلب	33. A few	<i>chānd</i>	چند
24. Narrow, } <i>taṅg</i>		تنگ	Moon	<i>chānd</i>	چاند
Girth (m.) }			Silver	<i>chāndī</i>	چاندی
Leg	<i>tāṅg</i>	ٹانگ	Moonlight	<i>chāndnī</i>	چاندنی
25. Basket (big)	<i>ṭolerā</i>	ٹوکرا	34. Tea	<i>chā</i>	چہ
Piece	<i>ṭukrā</i>	ٹکڑا	Four	<i>chār</i>	چار
26. Winter	<i>jārā</i>	جارا	Six	<i>chhi</i>	چھ
A little	<i>zarā</i>	ذرا	35. Letter	<i>chitṭhī</i>	چٹھی
27. To wake up	} <i>jāgnā</i>	جاگنا	Leave	<i>chhuttī</i>	چھٹی
oneself (intr.) }			Top	<i>choṭī</i>	چوٹی
To wake up }			Small (f.)	<i>chhoṭī</i>	چھوٹی
someone }			Umbrella	<i>chhāta</i>	چھاتہ
else (tr.) }	<i>jagānā</i>	جاگانا	Roof	<i>chhat</i>	چھت
28. Shoes	<i>jūtā</i>	جوتا	Hurt	<i>choṭ</i>	چوٹ
Liar	<i>jhūtā</i>	جھوٹا			

36. Astonished <i>hairān</i> حیران	45. Tent, camp <i>derā</i> دیرا
Deer <i>hīran</i> هرن	$1\frac{1}{2}$ <i>derh</i> دیرھ
37. Order <i>hukm</i> حکم	46. To remain <i>rahnā</i> رہنا
Ruler, officer <i>hākim</i> حاکم	To place, { <i>rakhnā</i> رکھنا
Physician <i>hakīm</i> حکیم	to keep }
38. Present (adj.) <i>hāzīr</i> حاضر	To stop (intr.) <i>rukhnā</i> رکنہ
Thousand <i>hazār</i> ہزار	To stop (tr.) <i>roknā</i> روکنا
39. Pleased <i>khush</i> خوش	47. Day <i>roz</i> روز
Senses <i>hosh</i> ہوش	Strength <i>zor</i> زور
40. Fear <i>dar</i> ڈر	48. To sleep, { <i>sonā</i> سونا
Delay <i>der</i> دیر	Gold (m.) }
Far (adj.) } <i>dūr</i> دور	To hear <i>sun-nā</i> سنا
Distance (f.) }	To bear, to suffer <i>sahnā</i> سہنا
Pain <i>dard</i> درد	49. Sun <i>sūraj</i> سورج
String (f.) <i>dor</i> ڈور	Hole <i>surākh</i> سوراخ
Race <i>daur</i> دور	Red <i>surkh</i> سرخ
41. Bucket <i>dol</i> ڈول	50. Head <i>sir</i> سر
Drum <i>dhol</i> ڈھول	Tune (f.) <i>sur</i> سر
42. Breath <i>dam</i> دم	Stroll, excursion, { <i>sair</i> سپر
Tail <i>dum</i> دم	sight-seeing (f.) }
Price <i>dām</i> دام	A seer (= 2 lbs. nearly)
43. Wise <i>dānā</i> دانا	<i>ser</i> سیر
Grain <i>dāna</i> دانہ	An inn (f.) <i>sarā</i> سرا
Bit (of horse), { <i>dahāna</i> دھانہ	51. Seven <i>sāt</i> سات
Mouth of a river. }	Companionship <i>sāth</i> ساتھ
44. To see <i>dekhnā</i> دیکھنا	Sixty <i>sāth</i> ساٹھ
To show { 1. <i>dikhānā</i> دکھانا	52. Whole <i>sārā</i> سارا
{ 2. <i>dikhlānā</i> دکھلانا	All <i>sāre</i> (ī) سارے
	Half more <i>sāḥe</i> ساڑھے
	53. Lazy <i>sust</i> سست
	Cheap <i>sastā</i> سستا



54. City	<i>shahr</i> شهر	64. Sort, kind	<i>qism</i> قسم
Tiger, \		Oath	<i>gasam</i> قسم
Lion. }	<i>sher</i> شیر	65. Grave, tomb	<i>qabr</i> قبر
Noise	<i>shor</i> شور	News	<i>khābar</i> خبر
55. Peace	<i>ṣulāḥ</i> صلح	66. Sword	<i>kirch</i> کمرچ
Advice	<i>ṣalāḥ</i> صلاح	Expenses	<i>kharch</i> خرچ
56. Patience	<i>sabar</i> صبر	67. Work	<i>kām</i> کام
Zero	<i>ṣifār</i> صفر	Less, short	<i>kam</i> کم
Journey	<i>saḥar</i> سفر	Missing	<i>gum</i> گم
Page	<i>ṣaḥḥa</i> صفحه	68. March	<i>kūch</i> کوچ
Clean	<i>ṣāf</i> صاف	Some	<i>kuchh</i> کچھ
57. Certainly	<i>ẓarūr</i> ضرور	Street	<i>kūcha</i> کوچہ
Necessary, \		Unripe	<i>kachchā</i> کچا
urgent }	<i>ẓarūrī</i> ضروری	Temporary, etc. }	
Need, \		Mud	<i>kīchar</i> کیچر
necessity }	<i>ẓarūrat</i> ضرورت	Mule (f.)	<i>khachchar</i> خچر
58. Direction	<i>tarāf</i> طرف	69. Any	<i>ko,ī</i> کوئی
Manner	<i>tarāḥ</i> طرح	Several	<i>ka,ī</i> کئی
59. Common	<i>'ām</i> عام	Ditch	<i>khā,ī</i> کھاڑی
Mango	<i>ām</i> آم	70. To eat, \	
60. Court (of justice)	<i>'adālat</i> عدالت	Cooked food, }	<i>khānā</i> کھانا
Enmity	<i>'ādāwat</i> عداوت	Compartment, \	
61. Anger	<i>ghuṣṣa</i> غصہ	House (in com- }	<i>khāna</i> خانہ
Blow with fist (boxing)		position). }	
	<i>ghūṇsā</i> گھونسا	71. To jump (down)	<i>kūdnā</i> کودنا
62. Distance	<i>fāsila</i> فاصلہ	To dig	<i>khodnā</i> کھودنا
Decision	<i>faiṣla</i> فیصلہ	72. Why	<i>kyon</i> کیوں
Crops	<i>fasal</i> فصل	Because	<i>kyonki</i> کیونکہ
Rampart (f.)	<i>fasil</i> فصیل	How ?	
63. Benefit	<i>fā,ida</i> فائدہ	In what	<i>kyonkar</i> کیونکر
Rule, system	<i>qā'ida</i> قاعدہ	manner ?	
		73. Grass	<i>ghās</i> گھاس

Special	<i>khāṣ</i>	خاص
Fairly good	<i>khāṣa</i>	خاصه
Yard (36 inches)	<i>gaz</i>	گز
74. British soldier ('Tommy)		
of fair color	<i>gorā</i>	گورا
Horse	<i>ghorā</i>	گھوڑا
75. Carriage, etc.	<i>gārī</i>	گاری
Watch, clock	<i>gharī</i>	گھڑی
76. Sugar-cane	<i>gannā</i>	گنا
So many times as much		
or as many (suffix)		
<i>gunā</i>		گنا
Sip	<i>gunāh</i>	گناہ
To count	<i>gin-nā</i>	گنا
Ornament	<i>gahnā</i>	گہنا
77. To fall	<i>girnā</i>	گرنہ
To be surrounded	<i>ghirnā</i>	گھیرنا
To surround	<i>ghernā</i>	گھیرنا
To stare at,	<i>ghūrnā</i>	گھورنا
To browbeat		گھورنا
78. Deep	<i>yahrā</i>	گہرا
Siege,	<i>gherā</i>	گھیرا
Circumference.		گھیرا
Pit	<i>garhā</i>	گڑھا
Pitcher	<i>gharā</i>	گھڑا
79. An hour,		
Gong,	<i>ghaṇṭā</i>	گھنٹا
Big bell.		گھنٹا
Knee	<i>ghuṭnā</i>	گھٹنا
80. Ambush (f.)	<i>ghāt</i>	گھاٹ

Coast, ferry	<i>ghāt</i>	گھاٹ
Valley	<i>ghāṭī</i>	گھاٹی
81. To take	<i>lenā</i>	لینا
To bring	<i>lānā</i>	لانا
To fight	<i>larṇā</i>	لڑنا
82. To rob, plunder	<i>lūṭnā</i>	لُٹنا
To come back	<i>lauṭnā</i>	لوٹنا
To roll (on } <i>loṭnā</i>		لوٹنا
ground)		
To turn (round or upside		
down)	<i>ulaṭnā</i>	الٹنا
83. Iron	<i>lohā</i>	لوہا
Blacksmith	<i>lohār</i>	لوہار
84. To die	<i>marnā</i>	مرنا
To turn round (intr.)	<i>muṭnā</i>	مڑنا
To beat	<i>mārṇā</i>	مارنا
85. Hard work, labor	<i>mīḥnat</i>	مہنت
Affection, love	<i>maḥabbat</i>	محبت
86. Dear (expensive)	<i>mahīṅgā</i>	مہنگا
To ask for etc.	<i>māṅgnā</i>	مانگنا
Naked	<i>naṅgā</i>	ننگا
87. Proverb (f.)	<i>maṣal</i>	مثال
Example (f.)	<i>miṣāl</i>	مثال
For example	<i>māṣlan</i>	مثلاً

- |                                    |                      |
|------------------------------------|----------------------|
| 88. Sight, vision <i>nazar</i> نظر | 89. Is <i>hai</i>    |
| Present, offering (from            | Just, etc. <i>hī</i> |
| an inferior) <i>nazar</i> نذر      |                      |

B.L. 656

THE END.







